

# AZOTH



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A. S. Burleson, Postmaster-General.

## SPECIAL ARTICLES THIS MONTH

Mark Twain and Immortality

—Emily Grant Hutchings

Christian Science

—H. S. Whitcomb

Spiritual Laws and Coinage of Words

—Louise R. Waite

Destiny and Fate

—Gertrude de Bielska

The Miraculous Cure of Dorothy Kerin

—Hereward Carrington

Individuality

—Eugene Del Mar

The U. S. and the Sign Cancer

—Helen Marie Bary

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

MICHAEL WHITTY, Editor

Assisted by Hereward Carrington (Psychical Research)

Eugene Del Mar (Higher Thought)

E. Daniell Lockwood (Occultism)

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## Editorials

### *A Remarkable Prophecy of the End of the War*

We have had brought to our attention the following extraordinary case, published recently in the *Home News* of New York, under date of October 31st last. We have investigated the matter, and find that the story is correct and vouched for by the parties concerned.

The unusual experience of a Harlem gentleman and his wife while on an automobile trip a few days ago was made known in the course of an interview a representative of this paper had on Tuesday with Mrs. Emma Merserau Newton, 235 W. 132nd Street.

Mrs. Newton, who is prominent in literary circles as the writer of several novels and a contributor to various magazines, stated that the persons concerned objected to having their names published, but, as they were both personally known to her, she vouched for the truth of the account given.

The two persons referred to were motoring through New Jersey during the early part of last week. When near Flemington, something went wrong with the engine, and the car stopped. The owner, his wife and the chauffeur got out of the machine and the chauffeur proceeded to investigate the trouble.

"How long," inquired the owner, "will it be before you get the engine running again?"

"About an hour, I think," answered the chauffeur.

"In that case," said X to his wife, "we had better take a stroll down the road and see what's ahead."

The gentleman and his wife set out, and just around a turn in the road met a gypsy woman. The usual request to "tell your fortune, sir," was refused, but X replied, "I'd rather know when the war is going to end."



"Would you pay to know?" asked the gypsy.

"Why, yes, if you don't want all I have," replied X.

The price set proved nominal, and X passed over the coin, prepared to pass a rather dull hour on a country road by hearing the gypsy prophesy.

The woman sat by the roadside, weighing the answer in silence. At length, looking up quietly, she named a date. An exclamation of surprise and incredulity escaped X.

"Are you certain of that?" he asked.

"I am as certain as that when you go back to your car you will find your driver dead beneath it."

Startled at this X and his wife hurriedly returned to where they had left their chauffeur working at the machine. There was no one in sight. Under the car lay the dead body of the chauffeur.

Investigation proved that the man had died of heart failure. One part of the prophesy had been swiftly fulfilled.

And the date when the gypsy woman foretold the war would end—December 15, 1917.

At the time of this writing, when the Germans are making a terrific drive on the Italian front, the armies of Russia utterly disorganized and our country not nearly ready to take part, it would seem as if the gypsy's prophesy were wild and most improbable, even though she was so tragically correct in part.

### *Materialism*

Of all the classes of people who make us the most tired, who ruffle most our naturally placid and tolerant nature, the species called materialists are pre-eminent, especially the blatant, aggressive, know-it-all, dead-sure and impossible-to-argue-with kind—those to whose minds everything which is not explicable by known law is impossible, and everything which they themselves cannot sense is fraud or delusion, nerves or hysteria. That kind who so pride themselves on their practical common sense that they are the veriest blockheads in the presence of real psychic phenomena or spiritual teaching, being quite incapable of any kind of reaction thereto.

Yet, when we observe this genus at a distance, and get him in proper focus, where his colossal conceit and ignorance cannot irritate, we can see that his is a very necessary and useful stage of human school life.

There is a tide in the affairs of men which, taken at the flood, leads on to—the occult.

Every human being, in the course of his age-long life, will be brought face to face with the hidden and more spiritual planes, laws and possibilities. Taking humanity as a whole, the enlargement of its consciousness to include that of the subtler world



around it, is the next stage of growth. Signs are not wanting in corroboration of this statement. To prove it, you have only to be the editor of a magazine like AZOTH—or perhaps even a constant reader will suffice.

Everyone is talking and writing of the great spiritual awakening now upon us. So-called psychics, or those who have developed some little clairvoyance, clairaudience, clairsentience, or ability to be used for communication with denizens of the astral world are so numerous and increasing so fast that we now take them as a matter of course.

The people who, though not gifted in this way, are taking a serious interest in a study of the inner side of things, in Spiritualism, New Thought, and the various schools of new-old spiritual philosophy and doctrine are as a mighty army gathering recruits as they march forward to the conquest of the country of the stand-patters.

Just as the materialist is the one extreme, so many of these latter constitute the other. Carried away by a larger vision, or by an unusual experience, they exhibit a credulity, an emotionalism, an hysteria, a sentimentality and a general foolishness most irrational and unbalanced. One is limited by mind, the other dissipated by feeling. Although not so objectionable and impossible, it is a question whether the last are not as badly off as the first. If each could take something from the other,—a little common sense here and a little open mindedness there, how promising the outlook would be!

The leaven of the materialist is sorely needed in the soft, doughy mass of immaterialism—and hence we are struck with the advantages of that rather ugly stage of development, and could wish that the so-called advanced thinkers had been obliged to go through it. It would at least have a tendency to a healthy skepticism, a careful thought to all new ideas, a close analysis and examination of all phenomena or personal experience and a general sanity and balance.

#### *"A Dangerous Pastime"*

In this number appears the second instalment of quite the most extraordinary and convincing story of the life after death, and the relations and doings of a group of "dead" men with two "alive" women, which has ever come to our notice, or probably to the notice of anyone else.

After personal investigation, we are convinced that the story is true in every essential particular, and, if necessary, can furnish much corroborative evidence and proof.



This story is told in letters from various members of this astral group, which in themselves exhibit a style and diction distinct with each writer.

The almost incredible things which were done and experienced, and the truly remarkable and accurate prophecies made concerning the war and incidents in it, together with the tragedy of the story's end, make it the most wonderful and instructive account and experience of spirit communion ever given to our modern world. We recommend our readers to give it very careful attention.

### *A Novel Coming Feature in Azoth*

We feel sure that many of AZOTH readers have noted the high character of the several automatically written communications which have been published from time to time during the past year.

Whatever the cause there is no denying that both the character and volume of such communications have grown enormously of recent years. It is evident, though the why of it may be difficult of explanation, that we are coming much closer into touch with what may be termed for lack of a better description—higher realms of astral consciousness, and the denizens thereof, with the resulting benefit of contacting enlightened minds and studious natures, who can give us valuable knowledge, information and advice.

Two such Wise Men who, though having left their physical bodies long ago, are still very much alive, because of their interest in the spiritual progress of humanity, have promised to write answers to any questions which subscribers may send in, provided such questions are *not of a personal nature* but of general interest to our readers.

These questions and answers will be published in AZOTH each month, beginning with the January number, under the heading "From the Fields Elysian."

The answers to these questions will come by automatic writing through two persons, a lady and a gentleman, at present unacquainted with each other, each of whom for some years has received instruction and information from one of these two Sages of the Past.

Without any reflection upon them, we can assure our readers that neither of these corporeal friends of ours is capable of giving any such instruction or information, and we can assure our subscribers and readers that whatever answers are given are, to the best of our knowledge and belief, *absolutely genuine* replies from one or the other of these incorporeal teachers.

The names they give themselves are "Maris" and "Jason."

We published an article from the former in the November AZOTH, called "The Immortality of the Soul," to which we refer our readers.

This is not only the most novel feature which has ever been given in a magazine, but will be of great value and intense interest.



## Mark Twain and Immortality

By EMILY GRANT HUTCHINGS

What would Mark Twain have said to the medium who proposed to transmit for him a series of stories from Charles Dickens? Doubtless that the world had progressed beyond the kind of stories Dickens was capable of writing while he was in possession of his own material earth-terminals, and if Dickens should reappear with stories unlike those he wrote sixty years ago, the world would say it was not Dickens.

Now Mr. Clemens is compelled to face exactly this attitude of mind on the part of the mortals whom he is attempting to reach with the most important revelation of our times. "Jap Herron," the story of a red-headed boy in a country newspaper office, they say *does* sound like Mark Twain. It has the proper setting and atmosphere. It shows the quick transition from pathos to humor, which no other author ever handled as did the creator of Tom Sawyer and Huckleberry Finn. "But why," they ask, "should Mark Twain go back to the kind of story he wrote at the beginning of his career? The world has a right to demand progress from one who has passed beyond the portals of Death." Another angle of criticism is voiced by the reviewer who asserts that "Jap Herron" contains too much of the milk of human kindness, too much tenderness and womanish sentiment to be credited to the same mind which distilled the corroding bitterness of "The Mysterious Stranger," and by that last production of the real Mark Twain we must judge him.

Such shots as these fall wide of the mark; but the fault is not with the reviewer—it is with the materialistic age in which we live, the very fault which Mr. Clemens is striving to overcome. Those of us who have "seen behind the curtain" can trace the steps of his effort to give the world he still loves the benefit of what he discovered when the earth-scales fell from his eyes and he saw both sides of the fabric of life. During the first four years after his passing out he manifested his presence through at least three mediums, at widely different places and by different forms of psychic power. Of only one of these I am free to speak in detail. Six years ago there was flourishing in St. Louis a small phychical research society which held its meetings at the home of Mrs. Clara Baumhoff, its president and founder. She was a member of the English society and had studied Occultism under one of the great masters in London. In the little group, which consisted of seven students and from ten to thirty associate mem-



bers, there were several who possessed mediumistic gifts; but when anything important was to be done, the society had to fall back on Mrs. Lola V. Hays, the woman through whom "Jap Heron" was destined to be given to the world.

From her earliest childhood, Mrs. Hays had psychic visions and prophetic dreams; but the physical forms of mediumship, such as planchette, ouija board, table tipping and the controlled pencil, were unknown to her until she was a mature woman. Then the knowledge that she could transmit by means of the first three of these came to her by accident. When it was discovered by her friends that she could "cause a table to dance all around the room" by simply putting two fingers on it; that the planchette would write strange messages when her hand touched it, and stop the instant her touch was removed, no matter how many other hands were in contact with it, and that the index of the ouija would spell out connected sentences at racing speed when she was one of the two who operated it, certain scoffers were forced to amend their preconceived notions with regard to the phenomena which they had associated only with charlatanism.

At the meetings of this little society the chief control was Sam Jones, but there were communications from dozens of spirits who apparently dropped in for a friendly call, or responded to the earnest invitation of someone in the circle. In the former class were Mark Twain, O. Henry, Charles Dickens, Eugene Field, Victor Hugo and Washington Irving. The others were friends or relatives of the members and their guests. While Mrs. Hays transmitted thousands of messages for those who sat with her or in the circle around the board, she never once received a communication for herself. At length this discrimination provoked comment, and some unseen scribe traced through her hand, on the index of the ouija, the words: "If Lola will sit at her desk every morning at nine o'clock and concentrate, Mark Twain will transmit stories through her pencil."

Mrs. Hays had long been a writer of short stories, and the idea of creating or obtaining something on the level of Mark Twain's work thrilled her. It is needless to say she followed instructions faithfully. Nothing ever came. The pencil lay dormant in her hand. When she had given up in despair, a member of the society asked the control why it was that Mark Twain had failed to "deliver the goods." The reply was: "If Lola will find just the right person to sit with her at the board, Mark Twain will send back the stories he carried away with him." She tried each member in turn, but no Mark Twain. Four years later, Mrs. Hays and I were brought together by the most marvelous of



spiritual leading, and it turned out that I was the negative force required for the sustained transmission of these stories. Just what my part in the work is, I can only guess. I had discovered Mrs. Curran's psychic power and had sat with her during the first nineteen months of the Patience Worth transmission, and had kept all the records on which Mr. Casper S. Yost's book, "Patience Worth, A Psychic Mystery," is based. Now it transpires that those in the spiritual realm who are trying to bring the truth of survival to the world are more vitally concerned in the faithful keeping of records than they are in any other part of the transmission work. Perhaps because of my slavish devotion to truth and accuracy. I was singled out to do for Mrs. Hays what I had already done for Mrs. Curran. Perhaps, too, Mark Twain knew of my intense devotion to him, and my husband's keen understanding of his literary masterpieces. We had met Mr. Clemens a few years before his death, and we told him much that he may have remembered when he was seeking adequate earth-terminals.

When he tried out his new apparatus, Mrs. Baumhoff took down the words as I spelled them from beneath the swiftly gliding index leg of the little planchette on the lettered board. Then she fell ill and for nine weeks was unable to leave her room. In this crisis Mr. Hutchings came to the rescue, and with his help we completed the story which Mark humorously named, "Up the Furrow to Fortune." This story has to do with two Missouri boys who went through the Civil War on the losing side. It came in broken bits, with many repetitions and the appearance of painfully labored composition. I did not then understand that Mark was having as hard a time as I would have if I should attempt to compose original fiction on a typewriter with a strange keyboard and a mechanism radically different from the one to which I was accustomed. When the story reached its climax, I sat down with the fragments and wove them together. There was very little that could be omitted, and in only a few spots was it necessary to add a word or two to tie the sentences and situations together. My husband read the patched story aloud while Mrs. Hays and I sat with our fingers on the index. The sudden darting of the index under our relaxed hands told us when he wished to make a correction, and thus the story was revised, paragraph by paragraph. At its completion, Mark said he was much pleased with his "office force" and would immediately begin the dictation of another story, the experiences of a girl who fell from the planet, Mars.

The revision of the second story was the most difficult thing



we have ever experienced, but it served to perfect the human apparatus for the transmission of the two complete novels which followed it. When it came to a title for this whimsical phantasy, Mark was sorely perplexed. He offered such suggestions as "A Heavenly Romance," "The Girl from Mars," and "The Mysterious Stranger from Mars." To the last of these he added: "No, that won't do. It might conflict." We did not know what he meant. And he gave us no intimation that he had left behind a story entitled, "The Mysterious Stranger." He finally hit upon "A Daughter of Mars," and with this he was satisfied. In the case of "Jap Herron" the title came before a word of the story had been dictated.

From the beginning of our work we were admonished over and over again, "Don't speculate. I am writing this story." My speculation as to the possible turn of affairs in the narrative would have made very little difference, I am convinced; but for Mrs. Hays, through whose mind the sentences must pass, speculation spelled trouble. Only once did she give way to the temptation to outline in her own mind the manner in which she would develop the story, if it were hers to develop. It was just after Ellis Hinton had died, and we could not see how there was to be any story without him. Mrs. Hays had been reared in the atmosphere of a newspaper office in a small town, and she dug up some of the interesting happenings in the history of her father and her two brothers, not with any idea of giving a suggestion to Mark Twain—not with any idea at all, as she afterward confessed, but just because she could not help it. The result was awful to contemplate. The next three chapters were a conglomeration of Mark Twain's story and her reminiscences, all strung together without sense or reason. Mark abused us roundly, and became so discouraged that for a time we thought our work was doomed to failure. Then at length he said: "We will go on with the main body of the story. There is good material that we will sort out from the debris, and I will weave it in when we come to revision." He vaulted over that whole episode and after that we had smooth sailing until we began to revise the confused chapters. In the end it became necessary for me to untangle the skein and write out what I thought was the narrative Mark tried to send across. He had said, "Emily will blend it, as she did 'The Furrow'"; and when I had done my work as well as lay in my power, we submitted it to Mark for revision. I am not sure what part of the text is from him and what part was unconsciously supplied by Mrs. Hays. Once he broke in with the abrupt comment: "That's good stuff. Let it go." It was an expression characteristic of



Mrs. Hays, and I suspect Mark recognized it as not his own. There may have been many such expressions, which clung to the story in the course of its transit through Mrs. Hays' subconscious mind. And in this fact probably lies the explanation of Mark's inability to give his stories through her hand, by means of the controlled pencil. My negative force was necessary to prevent her active imagination from blocking the current of his thought. It is scarcely necessary to say she has indulged in no further speculation. With a medium who could not create stories of her own he might not have had this difficulty; but of all those he has tried he finds her psychic apparatus best suited to his needs. We have his own statement on this point, delivered through another psychic when Mrs. Hays was not present.

While he was waiting for his St. Louis "office force" and in the intervals between working periods with us, Mark Twain has given evidence of his continued existence and his ability to communicate with the earth-plane, in Boston, Brooklyn, Toledo and Kansas City, through trance medium, automatic writing and clairvoyance. In two instances he attempted to transmit fiction, in his effort to prove his individuality. I should not be surprised to learn that he has made many other attempts to "project his mentality through the clods of oblivion." Had there been no other evidence of his desire to give the world proof of his continued existence than that which has come to Mrs. Hays and me, even my strong faith might at times be shaken. I might wonder if, after all, it might not be just the abnormal working of Mrs. Hays' mind, influenced by my love for Mark Twain and my husband's intimate knowledge of his literary work. But when he takes possession of the hand of a woman in Boston, the woman lying in deep trance and knowing absolutely nothing about the work done the previous year in St. Louis, and writes the most intimate facts concerning that work, my reason tells me that some agency is involved which is entirely distinct from the St. Louis "office force." When he goes on to give evidence that he is the same person who, in life, was known as Samuel L. Clemens, the last vestige of my reasonable doubt is swept away. All this, and much more that was evidential, came in the course of a rigid scientific investigation by Dr. James H. Hyslop of the American Society for Psychical Research.

Among scores of criticisms of "Jap Herron" which have been brought to my notice, the one adverse note is the sharp difference between this story and "The Mysterious Stranger," the book that was published four months after the transmission of "Jap Herron" was finished. When we read the announcement



of another story by Mark Twain, we asked him about it. His only comment was this: "A bitter story, not wholesome like 'Jap' nor humorous like 'The Furrow'"; and then he changed the subject. We had no means of knowing that it was a bitter story, for the advance statement gave no hint of its character. I have not read it, nor has Mrs. Hays. We have studiously avoided reading anything that might be said to be responsible for the similarity of our transmission to the recognized style and ideas of Mark Twain; but I have seen several reviews of the book, and I am convinced that Mark had it in mind when he infused the sweetness and hope into "Jap." He wanted to send the world an antidote for the poison of the story he wrote when he was old and cruelly unhappy, when he had learned to detest "the damned human race."

To me the important point in "Jap Herron" is its presentation of the continued interest in and influence upon the lives of the living, by the dear ones who have passed beyond the curtain of death. That, I believe, is Mark Twain's message to the world.

EDITOR'S NOTE.—Referring to Mrs. Hutchings' statement that Mark Twain has given other evidences of his continued existence, we are preparing to publish in our next issue a most extraordinary and unique account of such an effort, with drawings, writings and other evidence.

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## Thumb Nail Sketches of Creeds and Isms

By H. S. WHITCOMB

### *Christian Science*

This branch of philosophy or, perhaps more properly speaking, religion, pertains to that class of modern thought which seeks to compromise the true value of matter. By a subterfuge of the imagination it would deny much of the actual, the tangible and the real. It would mention in its last essence that the only reason the sun exists is because we see it; that if we did not see it, it would not exist.

All is "error." All is "*Maya*"—illusion or delusion, etc.

The great basic upon which the fabric of the philosophy is built is the actual healing of bodily and mental ills. Interwoven is also much of the "New Thought," albeit using a somewhat different terminology and concept.

This "science" was perhaps the first of the world movements to actively apply the principle of mental healing in a



popular way. That actual results are obtained is a self-evident fact. That the philosophy embodies much that is good in New Thought and the various schools of spiritual healing is also apparent. It also provides an outlet for the "devotional" in man's make-up, giving its message through and by the usual and customary form of a *church*, an institution ingrained into the very fibre of our beings by centuries of absorption from our environment. Thus we can plainly perceive that the philosophy comes through channels that, so far as *form* is concerned, do not violate custom, tradition, habit, etc. It is a *positive* philosophy. It proceeds step by step in such a manner and way it becomes difficult to discuss its underlying principles with one of its votaries. It lays down its primary tenets, from which point it deals with its principles in such a terminology the plain, clear, scientific thinker can hardly follow. It prepares the mind, that once the "platform" is adopted, there is just sufficient egotism and intellectual vanity to shut the door to the "open mind." In this it is dogmatic.

There is enough Christian principle woven into its fabric to satisfy the individual from *any* of the existing Christian movements. *There is nothing to antagonize any of them.* The proper "form" is preserved. It eliminates some of the older and more radical dogmas which prove a weakness to existing religions. Its basic ethical structure is right.

Let us briefly examine for a moment and ascertain what is accomplished by the philosophy.

We know, if we will but think, that really what is desired is to produce a *state of consciousness* which will be *constructive on three planes of being*—physical, mental and moral. That if this can be produced it will greatly help the individual in his evolutionary unfoldment, for we must know Nature intends to be constructive and beneficent. In short, we strive to permit Nature to do her given work and *not to retard, hold back or destroy* this unfolding, evolutionary *upward* growth. And this is precisely what this Christian Science philosophy does. It *strengthens* the individual, unconsciously perhaps, to a point where the state of consciousness permits Nature to do her part, physically and spiritually. That the psychological process by which this is accomplished is "hodge-podge" to most of us does not matter, for it is undeniable that this system of thinking and philosophy has done wonders for thousands of people—restoring the halt, the lame and the blind to health; comforting those with sorrow and bereavement; holding up the weak and down-trodden,



and steeling the heart to look life in the face with a smile and do our best.

For those who have neither time, inclination nor opportunity to dig to the inner side of things, this philosophy is about as good as can be found. To those who are looking for "*substance*" and not "*form*"—for scientific truth built upon demonstration and facts, coinciding and co-ordinating with demonstrated and approved findings, this philosophy, while its constructive principles are approved and understood, will not do. For the man who has even a superficial knowledge of mind, of the will, of *inner guidance of self*, knows he can, by a simple act of will, accomplish all that his Christian Science brother can accomplish. He who has learned elemental self-control, and whose understanding of the value of the "*states of consciousness*" has progressed to comprehend the constructive and the destructive, can measure cause and effect sufficiently to perceive at one glance the whole layout of Christian Science. To such a one the *method* of this philosophy is a psychological hodge-podge—an absurdity—of arriving at the constructive by a circuitous and devious route through the mazes of "delusion" and "illusion" and a denial of self-evident facts.

It would be interesting to know how many scientific thinkers who have even a smattering of knowledge embodied in our high-school physics, have ever conscientiously and honestly subscribed to Mrs. Eddy's propaganda. At best, this philosophy, viewed strictly as such, eliminating its religious aspect, is but a makeshift for the real thing, requiring the same blind faith we have when we take the good M. D.'s "pink pills," which *cure us even while nothing but plain sugar, charged with the good doctor's strong suggestion we will be "well in the morning."*

Out of Quebec, Canada, a few miles is the Catholic Shrine of St. Anne de Beaupré. Here can be seen a room full of crutches, canes, etc., where thousands of suffering humanity have come, have *had the faith*, and gone away cured. This is not a dream. It is scientific fact. And here the *effects* of Christian Science are produced *in every detail*, and it is safe to say few, if any, who go to St. Anne's ever embraced "Science and Health."

Like all such movements, Christian Science has truth within its portals, but it is not *all truth*, and it has its faults as well as its virtues. It plays its necessary part in demonstrating *some* truths to help man in his fight for evolutionary unfoldment on his upward journey toward liberty, physical, mental and spiritual, and eternal life and "light."



## Spiritual Laws Underlying the Coinage of Words

By LOUISE R. WAITE

The Infinite Intelligence working through the mind of man ever expresses itself through the Law of Life held in the spirit of mathematics. In this law man is ever forced to deal with effects. The primal cause has ever been and will ever be, an unknown quantity. The finite cannot comprehend the Infinite. The Creator cannot be contained in the created.

Every individual stands under a certain vibration of the Infinite Mind. Each is a letter in the Book of Life. When that vibration is known and *understood*, the individual becomes "in tune with the Infinite."

Every thought proceeding from the Mind of Man is likewise a creation born from the womb of "inner feeling." When the mind creates or evokes a thought, that thought is self-engraved upon the Astral fluid, which is the receptacle of all manifestation of being. The symbol expresses the thing. The thing or idea is the hidden reality of the symbol.

A word or name is brought into manifestation through the working out of several occult laws. The "coiner" of the word is but the instrument or channel, the medium, through which the spirit of the race works. An emotion is first felt, then a thought form is evolved which vibrates at a certain ratio, and *attracts to itself* the letters which go to make up that vibration, and lo! a word or name is born,—having a numerical value, tone and color.

To understand any science one must begin at the "A. B. C." of it. This great law of vibration is ever expressed in a four-fold way, namely,—number, letter, color and tone. The four points of the perfect square of expression.

To speak a word is to endow it with added power; to utter a name or word is to *define* an entity. Things are to each of us just what that word makes them, when naming them. The word of every man is all unconsciously to himself, either a blessing or a curse, an ignorance of their forces is no protection against their results. Truth is none the less true because it is not demonstrated to finite mind.

The Science of Numbers is as old as Mind itself. Mathematics would be none the less based upon a fixed law if no problem had ever been solved according to its rules, and if the figures



which give it expression had never been conceived. The failure of man to perceive the Truth in no way affects the Truth itself. Thus nothing, however beneficent, is of any value until appropriated and *applied*. At present the Spiritual Laws of Numbers are but faintly comprehended by the general mind. We see "through a glass darkly" but each unfoldment will make possible a still greater measure of understanding or spiritual perception.

In Hebrew and in fact all alphabets, every letter has its occult meaning, and its rationale. It is a cause and an effect of a preceding cause, and the combinations of letters in a word often produce the most weird effects when their vibrations are known.

Every word has a three-fold nature determined from the value of its vowels, its consonants, and the composite vibration of each. The consonants are its outer structure, the vowels its esoteric force, its real potentiality, its *soul* and the composite number its complete vibratory force.

As a word is "coined" by the race consciousness it expresses perfectly the idea or thought form of the reality back of it. Each nation has a different viewpoint of the same reality and by reducing a word of any language to a final digit, one can find from the vibration of that number and its characteristics the race consciousness of it. This is itself a most interesting branch of the great and inexhaustible study of the Science of Numbers.

Every letter in a word is an *essential element* and has its psychological effect, hence the silent letters as well as the sounded ones enter into its construction and are necessary. To change a word and spell it phonetically alters its vibration. In some instances it is accepted, in others it is rejected, for a word is not a manufactured article, but the "fruits of the spirit."

Every one uses words, but how many realize the way in which they are coined? Or the process by which they change their shape from one generation to another. Those who have learned a number of languages and who have followed the evolution of a word, the slips by which it has been gradually altered in its spelling, are aware that such alteration has been a purely natural process and not an artificial one. The change in the spelling of a word has come in any language not by any one man or group of men deciding to have the change made, but by a slow evolutionary process from the inner consciousness, outward, the reason being the majority of the race have conceived a different viewpoint of the reality and the natural outcome is the different spelling of the word.

There are many words in our English language in which alteration would prove an advantage to the people but which can-



not be forced upon us. When the change comes it will have to come as a spontaneous desire on our part. An intelligent nation will grow into new ideas and methods of life but it will not be forced into them either by a self-appointed legislature or by one legally organized.

Language is a creation of spirit and not a production of art, and all modifications which come are the result of a general though unconscious demand of those who use the word and are but the effect of a hidden cause.

The need of a universal language founded upon the laws of numbers is of paramount importance, where all the realities of life may be held in mind from the same viewpoint, having the same vibration in number, color and tone. But the first step essential to this end is the spiritual unification of the nations. A universal heart language must precede a universally spoken one.

As a thought form attracts to itself certain letters which express it and which go to the making up of its numerical vibration, its color and tone, so the soul form of each individual attracts to itself the name which best expresses the characteristics back of that name, and any change in it registers an inner change of consciousness outwardly expressed.

"God works in a mysterious way His wonders to perform," yet it is not mysterious after all but according to perfect law and order, divinely simple and simply divine, and all of these laws are founded upon the Eternal Principle of Vibration.

Browning has said to "see deeply is to see harmoniously" and a spiritual penetration into a word or name reveals the truth of these words.

It is our privilege to enjoy a continual revelation of the Infinite wonders of God's Laws and God's Universe which is governed by them, which have been obscured for years by lack of understanding and *desire to know*. But even an occasional ascent upon the Mount of Transfiguration will present new views of old things and new words to express them.

Pythagoras has said, "Show me the alphabet of a nation and I will tell you the character of its people." And the words of a nation are a still greater revelation of its conception of life. What may be high to one, may be low to another.

One nation adopts a bit of white ribbon as a symbol to them of temperance, another wears a bit of blue to express the same idea. One wears white as a symbol of mourning, another black. These differences are all founded upon the laws of vibration. The individual or the race idea of the thing determines under which number, color and tone vibration they place it, hence the



necessity of an universe of expression which would bring harmony and oneness of vibratory force and unite the minds as well as the hearts of the race of humanity.

In the light of this Science, words become living, vibrating thought entities with a color and tone all their own. One can spend hours in the analysis of one "simple little word" and not exhaust its marvelous meaning. To analyze each letter and see why it is so placed; to examine its three-fold nature; to hear the individual tones of each letter, and the final key note into which they dissolve; to see with the mental vision the colors of each letter, like a floral bouquet and the final aura of combined colors; to see and hear its soul or esoteric note and color (the sum total of its vowels) is to find a new world of beauty and wonder. With this knowledge one finds "sermons in stones, books in running brooks, and good in everything." We may take the word "devil" and rearrange its letters, turn its forces to the positive or constructive side, and make "lived" of it, or "evil" and turn it to "live." Every letter and every number is good in reality. We are responsible for their seeming evil, and one truly lives when "evil" is rearranged in his life's lexicon and the forces of its letters used for constructive and not destructive ideas.

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For years the Nations like a pile of fagots wait  
The spark for flaming. Lightning stroke of fate.  
Calm-eyed the Lords of Karma watched the plan  
That should initiate the race of super-man.  
And those whose eyes are SEEING, wait the day  
They know will come when war has passed for aye.

DUDLEY DORN.



## Glenmary Pool

By JOHN M. WARING

Ye've heard what they say about Glenmary Pool?  
It hasn't a bottom at all!  
An' he who goes nigh is no more than a fool,—  
Tho' warm be the weather, an' water be cool,  
An' rushes be green an' tall.

Oh, Glenmary Pool is the bath of the Deil,  
It hasn't a bottom a bit!  
If even ye wetted as much as ye're heel,—  
The sting of its waters for iver ye'd feel,  
An' end by ye're death in it!

I never go nearer to Glenmary Pond  
Than half of a mile away;  
For fairies, at dusk, come with lights on a wand,  
(Tho they live on its banks, they may fly in beyond,  
An' I wouldn't be chased by they!)

Oh, Glenmary Pool is the home av a ghost,—  
A drowned colleen, I'm told;  
The woman I loved in the wide world the most,  
Said, 'go to the Pool, or my love will be lost;'  
I answered, 'I'm not so bold!'

Now wasn't she wicked to bid me go there,  
To Glenmary Pool at night?  
She knew I'd be havin' the awfulest scare!  
So faith, tho' I loved her, I'd not take the dare,—  
It finished our courtin', quite.

\* \* \* \* \*

Jim Callahan ran down to Glenmary Pool,  
When the wet, night wind was strong;  
But Callahan aye was a reckless young fool!—  
He married my sweetheart, my Nora O'Toole,—  
(*He'll not be her man for long!*)



## Every-Day Occultism

By E. DANIELL LOCKWOOD

### THE SUPREME OBJECT OF ASPIRATION

(Continued from October)

From one electric plant are fed thousands of lamps, globed and hooded, each appearing to be a separate, enclosed light, self-feeding and isolated; yet they are in very truth never actually separate from each other nor from their common source of power, since it is the current from that source which causes the incandescence of all their illuminating wires. Even so, the fiery ENTITY "seated in the hearts of all beings" is ever in contact with the Universal FIRE which is incomprehensible DEITY.

Because It is thus united with, though appearing separate from the uncreate, imperishable, incomprehensible SOURCE, Itself is also uncreate and imperishable, very God of very God; yet here is the greatest and most arcane mystery of evolution. *Consciousness is everywhere affected by limitation in form, even though the limitation be not complete; the effect of limitation and touch with other forms react upon the Consciousness as "experience"; the quality and sequence of experiences differentiate one Consciousness from another, and this differentiation of one Consciousness from another sums up as "character."* Therefore, while inherently one with the SOURCE OF ALL and in that sense, all ONE, the Divine SELF in you and the Divine SELF in me, because of the difference in our several limitations, must also in *Their acquired character* differ somewhat one from the other. Yet for you and for me, the Divine SELF within is the only eternal, unborn and undying ESSE; the only gateway to *conscious* eternal life for you and for me. But *what* are you and *what* am I?

We are Its children, *born* into Space and Time—Its transitory emanations for whom it is possible to become estranged or even separated from It, *unless we consummate permanent reunion with It*. That in us which says "I" and "mine," in other words, the Ego, is a spark from that Divine FLAME—the mind-born child of that Divine PARENT, endowed by It with the powers of free will and choice, sent by It into the vineyard of the outer, manifested, transitory world, to gather for It and ourselves a harvest of *experience*, which pressed into the wine of character and knowledge, shall be brought to It for judgment. When at



last we shall have pressed a vintage which It can accept *entire*, then shall we be also sharers in it with the Lord in a supreme sacrament of reunion, ecstasy and life eternal. *This* is "salvation."

Through the power of choice, directed by a lawless practice of free will (our inheritance, asked for too soon of our FATHER), we have squandered our opportunities and sown our vineyard with countless noxious weeds, which have brought us poison instead of wine, and we are now eating of the husks with the swine. This is the reason why we are no longer able, save through special and protracted effort, to present ourselves and be received again into the Heavenly PRESENCE and the unspeakable joys of our Home.

Thus far we have referred only to that aspect of our Divine SELF in which It is regarded as Father, but so universal, so sexless, so all-comprehending is Its relation to us, that It is all heart could desire or mind conceive of, in one exquisite and lovely ESSE.

In the Bhagavad-Gita, It describes Itself both in Its particular and universal nature.

"I —, am the SELF, seated in the heart of all beings; I am the beginning, the middle and also the end of all beings."

"I am the Father of this universe, the Mother, the Supporter, the Grandsire, the Holy One to be known, the Word of Power."

"The Path, Husband, Lord, Witness, Abode, Shelter, Lover, Origin, Dissolution, Foundation, Treasure-house, Seed imperishable." And even as the Universal SELF is to the great universe, so is the Divine SELF within, to the "little universe," MAN.

A printed book, the vehicle through which a man has crystalized his thought upon the material plane, will eventually disintegrate, rot and pass away, while its soul, the *idea* of it, united with his mind, does not perish so long as that mind continues; so we, the expression on planes of illusion of an Idea in the Mind of our Divine SELF, will, as physical or etheric forms, pass away, while we, as souls, united once more in love to Its Mind, will become eternal in Its eternity; but to accomplish reunion, aspiration must be constant and ardent toward the SELF, longing for it must grow to where it refuses to be further denied.

When a man awakes to this longing, he naturally seeks to conceive the SELF in some definite way, so that aspiration may have a focus, an object, an attraction toward which to address itself. Then is the image-making faculty of the Ego called upon to create that which can be visualized by his consciousness.

So often have we been asked: "But what form shall I con-



ceive It in? As a beautiful Youth, as a lovely Child, as a mystic Flower, as a glowing Flame?"

It matters little what image may be first fixed upon in which to conceive It, for if aspired to with ardor, It will surely reveal *Itself* to the eyes of the Ego, in time, clothed in a glorified Vesture which will be the sum of all the man as an individual is capable of aspiring to; a Form transcending his most exalted imaginings, a Form expressing Its nature, Its beauty, Its majesty and love with such overmastering completeness that he will melt in adoration at Its Feet as a lover sinks at the feet of his beloved; he will *fall in love with God* and thereafter, *ad-spiration* will no longer be an effort but natural and incessant—it will become the Breath of his Life—for he will then know That which he loves, That toward which his aspiration is set—he will have *beheld the Great Goal*.

Meanwhile, there are ways by which to arouse and feed aspiration. Let the man conceive the SELF as a living ENTITY within him; let him perform all acts, even the humblest duties, for It; let him think the thoughts of his heart in Its presence; so will each act and thought become beautified and lifted and his whole being grow and expand in fragrance and grace, as a flower opening naturally to the Sun. Let him in secret conceive of himself as walking at Its side, sitting at Its feet, listening for Its Voice. Thus the thought of It, the dawning love for It, the growing intimacy with It, will wax constantly more vivid, more real. If he can set apart even no more than three minutes a day at a stated time in which to dwell upon Its loveliness and mystery, he will hasten his approach to Its Shrine, and in this sweet communion he will find an ever-renewing joy.

Again, in the Bhagavad-Gita, is a simple formula for the every-day occultist laid down:

"On Me fix thy mind; be devoted to me; prostrate thyself before me; harmonized thus in the SELF, thou shalt come unto Me, having Me as thy supreme goal.

"Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity—do thou that as an offering to Me.

"He who offereth to Me with devotion a leaf, a flower, a fruit, water, that I accept from the striving self, offered as it is, with devotion."

Such constant inner devotion involves no neglect of, nor does it demand renunciation of wholesome loves and duties; rather do these become exalted by it. He who can stand consciously within his Holy of Holies, beholding the Glory, comes forth from it



radiating peace and beauty and love on every hand and all whom he may touch, all who may contact him, in affection or service, are recipients in part of his grace and light.

No cant is possible to him who lives this wonderful inner life; it cannot be spoken of freely upon the highways; indeed, to so speak of it is to retard its development, even as seeds plucked daily from the ground to discover if they are rooting, are delayed in growth and may die utterly from exposure to daylight of the sensitive matrix, which should have been allowed to accomplish its purpose in the blessed dark of Mother Earth's sheltering breast.

In time, the Inner State transcends, in vividness and reality, the Outer; in the light of it, all experiences, all loves, all duties, form themselves into a coherent pattern, as do the irregular bits of glass in a kaleidoscope. Meaning and purpose become apparent; grief, laid at the Feet of the BELOVED, ceases to rend the heart, joys brought to It are multiplied an hundred-fold, even while the man would seem to pursue as before his quiet, appointed way.

H. G. Wells expresses this with the directness of knowledge through the mouth of Mr. Britling:

"—until a man has found God, he begins at no beginning, he works to no end. He may have his friendships, his partial loyalties, his scraps of honor. But all these things fall into place and life falls into place only with God. Only with God."

"Om Tasmai Sri Gurabé, Namah!"

May all come at last, to the blessed Feet of the BELOVED!



# The Philosophy of Symbolism

## DESTINY AND FATE

By GERTRUDE DE BIELSKA

*American Academy of Astrologians*

Our Destiny is to know God! to return to God our Cause!  
Fate is the result of experiences woven about ourselves.

Destiny is the law of Cause, immutable, unchangeable, a law working out through each one of us, which impels irresistibly every Soul into such experiences as shall bring it into a conscious understanding of its relation to its Cause because it is its Higher Self.

We cannot overcome our Destiny, because it is an eternal Law.

Fate is the law of Effect. We can overcome our Fate and may direct it, because it is of our own making, because it is an effect, therefore subject to change, to human control and to mastery.

Fate is the ripening of seeds sown at some period in the Soul's evolution. The seeds are our thoughts, our motives and our acts.

In the Philosophy of Symbolism we assume the premise that the Soul is immortal, therefore it must be eternal, that it has existed before this manifestation upon earth, and we expect it will exist again and again, that it will go on and on gathering its experiences, making and unmaking its Fate, until the fullness of Consciousness has been reached. We assume that Nature studied according to the rules and principles of this Philosophy gives ample evidence of the perpetuity of consciousness through many manifestations; of the definite purpose to fulfil and perfect its destiny in the human race through the divine attributes of Man's inheritance. For this end, all the great teachers of the ages have worked to give inspiration and example. The Philosophy of Symbolism seeks to offer a definite explanation of the terms of Destiny and Fate which have become so confused and misapplied through the errors of modern interpretation.

The Destiny of the human Soul is to perfect and reveal God in His Image. How can we perfect and reveal anything that we do not know? From the physical, moral and mental planes of our Being we may not be able to perfect, reveal and know God, but as we become spiritual—as we “dwell with the spirit” we are promised by the Christ what heights are possible, to those who can reach the goal of His example. For this ultimate bliss, our souls have been drawn back to earth again and again, so that we



might learn Earth's lessons that were to teach us through the never ceasing involution of the Spirit of God and the continuous evolution of our own conscious states, the spiritual perception which would finally lead to that Knowledge of Self that would reveal God. Individual Soul is individual Consciousness. Consciousness is Knowing—and the Soul is that state which preserves Knowledge from life to life, the present life being only one point, one phase of its development. The Soul takes on and puts off, is sowing and reaping conditions continuously, is making and unmaking Fate during its periods of Earth-life.

Our attitude towards our Fate, the use we make of our experiences, determine the degree of our unfoldment towards our Destiny, towards that Knowledge which is destined to bring us into closer relationship with God, our Cause.

Our individuality expresses through our personality. Our individuality relates to our Destiny, our personality relates to our Fate. Our individuality is the inner, our personality is the outer. The personality is a result of Fate, the Law of the Soul reflected in the body, the instrument through which the Soul comes into contact with the physical world and material things and by which it is to gain its experience of Earth-life.

Our education has led us to dwell too long and strongly upon the outer—upon effects. Our religion favors the worship of a personal god, far removed from humanity, separate and awful, who rewards the so-called good according to human ideals and condemns the so-called bad to everlasting punishment.

Our science prides itself upon its foundation in fact, in effects, and seeks to establish its causes therein, while our ethics are adjusted to very much the same order, catering to personal opinion and the authority of a human conception rather than a definite principle.

The Philosophy of Symbolism would have us see God in *all things*, would have us find Him within ourselves, to know that He is the God of Love, that to Know Him is our Destiny and to reveal Him our blessed privilege; that it depends upon us, our human Will to determine whether we shall follow Him and unite ourselves with the Infinite, or separate ourselves, preferring to dwell with Mammon and the world of effects. This Philosophy would have us seek the Christ, the impersonal God in our own hearts, to know Him as an exalted Being, a perfected Soul, the master of all earth's experiences, the fruit of all the ages, the example of all future ages and rightfully the "Son of God."

Jesus the personal God, the "Son of Man," was crucified upon the cross of Mammon, Christ the impersonal God, the way,



the truth, the life—is to glorify humanity through recognition and realization in every human heart. As we learn to discriminate with greater understanding between our Destiny and our Fate, between the personality of Jesus and the impersonality of the Christ, we shall discover the “Line of Light” we are seeking and we shall see it like a “Pillar of Fire,” illuminating the righteous ones of every race of people in response to that ceaseless call towards their Destiny, to know God! This is the ultimate of the Children of IS-RA-EL, the Children of Righteousness.

As we approach our Destiny we are emancipated from our adverse Fate. Let us take an example—nothing is better for this than wealth and poverty. They are equally our Fate, although as a rule the word Fate is oftener applied to poverty than to wealth, but one is just as much an effect of seed sown as the other.

Seed is sown first by the thought, second by the motive, and third by the act. Thought has a correspondence to the planet Mercury which is the symbolic link of Mind between the heavens, the earth and Man. Subjectively the Moon plays a part as relating to the desires.

Motive has a correspondence to the planets Jupiter and Venus, symbols of ethics, justice and love; while the act has a correspondence to the planetary forces of Mars and Saturn, all centering in the Sun. These are the celestial Forces that co-operate with human character and give indication of human Fate.

We find that wealth is a result of benevolent thought, a just motive and a merciful act. Persons who possess the power to draw to themselves money and worldly goods, have at some time of the Soul's evolverment sown the seeds that make these things of the world possible, and they deserve the right of their possessions. There is a dignity and power conferred by wealth that is not to be denied, just as there is a dignity and power conferred by success. It is perfectly right and legitimate that it should be so. Yes, you may say, I know benevolent, just and merciful persons who are very poor. That may be, too, then they are in the process of attaining wealth, but they have not yet overcome a previous adverse Fate, the adverse law in themselves that had registered that poverty at the time the Soul sought its entrance into Earth-life.

The responsibility of wealth and possessions is greater than that of poverty. An abuse of the opportunities it affords will throw the Soul back into a much greater poverty. The rich person has to render an account of “stewardship” that the poor person knows nothing about, and how often is it noticeable that



when one has reached a point where one possesses everything that wealth can bring, one cares less and less for one's possessions and seeks to reduce the habits of life and living to the simplest ways.

Wealth of worldly possessions should bring happiness!

In our system of correspondence we have a way of knowing the rich person from the poor person, how the seed has been sown and when—that is, whether it is a past condition of the Soul or whether this life is to register its birth.

If we are poor, habitual benevolent thoughts, strict honesty of desire, kind just motives and a merciful compassion, will surely overcome poverty—as soon as we no longer need its lessons and have paid all our debts! We must be patient with ourselves, however, until we have discovered and redeemed all the many threads of Fate that have been woven and interwoven by our thoughts, our motives and our acts. And even after this is done, and we have cleared up our own record and redeemed our own Souls out of the darkness, yet may there be many threads, many seeds in the lives of others, linked to ours by our thoughts or acts, that have not been recalled, so we are brought face to face with poverty over and over again, until we are refined of all its dross, until we have redeemed the sins and wretchedness we have wittingly or unwittingly inflicted upon others.

Poverty is a result, an effect of seed sown, just as wealth is; it is a phase of the law of Fate operating in this particular form. We may not overcome our poverty in this life, *if there is a law to be fulfilled in us that demands restitution*. But the attitude we assume towards that poverty, towards that law, will control our Fate and we may make ourselves contented and happy or utterly miserable.

If we “kick against the pricks” and allow it to make us bitter, jealous, envious, disconcerted, possibly hateful to our friend or neighbor, we are not controlling our adverse Fate, but adding to it every hour. If we recognize it as a means of discipline, for some wise purpose, even though we may not be able to discern its source, as an experience offering opportunities for growth and higher recognition, we are establishing within ourselves the elements of self-control and taking the most important step towards the mastery of Fate and the overcoming of future possibilities of like experience.

(To be continued)



# Occult Story

## A DANGEROUS PASTIME

### *A True Story*

By BETH WARRINGTON

(Continued)

## CHAPTER II.

The following week Brenda called upon me again and said to me: "I feel impressed that we two, in order to investigate this thing without any outside influence, should form a circle of our own. What do you say to my plan? I think you will find that we shall get along all right by ourselves; we will keep a record of all we receive and see if it is worth while or not."

"Well, I am willing," I replied; "there can be no harm in it, for it's only a little amusement to while away the hot days. I am quite agreeable to delve with you into the hidden mysteries, but I shall be hard to convince, of that I warn you."

"We shall see; I have brought my Ouija board with me. Ever use a board?" she asked.

"Oh, I know it will work with me, but I won't believe anything it says," I replied.

Brenda drew a small table between us and laid the board upon it. With a pad and pencil handy, it was not long before the pointer began to move, and spelled out:

"Madam, will you lend me your hand to write? Take up that pencil; I am going to try and write."

I obeyed. Laying the pad on the table, I took up the pencil and held it passively in my right hand while my left covered Brenda's right. Almost immediately the pencil began to glide over the paper, writing in a perfectly legible and rather large, masculine hand. The result was a series of the most remarkable letters, from several personalities, who each and all preserved their own individuality. I kept these letters, and thus am enabled to give them to you, just as we received them from the spirit world.

Space will permit the giving of but a few of these letters, but I hope to show by the few I give what manner of man one of our correspondents was. No doubt many will recognize him from his own description and his character as revealed to us day by day. I took the whole thing as a huge joke, because I would not believe it could be true, until it was too late to remedy the



evil. We, in our blind egotism and vast ignorance, could not see the future as the spirits could.

Question by me: When shall you write?

June 15th, 1913.

Why, at this moment. I think this is the greatest thing, being able to write as of old. I am told that I am over here—over the line—and you are there—but somehow I cannot realize it. Strange things happen in that old world of yours. You, madam, are inquisitive when you desire to see my coveted signature. I will do my best to show it to you—signed in the old way. In its day it could shake old New York to its very foundations, and cause some flutter in the market. This is really a great scheme—this writing. I was told it was possible if only I could get you into the passive state where you would allow me to use your physical power. I am sure I could now write forever. It's easy once you know how. This is the first time I have found something to amuse me since coming over here. In life I was never without a hobby of some kind or another to keep me busy.

There are several here to-day, besides myself, who wish to try their hand at this game—just for a moment; but I am just selfish enough to wish to retain it for myself—and I decline to give it up even to a lady. Will you not come to-morrow, Miss Lee? Then I will tell you how I chanced to take an interest in you. I have much to say that I think will be interesting. Good day.

JOHN.

June 16th.

MY DEAR MADAM:

Since leaving you, I have thought the matter over and wonder if you would act as my amanuensis—that is, I would like to have a regular time set for this method of communication, if I could depend upon you. In time, I am sure, I can reward you. Let me see, suppose I give you my note?

Query: What good will your note be? You are dead, and you won't meet it when it comes due.

Answer: If I cannot meet it, I will renew it indefinitely; but my note ought to be a most valuable asset, if only as a souvenir; it is, I assure you, a treasure of inestimable value to any museum.

Query: I will not give you my promise; but if not engaged, I will try to oblige you. How much will you give me for salary?

Answer: I'll give you my note for five thousand dollars.

Query: You take my breath away. Don't I wish you were alive!



Answer: Thanks; then it's a bargain. Will you please sign this agreement?

Quick as a flash he had written, with the pencil in the air:

For the sum of five thousand dollars, I hereby agree to act as secretary to Mr. — (name in full) for the term of this year 1913.  
Signed —

Sign that please.

"What a lark," I said to Brenda. "It was done so quickly I scarcely realized the significance of the act. Fancy making contracts with a spirit," I said, as I thoughtlessly signed my name to where the pencil indicated it was to be signed.

I never gave a thought to the possibility that it might perchance be a dangerous proceeding. Afterward I thought of Faust and the old legends, but the deed was done; now I am wiser.

It was ever my habit to pin a man down to his agreement—business agreements should always be recorded in black and white—and then the document holds good in any court of law should the necessity arise for settling the claim.

Query: You are silly now; this is only a pack of nonsense, and you could not make me keep any agreement of this kind with a spirit.

Answer: I don't know about that. I have ways and means of compelling you to be obedient to my will now that you have signed. We will however be lenient in the matter.

I promised to tell you how I came to take an interest in you. It was at that Circle. But first of all let me tell you something about myself.

Not so long ago I went on a journey for the benefit of my health. I returned in a metal case. I had worked too hard putting bonds and stock in cold storage.

When the end came, I was out driving; at least, that is my last conscious recollection of earth. I can smell the fragrance of the flowers even now. For it was springtime. I wish I could picture for you the beauty of the spring in that old world city.

On every street corner stood the flower vendors, in their picturesque costumes, their dark eyes smiling into the faces of those to whom they offered their sweet-scented violets.

The whole world was steeped in sunshine, in flowers. I was surrounded with all that was beautiful in architecture when I closed my eyes. I remember feeling faint and drowsy. I must have sunk into a coma that lasted some time. But at length I awoke. I found myself floating above the clouds, just as if I were viewing the world from Pike's Peak. The sensation was a very pleasant one and I thought I was dreaming.



I wished myself back in America. In the twinkling of an eye it seemed to me I was there. I found myself in my office. The clerks were busy at their occupation. In the street below a perfect babel of sound was rising. It sounded to me like the roll of distant thunder or waves beating on a rocky shore. In life I had never noticed that wave of sound. I went to my desk. It was just as I had left it. My people evidently did not disturb things until I was buried.

The one thing that struck me as being odd was the fact that no one took the slightest notice of me when I entered or left. I found I could smile, frown, rage or weep, not a face changed its expression; it dawned upon me then that I was invisible to them all.

I went to Connecticut, where once I loved to roam the hills, before ambition had scorched me with its cruel flames. On the way I met Phillip Brooks. In the old days I knew him well.

"Well, of all people; I thought you were dead!" I exclaimed.

"I am," he answered; "but so are you, my friend."

"That is impossible; I will not believe it!" I cried. I was such a power in the world, I was aghast at the thought of being dead.

"Your power is ended now, and soon, very soon, you will be forgotten. You are of no account whatsoever, and the lowliest mortal has more power than you have; for to the world you are dead."

"But there are so many things that I have left unfinished. So many deals that ought to be adjusted. I really must speak to some one; I must, I must!" I cried in anguish.

"You might talk until doomsday. There are few who will listen. Still, if it will be any consolation to you, I will take you to a place where you can make yourself heard. But you may as well give up the idea, for if an angel came down from Heaven, people would not believe him to-day, but say to themselves that it was an optical illusion of some sort or other."

And so it was that I learned my first lesson. Only one mind gave me the credit of perhaps speaking the truth. That was yourself. I went over and stood by your side, and afterward, when the meeting broke up, you talked to a lady in black. You admired a little vase on the table made of terra cotta; you spoke of its artistic lines, its symmetry of mould. I became interested as the conversation turned to sculpture, and when you went home I went with you to your door, for I thought you a charming and graceful little woman.



June 18th, 1913.

Good afternoon, ladies. How delightful it is to come to a place where we know and feel that we are expected, and know that a welcome awaits us. I seldom go far from you, Brenda, for you are a great comfort to me. There is something about you, I know not what, that draws me like the needle to the pole. I feel compelled to come back to you. In life I was never interested in these psychic matters, so I am beginning as it were in the kindergarten. My so called death only occurred very recently, and as yet *I have not left the world*, I can always see the world beneath me. It is like being in a balloon. I have not tried as yet to penetrate beyond earth's confines. I am told that a great dark belt surrounds the world, and that it is not a pleasant place to cross, as it is the abode of those who are *earth-bound*, those whose lives were evil and full of sin.

Do you know I have not any inclination to investigate those other worlds which I am told exist beyond the stars. I fear that my attraction is backward, instead of forward. A strong magnetic force seems to draw me irresistibly towards the vicinity of W—— St. I still find lots to interest me there.

I cannot realize that I am really dead. I cannot see how they can possibly get along without my assistance. My interests were so many and so varied that I just have to see how the world gets along with others holding the reins of power. Then I met you, and now, I must say that I have lost that desire to go out into that vast *Beyond*. Old New York is good enough for a while.

I must say, that I find this earth space teeming with interest. Some day I will tell you how it feels to die, to have to go, leaving all your work behind you for other hands to finish. I'll tell you how it feels to find yourself floating, floating through illimitable space, but I am getting quite used to the sensation now.

June 20th, 1913.

Dear Brenda:

It seems we are to have visitors this afternoon, for a gentleman is here, who claims the privilege of entering our charmed circle. He says that I am not sufficiently strong to hold the door that I have opened, and that I shall need help in the future. He says that he can tell not only the future, but the past as well. Now, would you not like to know who you were in the long ago? He has promised to give us a glimpse of the past, and roll back for us the scroll of time, so that we may see ourselves in other lives.

I think that you will like D. He was in life, he tells me, an



Englishman of high lineage. He lived in India for years, and has learnt all those mysterious and esoteric things they do there. He has been a student of the occult, knows all about Buddhism, was even ordained a priest in one of their temples. He calls Mahaderhabad the cradle of Theosophy and the home of the occult. I am sure he will interest you. Allow me to introduce you to Delamere.

"Ladies! after such an introduction I must endeavor to greet you in true Hindu fashion. I should call you all the magnificent names I can think of, for you see we are the very essence of politeness. Oh, Rulers of Light and Queens of this realm, many thanks are thine for allowing a poor worm to talk to you. Would you mind giving that poor ayah a few annas to pay for the hen's eggs, so that we may not be disturbed by such mundane affairs as maids wishing money to pay the egg man. Let us have peace in which to discuss these most momentous questions. I see that all of you are but novices in this line. Do you know that sometimes it is a very dangerous thing to trifle with spirits, as you are doing now? You are the complement of each other. One is the negative, the other the positive, and together you can do wonders, providing you are both sure of yourselves. Remember one thing, approach this thing in a reverent spirit, with prayer and the Bible at hand, not as you come, in a spirit of levity.

You were surprised to hear me spoken of as a Buddhist. You think by that, that I am outside the pale of Christianity. That is not so, it only means that I am still not perfect enough to enter the higher spheres of Nirvana. I was, like my friend here, a good churchman all my life. I come to you with a very special message. There are a few of us banded together to try and convince a sceptic world that the *MIND*, the brain force, lives on in the astral body.

Query—What are you like? Are you a misty form, or are you dressed in clothes as we are?

Answer—We are very tangible to ourselves and often to others. You hear a great deal about people seeing ghosts, almost invariably they describe them as being draped in long white garments. Have you any idea why clairvoyants see spirits so often dressed in this way? Well, it is because the spirit is so often in the only clothes it has; its shroud. There are millions who do not know how to materialize anything but what the body has on.

The astral body is a reproduction of the physical body, and it stands to reason that the most sensitive part—that which governs all the emotions of the human body, the brain, the will power—is reproduced in the astral or etherial form commonly called a



spirit. Then think how much clearer that brain. We are supposed to see all things by a clearer, more spiritual light when we leave earth; hear all that is spoken, read the thoughts of mortals. Then it naturally follows that we can think, see, hear, taste, and smell.

There are millions of minds who are debating this question of whether there are spirits or are not, and we propose to settle the question beyond dispute. For example, you, Madam, have no interest in Theosophy or Spiritualism, or in any of these schisms such as New Thought or Christian Science, have you?

Answer—None whatever; I am content with the religion that was taught to my forefathers.

Mr. D.—I am going to ask you to allow me to use your hand to write. You know nothing of these things, while I do. In life it was ever my ambition to be an author, but I did not accomplish anything, except to write some most atrocious verse which was warranted to drive every man away to whom I read them. Since coming over here, I think I have learned the knack of writing, and would make a fairly good novelist. You see, I could depict life in all its phases as it really is, as I can lay bare the recesses of the human soul. It would prove an interesting experiment, if we should try.

Query—Why do you think I could write. I am quite sure I could not—for I left school at fourteen.

Mr. D.—Shall I be quite frank with you? For one thing, you are exceptionally gifted by prenatal and hereditary knowledge to fill the part I would assign to you. While the gray matter of your brain is healthy, the mind is still undeveloped and the brain cells are by no means overstocked. They are not overcrowded with learning, as you know absolutely nothing about the construction of a sentence, little of history and less of geography. You have progressed in actual studies, we will say, as far as a boy of twelve. Therefore I can use that brain to its full capacity, and convey to the conscious mind details and scenes from lives which were enacted long ago. Perhaps it will be an effort on my part to remember the names of things, persons and places, but I will strive to be so accurate, that all documentary evidence shall bear mute testimony to my ability as a raconteur.

Then, too, we would like to teach you the seven great mysteries, without any outside interference, let us be the ones to guide you to the higher wisdom, and show to you the rent in the veil. Let me give to you that old command: "Go thy way and tell no man of the miracles performed."

*(To be continued)*



# Psychical Research

By HEREWARD CARRINGTON

## THE "MIRACULOUS CURE" OF DOROTHY KERIN

The days of miracles and miraculous cures are not yet past. Marvels of the kind still happen. Those given up to die—beyond all hope of medical science—occasionally experience some apparently miraculous vision, and are instantly cured. These "cures," some of them, read as wonderfully as those of the New Testament. Dorothy Kerin believes, indeed, that Christ himself came to her in a vision, touched her and healed her, and spoke to her in words she has recorded for us reverently. From the point of death she was raised up instantly and made whole and strong. Her case reads like one transplanted from the Gospel of St. Matthew or St. Luke.

A short history of her life will give an idea of the remarkable character of her case. Always a delicate child, she suffered from a number of lesser diseases, and at the age of fifteen contracted diphtheria. She was then constantly under the care of doctors for a number of years. She was always weak and ailing; she suffered from attacks of pleurisy, pneumonia, and finally tuberculosis. A bacteriological examination showed that she was suffering from this disease beyond question. During the last five years of her life—before her sudden cure—she was completely bedridden, and no less than twenty-eight doctors and twelve different nurses attended her. Some of these doctors and nurses give their first-hand testimony both as to her illness and the instantaneous character of her cure. The case has been thoroughly investigated and attested by a number of eminent doctors and scientific men in England.

In November, 1909, Miss Kerin was taken home in London (England) to die. No one thought she would live more than a few days longer. The doctor in charge said there was no hope of recovery, and the end was only a question of a few hours. But she lived on. . . . In December she was attended by Drs. Norman and Barnes, and lived almost entirely upon starch, opium, etc. She then developed tubercular peritonitis. On February 17th, Dr. Norman informed Mrs. Kerin that death might occur any minute. The next day, February 18th, she was completely well—cured instantly from all her infirmities by the touch—so she thought and still thinks—of the Master-himself, who came to her while unconscious and spoke to and touched her, and told her to



"rise, pick up her bed and walk." When she arose from her bed—which she had not quitted for five years—she was strong enough to walk, run up and down stairs, and eat a hearty meal; her flesh filled out; her hair grew miraculously from her scalp; and to all intents and purposes she was a strong, healthy, perfectly well girl, without a trace of tuberculosis, peritonitis or any of the other bodily diseases which she had the day before suffered from! Clinical and microscopical examinations verified this astounding fact.

Doctors and nurses alike who attended her case testify that her cure was apparently miraculous and quite beyond the power of medical science to explain. Among them may be mentioned Edwin Ash, M.D.; Julyan George, M.D., M.S., D.P.H., and Nurses Wooderson, Lyne and Jennett, as well as Mrs. and Miss Macaulay. They would not have believed it, possibly, had they not seen it with their own eyes. Dr. George and several of the professional nurses testified to this effect. And, in view of the astonishing nature of the facts, we can hardly blame them. Thus, Miss Kerin tells us that: "When I got up, my mother and friends, who knew that I was like a skeleton the day before, were amazed to see that my body was in a perfectly normal condition; all discoloration had entirely disappeared, and I was quite plump, my bones being covered with firm, healthy flesh—all this in the space of twelve hours. . . . My hair, too, which had come out in patches, had grown again—all this since the morning!" Surely we are here in the presence of something astonishing—yet all these facts are vouched for by the attendant nurses and doctors!

Some time later, Dorothy Kerin suffered a relapse—owing to an attack by a robber on Dartmouth Moor; but she was cured of this in much the same manner. In her unconscious, trance-like condition, preceding death, Christ himself came to her, told her to be of good cheer, that she would get well; spoke to and encouraged her, touched her, and lo! once more she was perfectly well and happy, and has remained so until this day.

Such, in brief, are the outward signs of her cure. Such are the physiological changes which took place, according to the testimony, not only of Dorothy Kerin herself, but also of her friends and relatives—her doctors and the nurses in attendance. But what of her, the *inner* mental life—her visual and spiritual experiences which went on within her, and which, according to the patient herself, constituted the cure? Let her tell them in her own words. She says:—

"When the singing had ceased (which they heard) I seemed to drift into space. I was no longer conscious of my body. But



my soul was overflowing with joy and love, and a transcendent feeling of supreme happiness, impossible to describe in ordinary language. I passed on and on, and as I went the way grew brighter and brighter, until I saw in front of me a wonderful altar formed by angels. There were six at the back, and in front one more beautiful than the rest holding a chalice, which he brought to me, and from which he gave me to drink. Then they disappeared, and as they went, they seemed to be chanting words which I could not understand.

"I passed on again, and soon I heard a great flocking sound, and saw coming from every direction white-robed figures, some of whom were carrying lilies, and some had haloes. Their movements made lovely music, and they all looked as though they were coming and going with some definite purpose. No words of mine can exaggerate the exquisite beauty of the scene. As I looked I saw One coming towards me; and I thought He was coming for me, and held out my hands towards Him, but He smiled and said, 'No, Dorothy, you are not coming yet.'

"Again I passed on, and this time I seemed to go a much greater distance, until I could go no further, when I heard a voice say 'Dorothy' three times. I answered, 'Yes, I am listening. Who is it?' Then a great light came all around me, and an Angel took my hands in his and said: 'Dorothy, your sufferings are over. Get up and walk!'

"He passed his hands over my eyes and touched my ears, and then I opened my eyes and found myself sitting up in bed. My mother and a number of friends were standing round the bed, looking very frightened, and some clutching at each other.

"The Angel again said to me, 'Get up and walk,' and though I had not walked for five years, I now walked quite steadily, and was not the least bit shaky; indeed, I felt so strong and well that I might never have been ill at all."

Sixteen persons were in the room when all this happened.

A fortnight later she was examined by two X-ray specialists and pronounced perfectly well. Tests for the presence of tubercle by Von Pirquet's and Calmette's methods proved negative. She was cured!

She became ill again, however—as before said—after the robber attacked her on a lonely moor some months later. Again she was cured miraculously—when all hope had been abandoned—and she had lain in a condition bordering on death for days. This time the Master himself spoke to her—so she believes—and comforted her in these words. He said:—



"Go and tell my children what I have done, that they be not asleep when I come to judge the quick and the dead. Take no thought for tomorrow, for I will provide."

Soon after this he came and spoke again in these words:—

"Fear not, for I am with thee. The time is not yet, but I will come again."

The next time of coming, as promised, these words were spoken:—

"Yes, I would not have thee exalted above other men, but as a daisy growing in the garden."

And again:—

"Dorothy, I would have thee go and tell my children what I have wrought in thee. Many there are who will not believe, but I say, bitter is the cup of tribulation which they shall drink. Speak of these things in the secret places, and if they listen not, tell them not again. My bride do I call; she will hear my voice, and will not slumber, for lo! the time is at hand when I shall come in glory to gather Mine elect, and the faithful will I carry as lambs in my bosom. My love for them is mighty and embraces all things. Rest in my love and fear not, for have I not said, 'I will never leave thee?'"

Such were the messages given to Dorothy Kerin, the girl who was miraculously cured of consumption and grave complications of other diseases *instantly*. Her visions may have had an objective reality, and they may not. The presence of the Master may in very truth have visited her bedside—for she was always a highly religious and good girl—or these visions may represent only the imaginings of a highly-wrought and super-sensitive brain. But, in any case, the fact of her marvellous cure remains undoubted, as all the doctors testify. And any power which can work a miracle of this nature must be a power, indeed! Never since the days of the Gospel has such a case been known—though some resemble it at Lourdes. The cure itself we cannot doubt. As to its method, we may have many opinions—according to our degree of Faith—some preferring to see in this case an exceptional cure, along the general lines of psycho-therapy and suggestion; others, on the other hand, will believe, with Dorothy Kerin, that the Master himself came to her bedside, to sooth and comfort her, and that His was the Living Touch which gave her back life and health and strength.

And, indeed, if such cures have ever been effected, why not now?



# Higher Thought

## INDIVIDUALITY

By EUGENE DEL MAR

Individuality stands above all except Principle. Each person is entitled to individual integrity, and instinctively and properly he resents any attempt to infringe upon it. The self is one's castle, and he is justified in closing its gates to strangers. Each is and remains an individual, however much he strives to infuse his life into others or absorb other lives into his. One neither helps nor hinders another except with the other's co-operation. One cannot bear the burdens of another permanently nor does one relieve another of his burdens in attempting to carry them. Wisdom is attained not by another's virtues, nor character by another's thinking.

Life is an individual problem. One's experiences never can be another's. None may obey the law for another, and he who would avoid experience that he be saved the labor of thought and conduct attempts the impossible. Each must seek truth for himself, since he can understand and educate himself only. Each must learn for himself. As long as one expects another to tell him exactly what to say or do in order to attain to wisdom, so long will wisdom remain beyond his reach.

Others may aid, counsel, and suggest methods and motives, but the work must be done by the individual Self. What is one man's liberty is another's slavery; what is food for one is poison for another. The utmost assistance that one can render another toward finding the Self and living the life, is to enunciate and exemplify his understanding of the principles which underlie all experience however varied. Truth is not truth for one until he has made it his own, until he has applied it in his daily life.

If one thinks differently from another, he is no more different from the other than the other is from him. If others have no right to differ from him, equally he is at fault in differing from them. No one can change his conviction at a moment's notice. One may not think exactly what he would wish at any particular moment, but he must think along lines indicated by his state of development and existing environment.

If others are blind or deaf, one does not rebuke them for not seeing or hearing as he does, nor does he feel affronted when others wear glasses or use ear-trumpets. Neither does he feel



insulted when others fail to enjoy the odor of his favorite flower, or the flavor of the vintage or viand he prefers. It is conceded that these are matters of personal preference, and that individuality in physical taste is inevitable.

But when another expresses a thought in word or in act which is in conflict with one's own particular view of things, often one is disposed to conclude that this is due to the other's ignorance or lack of judgment or integrity. It does not occur to him that necessarily the other person discerns everything from a point of view different from his, and that the other's thoughts concern his Universe only. One accepts as fundamental and necessary the difference in individual physical tastes and does not resent the direct evidence of it, while the indirect and equally necessary result by way of thought-expression is likely to be attributed to some moral defect or lack of understanding.

If different people receive varying sensations from an identical cause, necessarily they must form different conceptions of it and of its relation to themselves and others. If various people hear, taste, smell and see differently, their thoughts concerning what they physically discern necessarily must be dissimilar also. With every desire to discern as others do, it is impossible to do more than to approximate their perception.

When it is realized that each one of us is and must remain an individual, and that inherently it is impossible for any two of us to be alike exactly, it will be recognized that each will think and do what he is impelled to think and do. One is free to the extent that he accords freedom to others. He ceases to judge others as he understands that he cannot know fully the premises upon which their conclusions are based. Finally he realizes that if he were placed in the exact position and with the same degree of development as the other, he would do exactly what that particular person does.

One should not be anxious to have others direct their experiences along his particular lines, nor should he interfere with their methods of living unless they seek his counsel and his guidance. It is necessary that each learn his lesson in the way he himself shall choose. It may seem that those one loves are choosing painful paths, but true love shows itself in wise silence quite as often as in active interference. Love seeks not to control the attitude of others toward itself, but is concerned solely with its own mental attitude toward others.

Nor should one change arbitrarily the conditions of the lives of others. These conditions are the product of the surroundings molded by themselves, and each is more or less perfectly



fitted to the mold he has fashioned. Whatever one's motive, if his actions induce a sudden or abrupt change in the surroundings of others, an incongruity may result and a consequent uneasiness arise that may be resented. One should consider the possibility of doing too much for relatives, friends and others who should be inspired to self-helpfulness.

If the lives of others are altered by reason of one's advice or assistance, more than likely all their subsequent troubles will be attributed to him, and there may be more or less justification in this attitude. They may come to regard him as their enemy. They will not stop to think how much worse their lot might have been but for him. They only know what was and is, not what might have been. If through one's aid or assistance they have been deprived of the beneficent results of experiences they would otherwise have had, they may feel that he has deprived them of something of value that was their due. Others may be helped by one temporarily at the expense of a complete collapse at some later period.

If one has instilled in others a spirit of dependence, he will be required to respect this new attitude and to cultivate it further. He will be held responsible for it and he will be called upon to support it. Sooner or later he will find the burden too heavy and will come to perceive his lack of wisdom. One cannot enslave others without enslaving the Self. He will be compelled to relinquish the others' burden, which they will be obliged to resume. This may involve the severance of family ties even, as well as the termination of friendships. It may bring insult and abuse.

Under such circumstances there should be no complaint of ingratitude. It is simple justice. Each one as an individual is necessarily different from each other. One must not take upon himself the task of altering the plan of the Universe, nor attempt to do what, in the nature of things, is impossible. One person of a kind is enough.

Huxley says: "The mischief is that one never knows how transplanting a tree, much less a man, will answer. Playing Providence is a game at which one is very apt to burn his fingers." If in one's ignorance he has tried to fit the experiences of others into his own mold, in resenting this attitude others are merely asserting their sovereign and inalienable right to live their own lives and to grow along their own lines. One should respect the individuality of others. One should refrain from interfering with the lives of others except as he is bidden and invited, and then with great discretion and deliberation only.



If one attends to his own life properly, he will find all his time well occupied.

One should maintain his integrity. Know thyself and stand alone! One should be independent and not be influenced by the swaying opinions of those about him. One should live his own life, neither leaning upon others nor permitting others to lean upon him. The attitude of independence attracts friends. It represents strength and it attracts its kind. It is attained as one understands and knows that each thought and action contains within itself the returns to which it is entitled. These returns may not manifest at once, but the planting of the seed sets the cause in operation, the results of which are inevitable.

One must respect the Self, than which there is nothing greater nor grander. One should not permit others to waste either his time or his talents. He will be called to account for them. There is nothing so important that one should permit it to worry or fret him or to make him irritable and impatient. One can rise superior to such weaknesses and infirmities. One can neutralize ugliness and discord by the manifestation of beauty and harmony.

One may learn to live above the pettiness and smallness of the conventional life about him. In order to do this he must recognize the essential supremacy of the Self. He must know that he is Self-sufficient! If one would be strong he must learn to stand alone. Dependence evidences weakness and repels all that is desirable for character building. The attitude of independence attracts opportunities for its fulfillment. It does not supplicate or implore, but it sends forth a demand that is undeniable and an intensity of force that carries with it the highest power of attraction. It is a manifestation of resistless faith.

When one thinks and acts rightly he cannot but secure the result thereof. Having faith in this truth, he refrains from wasting his energies in formulating expectations of returns; in fact, he ceases to think of returns. He demands neither love, nor kindness, nor gratitude, for these are results consequent upon the causes he has set in motion. He rests in the knowledge that he is free and independent, and that he cannot be deprived of that to which he is entitled.

True individuality is realized in the consciousness of freedom. Others cannot be disappointed when one makes no demands. Others may not be ungrateful when one expects no returns. All of one's actions necessarily are prompted from the standpoint of Self, and they are their own reward as far as he is entitled to any. One is free to love as he pleases and to scatter about him



kind words and loving deeds, if he ask nothing in return. Be free and respect the freedom of others!

One is under no obligation to others separate or apart from what he owes to the Self. It is a false attitude that would attribute to one's duty what is apparently for the benefit of others, and to his pleasure what is seemingly to his advantage. It is a conception of duality, separateness, error and hypocrisy. There is but One Principle, One Self, One Duty.

Whatever duties or obligations one owes to others are included in his duties or obligations to the Self. The only point of view is the Self, nor can one possibly escape from it. One's constant endeavor is to secure a larger measure of happiness for the Self, and forever he is finding that his desires indicate only the stepping-stones toward that condition. Whether the effort to satisfy one's desires tends to the happiness or misery of others, it will affect him similarly. When one makes others happy only, he can be nought but happy himself. The interests of others and of one's Self are identical. One thinks not only for the Self, but for the world. If he rise, he helps to lift all who are about him, and if he fall, he drags them down with him.

Each is an inseparable part of the One Whole—the One Impersonal Self, the One Individual. There is no separation, for all is One Grand Unity. Each part has its own individual function to perform, and the condition and activity of each has its influence on all. The vibrations of each part are influenced by the vibrations of all other parts. Each effort one makes for himself is equally an effort for the whole race, and the greater the general harmony the more each part may receive and manifest individually. As one increases his own happiness it becomes a part of the general fund and it enures to the benefit of all. Whatever one expresses and manifests, others will share. All is One.

NOTICE.—I shall be pleased to forward to anyone who will send through me an annual subscription to AZOTH, a copy of one of my books, namely: "Spiritual and Material Attraction," "The Divinity of Desire," or "Living Ideals."

EUGENE DEL MAR.



## Theosophical Talks

By AMRU

### *Prayer*

To all those who have thought themselves away from the idea of a Personal God prayer immediately becomes a difficult problem.

If there is no God who is a Person or Being with attributes like ourselves—even though these attributes be immeasurably greater—then the questions naturally arise, “To whom or what shall we pray?” or “Is prayer a similar superstition to the Personal God idea and also to be discarded?”

The statement may seem paradoxical but it is, perhaps, easier to surrender our preconception of God than to abandon the practice of praying. The former belongs to intellect—mind, the latter to feeling—heart. The desire to ask for help from superior or spiritual power in times of stress or suffering is implanted deeply in the core of our being and, at such times, like children, we want to run to our Father-Mother for help and comfort.

The suggestion that prayer is useless comes as a great shock to all students; the idea that an answer to prayer is impossible seems incredible in the light of so much evidence to the contrary, and so the thinker on these things is left floundering in a sea of doubt and difficulty.

The teachings of Theosophy will help very considerably to solve this problem and answer the questions—to whom or what we should pray, how to pray, and how prayer is answered.

Although God—the source of all life, that All-Consciousness in which all else is contained, in Which is all existence and outside of Which nothing can be—is a conception far removed from the Personal God; still it must be—if the idea of a spiritual evolution of units within that all-embracing Consciousness be true—that there are realms after realms of self-conscious beings above the human in never-ending gradations of development who, in their power, wisdom and love are as gods to us, just as we might appear as gods to the consciousness of an insect.

These Great Ones are said to operate, administer, control and guide solar systems, planetary cycles, worlds, races and nations, as the case may be, and so in reality the distinction between the Theosophic and, say, the Christian and Islamic God lies in the application of the name in the former to the Manifested Cause of all, and in the latter to an immature unreasoning idea of This applied to the tradition of a Great Being, a Personality, who possibly had charge of the welfare of the Hebrew race, or to a com-



posite of several such beings of other races, brought down through the ages.

To pray to or petition an all-pervading Principle of which we ourselves are a part, and the expression of which is unerring, immutable, unchanging law, is manifestly absurd. To petition greater or more powerful persons than ourselves for help and strength for the accomplishment of our desires is, in a sense, more reasonable for the unenlightened and unthinking, but a study of the teachings of Theosophy will show it to be equally foolish and useless.

If we are as stated "Each man his own lawgiver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment," then no one, no matter how great, wise or powerful, can interfere or change one "jot or tittle" of the law, under the operation of which we are suffering from our own mis-thoughts, misdesires and misdeeds. As it is so well expressed in *The Light of Asia*—

"Ye suffer from yourselves. None else compels,  
None other holds ye that ye live or die,  
And whirl upon the wheel, and hug and kiss  
Its spokes of agony——"

Being creatures of a destiny of which we ourselves were the creators in past lives, it is impossible to escape the incidents of that destiny. We have to "face the music" and learn the lesson. Prayer to God or to minor gods, remorse, penitence, are un-availing.

This would seem to be a terribly cold, implacable, merciless doctrine if it were not mitigated by a certain amount of latitude, or freedom of choice of action, in the destiny of each one of us, which is to say that, although the main events and general tenor of our lives are laid down for us at birth, there are many controllable tendencies and impulses in our complex make-up, the control or giving way to which will add to our happiness or unhappiness as the case may be, as well as situations in which with help we can be used as instruments for the aid of others.

Prayer for help, strength, change of condition—for ourselves or for others—whether addressed to an illusionary idea of God, angel or saint, is a force going out into the inner planes of our world, powerful in itself for the accomplishment of the desire according to its strength and sincerity, but also reaching the consciousness of other beings who will aid us if such aid is possible. Prayer is but one method of operating the power of thought. The answer may result in good or evil according to the



motive. If the desire be evil or selfish the prayer will reach evil forces. If the motive be unselfish, the good forces will try to help if it be wise and possible. As ye ask so shall it be given.

Prayer for strength to bear our trials bravely, for courage to persevere under extreme difficulty will nearly always result in added power because, no matter to whom or what it is made, it opens the lower self to the inpouring of strength from the higher. To pray is therefore to desire strongly. It is not necessary to address anyone, nor to take any particular attitude.

Notwithstanding the objections of most students of Theosophy to anything in the way of prayer, except aspiration, it seems to the writer perfectly legitimate to ask outside assistance for objects of desire which are pure and unselfish in their motive, but the Theosophist will pray rather by sending out the strong desire generally, rather than petition any one being or beings.

The only God to whom we can or should pray is the "God Within," the Divine Self, our Spiritual Soul, or, as the Great Teacher of Judea termed it, "Our Father which art in Heaven," and let our prayer ever be "Thy will be done on earth as it is in Heaven," which is to say that we should always strive to express "on earth" His Love, His Wisdom, His Power.

The idea of asking the intercession of anyone again implies the Personal God idea and also a qualification or limitation of His Goodness and Perfection, and may be dismissed immediately as unworthy of consideration, like the idea of absolution and forgiveness of sin.

The true Theosophist will, except for his inward aspiration, endeavor to rise above the childish tendency to depend upon prayer for extraneous help. His ideal will be to become in physical expression so much the God he really is in his inmost nature that he himself will be strong, so sure, so able, so poised, so wise and so loving that he will be the support, the refuge, the helper and the comforter of his younger and weaker brethren.

### *Theosophy and Spiritualism*

Mr. Hewat McKenzie, in his book "Spirit Intercourse," has a fling at theosophists. He writes: "In the quest for knowledge upon this subject one may also meet those calling themselves Theosophists, who profess to know something about it, and who will seriously warn one against the dangers of spirit intercourse through public mediums. They will put before the seeker grotesque theories, which they have not sought to prove, claiming that what one contacts through mediums are the husks and shells of dead or degraded souls living on the astral plane or hells of



the spiritual world. These people are really not Theosophists, but pretenders who masquerade as Theosophists, and who know nothing of the science at first hand, or such advice and criticism would never be offered. They are like those who have received their ideas from others by inheritance, as they did their real estate, for the one they never thought, and for the other they never labored. Such persons, though professing to be learned, and perhaps even claiming to be the guardians of psychic science, are nevertheless its greatest enemies. They forget that all those who are real teachers within the Theosophical Society have received their knowledge of spiritual things within the psychic laboratory through mediums. It is very unfortunate that this theory of husks and shells was ever circulated by some of the Theosophical leaders who began to write upon the subject before they really understood it. There are no such things as husks and shells of dead men anywhere, either floating about in astral regions or upon the earth's surface."

Upon the whole, the writer is inclined to agree with Mr. McKenzie, and it would be well if Theosophists would review their position as regards their knowledge of the astral plane. In the light of a very much higher type of communication from the "Elysian fields" which is now being received in ever-increasing volume, with some of which the readers of AZOTH will be familiar, it is absurd to make such assertions as Mr. McKenzie mentions. Such ideas were not those of Madame Blavatsky. She admitted the possibility of communication with excarnate persons, but taught that after a more or less brief sojourn in the astral body it was thrown off and became a husk or shell. This is what modern Theosophy calls the Etheric body, and undoubtedly it can be used to personate the dead by elementals at seances, and the messages given by and through it are necessarily trifling and trite—but this is by no means what is contacted or communicated with through mediums.

I take issue with Mr. McKenzie's statement that all who are real teachers within the Theosophical Society have received their knowledge through mediums, because such knowledge has been acquired through development of the individual faculties and actual observation on the psychic planes, but when making dogmatic statements of astral conditions students of Theosophy should remember that, unless they individually have succeeded in doing this they do not *know*, but are only repeating what they have learned from others.

However, Mr. McKenzie is himself a similar offender in the last statement of his quoted.



## Astrology

### THE UNITED STATES AND THE SIGN CANCER

By HELEN MARIE BARY

Although there is much dispute about the hour in which the Declaration of Independence was signed, I suppose there is universal agreement that the 4th of July, 1776, was a critical date for this nation, and may properly be considered its birthday. Gemini is generally conceded to be the sign governing the United States, and I, personally, believe it was the sign rising when the Declaration was signed, after a discussion which had lasted all night, but I know that others differ. Gemini well expresses the restless, mental, inventive, extravagant temperament of many Americans, and the great mountain range and hills of the country. But Cancer, which was the Solar sign, and powerful because of there being three other planets besides the Sun therein, indicates another side of the nature, home-loving, though roaming, prudent and money-loving, inclined to worship the almighty dollar, yet sensitive, psychic, inspirational; Cancer also indicates our extensive coast, lakes and rivers, the clipper ships once so famous, and the navy.

It is noticeable that whenever a president is inaugurated on March 4th, taking the oath between 12 and 1.30 p. m., Cancer is always rising in the east at Washington, and so becomes the ascendant of the administration, indicating the people, the masses, always ruled by the Moon, and the Sun in Pisces is in close trine to the radical Sun of the national horoscope. Neptune entered Cancer in 1901, and at the great conjunction of Jupiter and Saturn November 29, 1901, was in opposition to Mars in Capricorn, while the Moon was in Cancer 12.38, close to the radical Sun, and in direct opposition to Jupiter and Saturn in Capricorn. This powerful Mutation still influences the world, as its effects last for twenty years; it indicates the great struggle between capital and labor which has at times become so formidable, and the socialistic and revolutionary movements among the masses of all nations, as well as the accumulation of enormous fortunes. This conjunction fell close to the Kaiser's Mercury, and the Moon and Neptune were rising in Berlin at the time, opposite Mars, Saturn and Jupiter.

Cancer is the Kaiser's rising sign, which increases the importance of its rising, at the Great Mutation, in Berlin. It was *setting* at the time of the conjunction of Uranus and Jupiter March 4th, 1914, with Mars on the 7th cusp. This has always



seemed to me the true war map in several respects. Neptune, Saturn and Mars now in opposition to that conjunction in Aquarius has intensified the struggle (September, 1917), which would have reached a crisis but for the trine of Jupiter, who is exactly where Saturn was then.

The horoscope of Woodrow Wilson is very significant in this connection. Born December 28, 1856, "not long after midnight," he has probably Libra 20 on his ascendant, and Cancer 23 on the M. C. Saturn is in Cancer, near the radical Sun of the national map, and the Sun, Moon and Mercury are opposite, in Capricorn. Perhaps it was a comparison of these positions which made Prof. Earley say, before his first nomination: "If this man becomes President, the whole world will be at war." Certainly the President's planetary configurations compare extraordinarily with the national horoscope and the two great conjunctions, in Capricorn and Aquarius; for he has Mars and Venus in the latter sign. At his first inauguration, Neptune was rising in Cancer 23:28, which is his M. C., and the influence of that slow-moving star was shown in optimism amounting to delusion in the Mexican and European affairs. But before his second term Saturn had taken Neptune's place in his mid-heaven; peace-at-any-price was abandoned; stern, relentless determination took its place, and he asked for power to declare war; but "a little group of wilful men" held out against him, for Saturn was retrograding over his M. C. Not till he had become stationary and direct in motion exactly over his mid-heaven, with Mars, Venus and the Moon all square to his Sun, did he gain his wish; compare these positions with our national chart! When Pope Benedict recently sent out his plea for peace, President Wilson promptly rejected it; for Mars was transitting his M. C., which was a blow to the Germans, but still more to the Austro-Hungarians, whose young emperor has the Moon between Mars and Saturn in his 10th house, in Cancer.

The Queen of Holland has the Moon in Cancer 23, square to Saturn, and has severely felt the late embargo on food stuffs, as the Dutch had been supplying the Germans many good things to eat. There have been also most unpleasant disclosures concerning German and Swedish diplomacy in Argentina and Mexico; the King of Sweden has Venus and Saturn in the last decanate of Cancer. As for Carranza, born December 29, 1859, 11.40 p. m., Cancer 2 M. C. and Jupiter in 21:50 thereof, he has of course been greatly affected by all the transits and conjunctions mentioned herein, but Jupiter in the 10th has protected him. When he took the oath as president, however, May 1,



1917, about 5.20 p. m., Saturn was in Cancer on M. C. square to Mars on the 7th. We are not through with Mexico yet; a firmer policy and just protection of our citizens would have been better for all concerned.

The conspicuous influence of this sign arises in part from the important fixed stars therein, which are close to the four planets in the national horoscope, causing many sensational developments during the progress of Neptune and other planets through it, especially as there was for so long the opposition of Uranus and part of the time Saturn; the recent transit of Mars, August and September, 1917, stirred all these vibrations from the watery and earthy signs, but it was a sort of farewell, as those oppositions are now transferred to the fiery and airy signs, the royal Leo and the scientific, inventive, and supposedly humane sign Aquarius; but have its activities so far been humanitarian? Was there ever a more cruel and inhuman war? I believe that when Saturn comes to the opposition of Uranus, free from the modifying influence of Jupiter, that there will be terrible retribution for the wilful barbarity and fiendish cruelties inflicted on the helpless; the Teutonic nations will have to drink their cup to the dregs and know something of the horrors of invasion that they have inflicted on others. The planets in Cancer have awakened the peoples from their lethargy and opened the flood-gates of anguish upon the nations. When the United States declared war, there was an immediate change of vibrations, to be worked out in the oppositions from Leo and Aquarius, but that is another chapter.

### CHOICE APHORISMS

GEORGE G. McCORMACK

#### *American Academy Astrologians*

The following Aphorisms are reprinted from a series published by John Story in the *Astrologer*, a popular astrological magazine that began its career in England in June, 1887.

These Aphorisms will be found most useful and prove very valuable to the young student for the purpose of enabling him to judge with correctness, either horary questions or nativities, but more especially horary questions.

1.—We will begin this according to the custom used in the judgment of the planets.

2.—Thou mayst know that when a planet is retrograde he is as a man infirm, stupefied, and solicitous.



3.—If a planet be cadent, he is as a man dead, and hath no motion.

4.—If a planet be combust, he is as a man in prison without hope of liberty.

5.—If stationary to retrogradation, he is as a man receding from health, yet there is hope of recovery.

6.—If stationary to direction, he is a sick man amending.

7.—If besieged, he is as a man fearful between two enemies (and not without cause), when besieged by infortunes.

8.—A planet between Jupiter and Venus is as a man in pleasant company, free from trouble, care and want.

9.—If aspected of the infortunes from the fourth house, he is as a man on whom death is coming.

10.—A planet in aspect of his enemy is as a man fearing to be betrayed.

11.—A planet in conjunction of an infortune is as a man fighting with his enemy.

12.—A planet in conjunction with a fortune is as one in his friends' embraces.

13.—A planet in another's house, who rules the same trigon, is as a man in the house or castle of his friend.

14.—If cadent from his house of exaltation retrograde, he is as one absent from his abode.

15.—A planet in his house of exaltation is as one in his castle or stronghold.

16.—If in his house of exaltation retrograde, he is as a sick man at home.

17.—If combust in his own house, he is as a man confined thereto by his king or superiors.

18.—If in his own dignity and cadent, he is as a man vexed and fearful.

19.—Fortunate planets retrograde are unfortunate if cadent from angles or their own houses, etc., as one hoping for good but who never realizes it.

20.—A fortune retrograde with an infortune strengthens the infortune's nature, but abates the worth of his own.

21.—An infortune in his own house direct, and there joined to a fortune, his malignancy shall turn to good.

22.—A planet in the last degree of a sign is as a man falling from his former estate.

23.—A planet in the first degree of a sign is ever found to be of a very weak signification.

24.—From the first degree to the fifteenth a planet is rising, but from the fifteenth to the twenty-fifth he is completed in strength.



25.—A planet in the last five degrees of a sign is as a man leaving his house.

26.—An earthy planet in the ascendant strong, he argues good in anything; that is, a planet ruling the earthy trigon.

27.—A planet not in his own house is as a man knocking at another man's door, and his signification is to be slighted, as having no power in that place.

28.—When planets are with the Sun, their powers and significations are made less.

29.—When planets are in the last degree of a sign retrograde, their judgments are transmitted, their light lessened, and their strength and glory abated.

30.—A planet seven degrees distant from the Sun, and in his own house retrograde, is as a man in his castle, in the power of his enemies, striving to abandon slavery.

31.—A planet in the house of his enemy is as a man in such a condition, a prisoner in earnest.

32.—A planet in his own house, free from affliction, declares the perfection of the question or thing interrogated.

33.—The Moon separating from a planet, ever declares what is past, be it good or bad.

34.—But the Moon applying to a planet always pronounceth what is to come, after the same manner.

35.—When the Moon in any question separates from Saturn, she declares sorrow, discord and trouble.

36.—When she is found to separate from Jupiter, she intimates good fortune, mirth and pleasure.

37.—When she shall separate from Mars, it signifies contention, strife, bloodshed, bonds, false witness, etc.

38.—When the Moon separates from the Sun, she signifies cures, fears, sickness, and imprisonments.

39.—If she separates from Venus, then lust, sport, laughter, dancing, singing, etc., is denoted.

40.—When she separates from Mercury, her significations are to be interpreted according to his position, for Mercury is convertible.

41.—The Moon applying to a planet shows things to come, according to the nature of her application with them: as if with a planet that is a fortune, then it signifies good; to an infortune, then the contrary.

42.—The Moon fortunate in the morning, the querent's business prospers the better all day after; one born when she is so will be fortunate.



## PRACTICAL LESSON XI.

By HOWARD UNDERHILL

## THE ASPECTS

Before it is possible to decide upon the quality of a planet's influence in a horoscope it is necessary to discover what the character of the planet is. Because Jupiter is called a good planet and Saturn a bad planet, does not signify that Jupiter is always good or that Saturn is always bad. There is such a thing as a bad Jupiter and likewise a good Saturn, and this relative condition applies to all the planets and to the Sun and Moon as well.

The general innate character of the planet must of course be first considered; then its position as regards sign and house; then pay close attention to the aspects it bears to all the other planets. These conditions make the planet good or bad in the horoscope, and, what is more, it remains so all through the life. Thus Venus in Scorpio in bad aspect to Mars and Saturn would be a bad Venus, and the native would never receive any particular good from her throughout the life, and this will be borne out in the effects from the progressive charts from year to year.

Beginning with the Moon, take each planet separately as it stands in the horoscope, and size up its good and bad qualities, making notes of the same; then, after you are done, go over your notes, taking all things into consideration and make a concise, positive definition of just what the quality of the planet is under all the circumstances in which it is placed. This may puzzle you much to begin with, but if you carefully balance up all the testimony you will arrive at a fair estimate of what you may expect from the influence of this particular planet in the horoscope in question. Do this in your own chart very carefully, so you may know what to depend upon when under the influence of any planet; not only because of its quality, but also because of the strength or weakness of that quality. One reason why the progressive chart is so often unsatisfactory in its readings is because the real quality of the different planets is not considered when the delineation is made.

The aspects may be classed under three heads: Benefic, Adverse, and Variable. The variable aspects are those that are benefic between certain planets and adverse between others. The conjunction and parallel are variable aspects. The geometrical angles that are used for the aspects were given in the February number of AZOTH. The writer will try to make the definitions



of the various aspects concise and comprehensive, but the student must remember that because of the infinite variety of conditions under which the aspects are placed in different horoscopes, no two being exactly alike, the definitions must have a general rather than a particular meaning.

The definitions of the major aspects only will be given, for the minor aspects, according to their nature, will produce similar effects but in less positive degree. As the moon applies to all the other planets, we will begin with the zodiacal aspects of the Moon.

☾ in ♂ or || with ☿.—Gives excellent intellect, splendid ability, fondness for scientific studies, but if in airy sign a tendency to scatter the activities. Many have nautical tastes and a love of traveling by water.

☾ in △ or \* with ☿.—Denotes a strong mentality, good memory, success in business or professional work, sagacious and witty, studious, learning languages easily. With a good Mercury, popular with the public.

☾ in ♄ or □ with ☿.—A serious adverse aspect, which under other unfortunate aspects gives a general bad trend to the life. There are good abilities but often used for bad purposes. The mind is anxious, sarcastic, indecisive and erratic. There is lack of continuity and a poor memory. Many temporary derangements of the health.

☾ in ♂ or || with ♀.—Tends to general success in life; the native is clean, neat, of good manners, and is attractive to the opposite sex; none too constant in the affections, which often cause trouble in marriage. If either planet in the eleventh house, many friends. Likes to be entertained and is fond of pleasure.

☾ in △ or \* with ♀.—Gives a good disposition, social success, and the native is called "lucky" in life. He possesses artistic and musical ability, and is aided in business and financial matters by good friends. This is a very favorable aspect in all that appertains to bringing happiness into the life.

☾ in ♄ or □ with ♀.—Brings excess and extravagance and complications of a nature that require much ingenuity to settle to the satisfaction of all parties concerned. This may mean business matters and financial losses, but it applies in particular to domestic matters and affairs of the heart. With males it is the cause of many troubles with the feminine sex, and may be the cause of ill health in both sexes. Live the simple life so far as possible.

☾ in ♂ or || with ☼.—The effects of this position, if exact or nearly so, depends much on the aspects of the other planets



to either Sun or Moon. If badly aspected, the general health is not good; for the Moon's rays seem to absorb the vitality that should naturally come from the Sun. But good aspects of Venus, Mars or Jupiter modify the ill effects of the conjunction much for the better. These positions are more detrimental to the health of the female than to the male. It often brings eye troubles, and with bad aspects of Mars may result in loss of eyesight. It is not good for business nor the initiation of any new enterprise.

☽ in  $\Delta$  or  $\ast$  with  $\odot$ .—This aspect in general gives success in business, profession or employment, social and political honor, the attainment of all reasonable desires, and the usual enjoyment of good health. With Jupiter and Venus in good aspect, the accumulation of wealth and a congenial marriage. It is one of the very best aspects for material success in life.

☽ in  $\delta$  or  $\square$  with  $\odot$ .—Weakens the health, causes failure in business and general ill luck; there is difficulty in money matters or loss of employment. The native should avoid being foremost in anything, avoid publicity and use much care and caution in all that he does. The eyes are likely to give trouble.

☽ in  $\delta$  or  $\parallel$  with  $\delta$ .—There is strong tendency to rashness, indiscreet actions, losses, strife, troubles about property, ill health, accidents and sexual indiscretions, intolerance and a tendency for the feelings to override the reason. Avoid strife and haste.

☽ in  $\Delta$  or  $\ast$  with  $\delta$ .—The native is very active and ambitious, courageous, resolute, energetic, enterprising and usually successful. An excellent aspect for strength, health and vitality; good for the things ruled by sign and house the moon occupies.

☽ in  $\delta$  or  $\square$  with  $\delta$ .—Brave but headstrong, self-confident, quick-tempered, and trouble from the same. There is likely to be criticism, enmity and scandal. Domestic difficulties, ill health, particularly with females; troubles from sex impulse; danger on water.

☽ in  $\Delta$  or  $\ast$  with  $\natural$ .—This aids to give a sober, steady, practical nature, with good organizing ability, generally successful in business and having the esteem of the public. Such a person works with tact and method and has the favor of elderly people. If the Sun and Jupiter are favorable, honor and wealth are attained.

☽ in  $\delta$  or  $\square$  with  $\natural$ .—Generally considered the most unfortunate of all the aspects. It inclines to bring much sorrow and misfortune into the life. Those in authority and those much older than the native will oppose him; he often fails in business and meets delays and disappointments, and unfavorable circum-



stances prevail. Those having this aspect need to keep a well balanced philosophical mind and study the hidden side of things.

♃ in ♂ or || with ♃.—One of the best positions for material welfare, social prestige and honorable positions in life. With other favorable aspects, wealth, fame and honor wait upon the native. With males, gain in whatsoever occupation they may follow and favors from ladies of rank and fortune.

♃ in △ or \* with ♃.—General good fortune according to the plane of life. The native has good business judgment and reasoning powers if favored by Mercury, with tendency to humane and benevolent undertakings. The mind is resourceful and the vitality is strengthened. Either planet in 3rd or 9th house, native inclined to travel, or if in 4th house, changes of residence.

♃ in ♂ or □ with ♃.—This aspect is unfortunate in any nativity. Under bad progressive aspects there is loss of wealth through misplaced confidence, wrong judgment, waste or dishonesty. There may be deception, slander or false accusation. It is detrimental to the health, particularly for females.

♃ in ♂ or || with ♃.—Brings many unfortunate conditions, but often responsibility, and the outcome will depend on the nature of the house. The native is reserved, thoughtful, often with undue fears, and sometimes despondent. He meets with hard work and restricted opportunities in early life and sometimes all through life. He should avoid being critical and sceptical, constantly assert cheerfulness, live the simple life and study the occult.

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"The Christ, or the I AM Consciousness, must be born in your heart and in the heart of every human personality, must grow and thrive and pass through in some manner or other every experience symbolized in the life of Jesus, before you can come to this point and become a conscious expressor with Me of MY Divine Idea; and the example of the Christ love and Compassion—which I expressed in that Life must you also express in some degree in your life before you can taste of the fruits of that Love, which in reality is not love, but the Holy-Three-in-One,—Love—Wisdom—Power,—that is the true expression of MY Impersonal Life."—*The Impersonal Life*.



## The Caldron

DEAR AZOTH:

Your November number is most interesting.

Editorials: Spiritualism is a lot of smoke and some fire. Josh Billings must have been thinking of Spiritualism when he said, "You'd better not know so much, than know so many things that ain't so."

The Wisdom of Pan: Camouflage. The sprouting of an apple seed or an acorn is no more reincarnation than I am a reincarnation of my Mother.

The Philosophy of Symbolism—Heredity, is about everything but heredity. Heredity is still heredity, as any breeder of plant or animal life knows. The continuity of consciousness of the reincarnating ego is quite another thing. Continuity of consciousness and heredity interplay, thereby producing the personality.

You are skating on thin ice when you stir up "Counterparts." That subject has been at the bottom of the greatest tom-foolery and trouble in the past and is likely to be again if it is resurrected. "Speurles verseinkt!"

Best wishes,

THE INFANT.

We have not heard from "The Infant" for some time. Judging from the above we conclude that he must have been TEETHING.—Ed.

## THEOSOPHY

DEAR AZOTH:

Mr. Whitcomb's article on Theosophy in your November issue contains the following statement, to which I take exception, in that he classes mysticism with fantasy in a most sweeping way and condemns "all schools" of what he chooses to term spiritual thought. He says: "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."

Can it be possible that Mr. Whitcomb views as "solid facts" only such things as can be demonstrated by the scalpel or physical sight, hearing and touch? These are what are generally regarded as "horse sense," which is another of his slogans. If such be the case, he must then scorn Buddha—a mystic without peradventure or doubt and all the other prophets and sages to whom humanity owes all that it has of conception as to Deity, Truth and Eternity. Would he also brush aside Deity Itself, because it cannot be scientifically proved to be a "solid fact"?

Of course he cannot intend to carry his horse sense quite so far, and the above is, as it were, by the way. What I particularly wish to call attention to is first, that in a pseudo-spiritual school of thought, students may very easily lose their footing, but in a true school of spiritual thought, *never!* In such a school soul perceptions are permitted to develop only in pace with intellect and powers of discrimination; no vaporings, no fancies, no half-baked impressions are suffered to pass muster; but the spiritual plane, as the mental and physical, has its facts, even though they may not be "solid" in Mr. Whitcomb's



# The Oracle

## QUESTIONS AND ANSWERS

Q., H. A. C.—How may one struggling to find the light, awaken their consciousness so that it will change their conduct in life and give self-reliance?

A. This is a large question; upon the answer to it volumes have been written in the past and are still being written. It cannot be answered in a few words, there is no short road which is safe for either body, mind or soul, to a solution of the problem; there is but one safe and sure way and that is, the age-old method of "right earnestness, right study, right thought, right meditation, right discipline." Anything less than these is of the nature of greed and can bear only Dead Sea fruit in the end.

To acquire Right Earnestness, one must examine one's self and one's motives, clearing them of any selfish taint, any desire to attain for one's self alone. Right Earnestness does not hustle nor hurry—it does not run hither and thither, it does not make fierce demand, even while it persists steadfastly and undaunted upon the path to its object.

Right Study involves the finding of that teaching, philosophy, school of thought—whatever name the seeker may call it—which reveals to him Truth at each step, *and standing fast in it until he has attained his Goal.*

Right Thought demands, first of all, realization that thought is magical, protean, self-productive both potentially and in *actu*; and next, the aspirant must set himself to govern, control and direct his thoughts, to train them to stay at home or travel at his will, to concern themselves with these things which are real and eternal, more than with those which are ephemeral and pass.

Right Meditation is only possible when the aspirant shall have conceived his Ideal of the Divine Self and, bringing his thought constantly back to it, shall seek it whenever his natural duties and obligations permit, and *rest there.*

Right Discipline includes for the seeker who is still held in the work-a-day world, a constant effort to broaden and sweeten his nature and his sympathies and to observe the rules of equity towards others and himself, being neither weak nor foolish in mercy nor cruel and harsh in severity. If the aspirant becomes associated with a true school of philosophy and ethics, Right Discipline may include, at some time, training of a special nature adapted to his needs.

Soul development and ultimate opening to the Light is slow—it cannot be railroaded through from Earth to God on schedule time—and response from the physical body is slower; therefore, courage, patience and persistence in the face of all discouragements and temporary failures, must attend the aspirant at every step.

Such questions as the above are too intimate and serious to be answered here in any but a general way; the questioner should seek out someone who has experience and knowledge, for details that would be of service to his especial needs.

E. D. L.

Question—When in Horary Astrology, the Ascendant is very badly aspected and the Moon well aspected, does the one affect the other, it being of course understood that both represent the questioner.



I understand that some of the Ancients thought it worse for the Questioner if Moon was badly aspected and Ascendant well aspected than if reversed.  
A. G. P.

In answer to A. G. P.'s question on Horary Astrology. The Ancients were right; speaking generally, it is better that the Moon be well aspected and the Ascendant ill aspected, than that the Moon should be ill aspected and the Ascendant well aspected. That is because, other things being equal, the Moon has more influence in a horary question than the Ascendant. But so many unequal aspects and conditions are likely to enter into the question that the answer as above may easily be reversed. Even sex is a factor to be considered, and this fact may possibly change the answer, for the Moon rules womankind, and a well aspected Moon would have more power for a woman than for a man, while an ill aspected Moon would be worse for a woman than for a man.

It all depends on what the aspects really are and the nature of the planets involved; their power and location, and whether the Moon happened to be the ruler of the Ascendant. It would be a rare case where it could be said that the one condition would offset the other.

HOWARD UNDERHILL

## Reviews

**Spirit Intercourse, Its Theory and Practice.** J. Hewat McKenzie, 295 pp. Price \$1.50; Mitchell Kennerley, N. Y.

Mr. McKenzie is a popular English lecturer on and investigator of psychic and spiritualistic phenomena and is considered an authority upon the subject. This book claims to give "facts dealing with the latest evidence for the continuity of life," and descriptions of the conditions existing in the after death state.

Coming from such a source the reader will naturally expect a careful, sane, and more or less reasonable presentation of the subject, and that it be dealt with in a scientific manner. We fear he will be greatly disappointed.

The author can hardly expect his readers to accept as facts the description he gives of the seven spheres outside the physical globe, the soil, vegetation, atmospheric conditions, kind of houses, astral looms and machines for the manufacture of astral clothing; or his streets of gold and buildings of Jasper, etc., in the seventh sphere.

Truly the Astral has been called by a great occultist "the world of the great illusion," and truly has our author been "caught in its deceptive light."

The book is interesting as a contribution to psychical research literature, and Mr. McKenzie says some good things and gives some good advice, but we hardly think that it will convince many that the life after death is as he pictures it.

M. W.

**The Dead Have Never Died**, by Edward C. Randall, 262 pages, \$1.50 net. Octavo. Alfred A. Knopf, New York.

To quote from the cover of this interesting book, "Mr. Randall presents in this work new evidence that *there is no death*, that *the dead have never died*," and his evidence has been collected through years of



communication with those on the "other side" with the assistance of Mrs. Emily S. French, who must have been a most unusual medium. To this labor Mrs. French evidently brought large sympathy and great rectitude of character, while Mr. Randall brought sympathy and the best efforts of a well trained legal mind. The result is a collection of unusual material gathered from a class of disembodied persons whose mental, spiritual and philosophical abilities were, in several cases, decidedly above the average even on *this side* of life and very far above that of ordinary communications from the other.

One of the most vital facts brought to the attention of the reader of this book is, that having passed beyond the grave does not change character, convictions or predilections. Rather, the person remains absolutely himself, though eventually perhaps, building into his half knowledge, carried over from earth life, a deeper, truer and sometimes broader perception of the ordering of the universe and of divine law, under the guidance of a class of beings referred to by Mr. Randall's informants as "teachers." Much of this teaching is interesting and clear, some of it attains to the dignity of philosophic instruction, as in the following: "They (the teachers) instruct—in the soul-inspiring and elevating doctrines of universal and eternal progression, and in the sublime truth that evil is not an indestructible and positive principle, but a negative condition, a mere temporary circumstance of existence; and furthermore, that suffering for sin is not revengeful and malevolent infliction of God, but a necessary and invariable sequence of violated law."

Such and like passages abound, yet there is also revealed in the course of the book, the operation of a very subtle law, acting between the givers and receivers of "spirit" communication, viz: that neither the medium nor Mr. Randall himself drew within their sphere of perception any who would, or perhaps could, do more than extend and amplify those ideals, aspirations or philosophical conceptions already latent in themselves. This, the writer has frequently observed to be the case, both in automatic writing and "spirit" communications; it is extremely rare to find a sensitive become the medium for expression of anything that would be to him quite new or very startling. Hence, for example, judging from the general tone of Mr. Randall's own speculations and conclusions, reincarnation plays no part in his philosophy, so while in some other books dealing with "spirit" communications this topic is discussed quite at length, in the book under consideration it is nowhere directly referred to, deep and philosophic as are many of the discourses, though once or twice it seems to be implied of necessity; but the suggestion having passed Mr. Randall quite by, it was pursued no farther, the "spirit" confining himself to the laws of growth and development upon his then plane of activity. So it would seem that here as in everyday life, we draw to ourselves most readily as a rule those things and persons who are like minded.

We find no ground for criticism however, for the book, to any open and intelligent mind, must accomplish its purpose, and if the reader but remembers that these "spirits" are even as we, save that they are no longer encumbered with heavy bodies and are constantly at school, so to speak, there is much profit in pondering upon the substance of what they give. The integrity of purpose, the sincerity and acumen



Mr. Randall has brought to his work, the evident accuracy with which he presents his subject, command confidence and respect.

E. D. L.

**Wisdom of the Ages**, by George A. Fuller, M. D., 219 pages. Octavo. \$1.25 net, Christopher Publishing Company, Boston.

A book of occult teaching and discipline, received by Dr. Fuller through automatic writing, from one Zertoulem, a priest or mystic of the ancient cult of what is now known as Central America—Egyptian or Atlantean in its origin, who shall say?

The subject has been better dealt with and again, not half so well, many, many times in the course of man's struggles towards the eternal verities. The teaching is old—truly, "The Wisdom of the Ages," but clothed in a somewhat new form and there is a great calm about it, a gentleness and tenderness which are very restful. Yes, the teaching is old, but as Zertoulem himself says: "Open all the storehouses of nature and wrench from her time-honored secrets, ransack the universe if thou wilt, in search of new truths, but if you wilt be patient and wait, these shall all come to thee."

"For the soul knows its own and draws all things it wishes to itself."

The whole book is an invitation to drink at the Fountain of Love and Wisdom, while it also points out the way leading thereto. To many it should bring courage, to many it should bring light.

E. D. L.

**How I Know that the Dead Are Alive**, by Mrs. Fannie Ruthven Page, Plenty Publishing Company, Washington, D. C. Cloth, 253 pp., price \$1.50.

This is the narrative of a long chain of psychical experiences which converted an atheist, and compelled his acceptance of a spiritual world and life after death.

The various stages whereby this was demonstrated and conviction forced upon the narrator are told in an interesting manner; but like all similar experiences, they can carry conviction only to those already receptive. They must ever remain a matter of individual consciousness, incapable of transfer, and to refer to any particular phenomena that is mentioned would fail to convey the spirit of the author.

These personal experiences are valuable, as cumulative testimony concerning a realm, the existence of which is each day becoming more widely realized.

E. D.



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