

AZOTH



SPECIAL ARTICLES THIS MONTH

The Curtain

—*Harriette A. and
Homer Curtiss*

Occult Dietetics

—*Florence A. Barnett*

The Objects of Desire

—*E. Daniell Lockwood*

New Thought and Theosophy

—*Eugene Del Mar*

Who's Who in the Zodiac?

—*Allie B. Hazard*

An Autobiography of a Sub-Consciousness

—*Hereward Carrington*

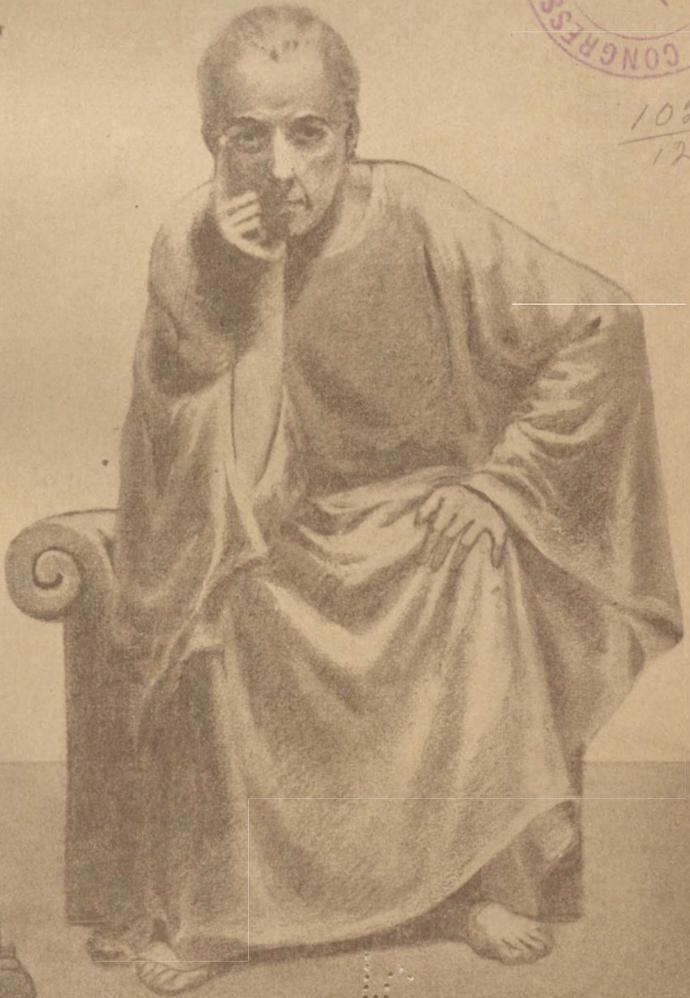
Remarkable Automatic Messages

—*L. V. Jefferson*

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.



1026
1260

:: Philosophy - Theosophy - Mysticism - Psychological Research ::
:: Higher Thought - Astrology - Occultism ::

Contents

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	PAGE
EDITORIALS	379
THE CURTAIN	Harriette A. and F. Homer Curtiss 384
OCCULT DIETETICS	Florence A. Barnett 386
AN INTERPRETATION OF THE LANGUAGE OF SYMBOLS (concluded) Gertrude de Bielska	390
THE FUTURE OF OUR COUNTRY	Dr. G. Edwin Freeborn 394
EVERY-DAY OCCULTISM—The Objects of Desire..	E. Daniell Lockwood 397
OCCULT STORY—THE SERPENT'S FANG (continued).....	Nada 401
PSYCHICAL RESEARCH	Hereward Carrington 408
AN AUTOBIOGRAPHY OF A SUB-CONSCIOUSNESS.....	408
ASTROLOGY	
WHO'S WHO IN THE ZODIAC.....	Allie B. Hazard 414
SOME NOTES ON IMPORTANT COMING ASPECTS Prof. John H. McWhirt	415
PRACTICAL LESSONS No. 7.....	Howard Underhill 417
HIGHER THOUGHT	
NEW THOUGHT AND THEOSOPHY.....	Eugene Del Mar 423
THEOSOPHICAL TALKS	Amru 429
RENTS IN THE VEIL	
REMARKABLE AUTOMATIC MESSAGES.....	L. V. Jefferson 431
THE CALDRON—LETTERS FROM SUBSCRIBERS.....	433
REVIEWS	436

Many inquiries have been made as to the meaning of

AZOTH

We have purposely refrained from an explanation of the word just to find out who among our readers knew it, and whether it would excite any curiosity. We now ask those who know what it means to tell you, and we will give a choice of the following prizes for the best essay:

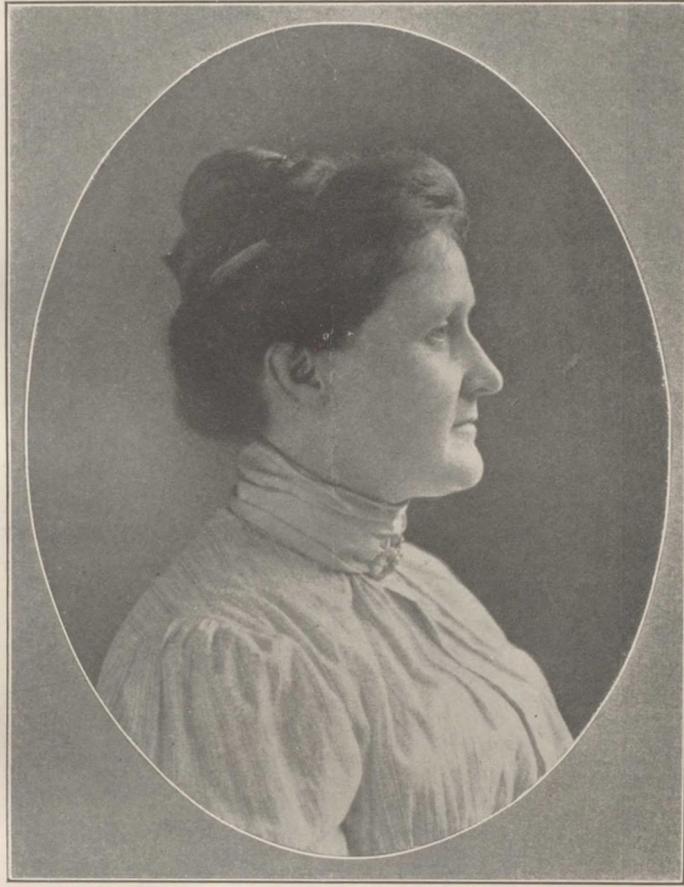
1. A YEAR'S SUBSCRIPTION TO AZOTH.
or
2. Six months' subscription to AZOTH and a copy of the book, "True Ghost Stories," by Hereward Carrington.
or
3. A six months' subscription to AZOTH and a copy of "A Simple Story in Theosophy," by Michael J. Whitty.
or
4. Six months' subscription to AZOTH and "Lyrics of Life," by Adele Chester Deming.

Essays to be not longer than 450 words.

Contest closes July 31, 1917.

Winner will be announced, and the prize essay published in the September number of AZOTH.

M. M. T. 19/2 / 20

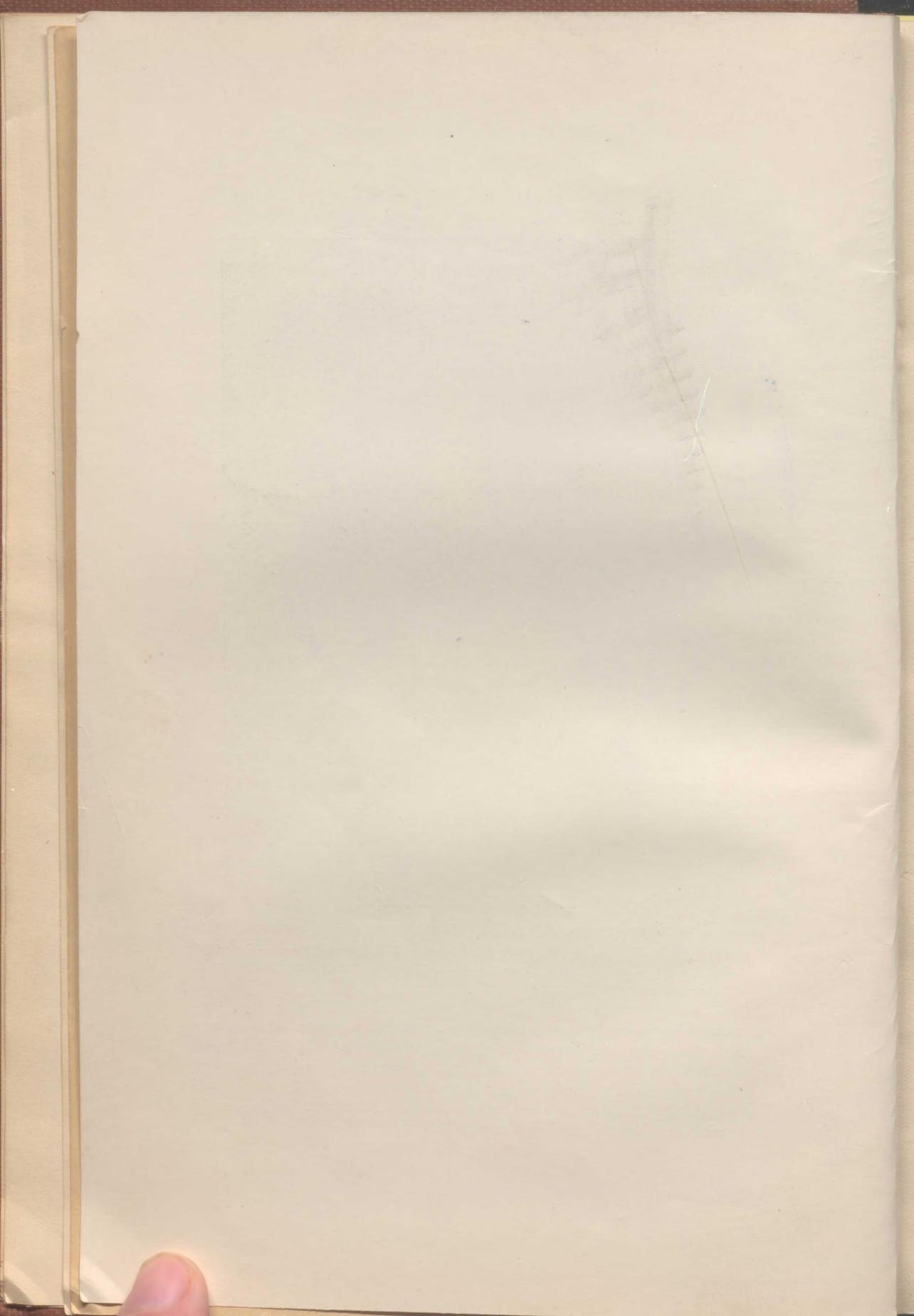


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She is still living, but has lost her mediumship almost entirely—only receiving occasional messages now and then for individuals.



JUN 29 1917

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"AZOTH"

A MONTHLY MAGAZINE

Devoted to

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

MICHAEL WHITTY, Editor

Assisted by Hereward Carrington (Psychical Research)

Eugene Del Mar (Higher Thought)

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JULY, 1917

No. 7

Editorials

NON-RESISTANCE

At this time when numbers of our young men will be going over to Europe to fight, to endure, to kill, and to die, many good Christian people are confronted more strongly than ever before with the thought that War and the words of Christ are totally irreconcilable.

Christ is always associated with peace—meaning the friendly and harmonious relations of men and nations with each other.

He is called "The Prince of Peace," the Christmas message "Peace on earth," His admonition of non-resistance to "turn the other cheek," etc., are all taken to infer that His followers should be humble and meek, that they should suffer any wrong or indignity without resistance; love their enemies, bless them that curse them, etc.

There is no denying that war is inexpressibly horrible. That men should deliberately kill each other, and all the resources of civilization be brought to the slaughter of mankind is abhorrent to most thinking people.

It is devoutly to be hoped that the present holocaust will teach the world such a lesson, and will so impress the minds of the generations to come, that nations will do their utmost to live at peace with their neighbors in the future.

We have always considered, however, that the words and teachings of the Nazarene have been utterly misinterpreted. We believe that if He came to guide and teach us at the present time, He would urge us with all His great power to go forth and fight in His Name for victory over the evil forces of greed, selfishness, brutality, bestiality and cruelty which have been let loose upon the world and which menace the future of mankind.

Would He, the Compassionate One, the lover and helper of the oppressed, the tender-hearted lover of little children—counsel non-resistance, think you, to the madly savage hordes that have wantonly slain such little children—outraged women and young girls, and massacred the innocent, the old and the helpless; who have attacked the rest of the world without any other reason than the desire by their might to impose their will upon mankind and rule the world? We cannot believe it.

The peace which He taught was "the peace which passeth understanding." The meekness and mildness inculcated were the destruction of pride, of egotism, of selfishness; the sacrifice of ourselves for the benefit of others; *non-resentment* not non-resistance; the ignoring of personal injury.

Surely nothing can be found in His teachings which would even suggest that we allow evil to ravage the world when we have it in our power to overcome and check it. This would mean the abrogation of all social life, of all law, and a descent into savage anarchy.

Rather would He have told us, had He lived on earth in these times, that which Krishna told Arjuna on the field of Kurukshetra—that Arjuna, who, overcome with sadness at the thought of attacking and perhaps slaying his one time friends, sank down in his chariot and said, "I will not fight." Krishna pointed out that there is no death; that bodies are but transient and that if one is struck off we obtain another; that the life is indestructible and the dweller in the body invulnerable; and he points out that if Arjuna will not carry on this righteous warfare, then he casts away his duty and his honor, and *sins*—and then tells Arjuna to fight—"surrendering all actions to me, with thy thoughts resting on the Supreme Self, from hope and egoism freed, and of mental fever cured, engage in battle."

All the great teachers use the equivalent of this word 'Peace.' It means that tranquility of soul which comes from purity of motive, from the realization of our inherent divinity, from the conquest of our lower self.

The Eastern form of salutation "Peace be with you" connotes this idea, and the Great Teachers always use it, except in the

case of their immediate disciples where they give it greater emphasis, thus—"My peace I give unto you."

IN THE TRENCHES

Not the trenches in Europe, but mental trenches—traditional trenches, walled on the sides by bigotry and blind faith, leading in lateral directions but not forward. So deep that the sunlight of reason and intuition cannot fully illumine them, or the moonlight of common sense fully penetrate their shadows. Numberless lines and lines of trenches denoting the passage of time, some so old no one remembers just why they were dug or who dug them—others so new that the diggers are still at work, but all fortifications against the enemies called New Ideas, Freedom from Prejudice, Open Mindedness, and Tolerance.

Every now and again a few courageous soldiers struggle 'over the top' and advance a little way, they capture a few prisoners dressed in the regimentals of Knowledge and Fact, and, believing they have won all the terrain necessary, immediately "dig in" again, and settle down in self-satisfaction.

They call out to the trenches behind them and tell their inhabitants how much better they are placed and how much more comfortable they are, and some of these are induced to venture into the new trench.

It is a somnolent army indeed—a cowardly army if you will—fighting only in defense of their positions, but if let alone quite content to remain in their "dugouts."

A rebellious, selfish army too—often quarreling among themselves, each trench company looking with disdain upon other companies, and believing that their own trench is the only possible place any respectable soldier should be in.

The whole army is very short sighted, some so blind that they will not credit the evidence of others that there are any other more advanced trenches than theirs, and those in the front cannot see much of the country ahead.

The enemy is very weak and, strange to say, wishes to be conquered, and their attacks are but intended to lure the entrenched ones onward. In reality they are their enemies' best friends, but the army of Ignorance, Complacency, Laissez-faire, and Supreme Egotism do not know it.

There are a few, a very few, enterprising scouts of the inert army who range ahead in the open, who fraternize with the enemy, and who come back to tell that all is well ahead and not to fear, but they are scoffed at and ignored by their self-satisfied comrades.

All these trench inhabitants ask is to be let alone, they are creatures of habit. Their food must be cooked just so—woe to the cook who would introduce a new dish. They don't want it—they will not even taste it, they want the food to which they have been accustomed.

They turn deaf ears to their friends, the scouts, and, if they dare to report what they have seen rather than what the army believes, they are driven out as pariahs and sent over to join the enemy's ranks.

Readers of AZOTH—are you a scout or in a trench? Examine yourself!

FAKE ASTROLOGERS

We are constantly coming across circulars and advertisements offering to supply completely written horoscopes, naming lucky and unlucky days, months, etc., advising what kind of person one should marry, outlining the future, and what not, all for twenty-five or fifty cents.

We suppose there are few readers of AZOTH who would be caught by such baits put out to catch their loose silver, but we hope that what we have to say may at least help to drive these frauds out of business.

Astrology is a profound and difficult study. It demands years of hard work and practise to become proficient in it, and the very deepest students realize that there is still much to learn, even though they limit their researches strictly to its divinatory side.

To erect a horoscope, to study it carefully, and to write out even a general reading, is a matter of several hours' work. To progress it and study the aspects to the radical chart which have formed or are forming, and to give a full interpretation, is, in all, a good day's work or more. To imagine for a moment that any reputable, or even disreputable, astrologer is going to take this trouble for twenty-five cents or even a dollar is absurd.

Anyone who knows anything about the matter will recognize that an offer to set up and read your horoscope for twenty-five cents is pure humbuggery and the faker so advertising is obtaining money under false pretences.

What he or she does to earn the fee is, simply, to copy from some book the indication given of the Sun in a particular sign at birth, and perhaps, in some cases, add what the same book says on each day of the month, derived from the rising sign or ascendant at noon. These are mimeographed and with a good

supply on hand it is merely a matter of mailing a suitable copy to the dupe who has so readily parted with his quarter. It may or may not fit the individual concerned—but at its best, it is but a very faint and general delineation of character, with almost nothing else, and is practically valueless.

Astrology was once a recognized science in high repute. Concerning itself with forces which materialistic science could not and would not recognize, it came in more modern days to be generally and popularly considered a superstition; but, as unseen and unknown forces are now being admitted though not understood, the interest in Astrology is spreading rapidly and many are again looking upon it with respect.

In the professions of law and medicine a regular course of study must be completed before students are qualified to practise, but with Astrology there is no enforced study, no standards by which to estimate the fitness or capacity of the student. This permits unrestrained charlatanism, and the veriest novice, armed with an elementary manual and a set of ephemerides may tack "Prof." before his name, gull the public, and bring obloquy and disgrace upon the title of Astrologer and those who are earnestly devoting themselves to the renaissance of a most important branch of occult wisdom.

A great handicap to a reinstatement of the science to a place of dignity and utility, are these ignorant, astrological quacks who are out simply to filch money from the gullible public.

Astrology is suffering from these gentry just as Spiritualism has suffered from the fraudulent and pretended mediums.

Any magazine devoted to occultism in any form, which admits such advertisements to its pages confesses the ignorance of its editor and lays itself open to severe criticism. It is most unfortunate that periodicals and newspapers permit the use of their columns by these frauds, but, if the various Astrological Societies of the country would get together, they might be able to take such action as would prevent it.

The Curtain

A vision seen by Harriette A. Curtiss, March 13, 1917. Transcribed and edited by F. Homer Curtiss, M.D., Secretary of the *Order of Christian Mystics*.

A Child of Light came down as a brooding Spirit, and was buried in the heart of the darkness. It parted the curtain of darkness with its little hands of Flame. Then it became a glowing Eye. And the Eye smiled. And the Eye sent thrilling, life-giving forces through the darkness of the heart that was being born.

O little Flame, within the dense darkness of my undeveloped heart! Help me to fix my gaze upon thee. Help me to see the tiny flames which are thy hands pushing back the darkness of ignorance, glowing, brightening, illumining, shining, shining behind the Curtain that hides the Other Side.

O little flaming Spirit of Light! As I sit and gaze the Curtain thins, opens, and I see thy Eye. And the Eye begins to smile at me through the Curtain. Love, Love, oh Love Divine, where art Thou? What is this dark Curtain that hides thee from my gaze?

The Curtain is the love of self. And into its meshes are woven the dark threads of personal opinion. Its warp and woof, woven in and out by the Loom of Time, are made up of so many, many threads. Yet back of it I see the little Flame playing, lighting and illumining. Must my tired fingers unravel thread by thread all this heavy Curtain? It has taken me so many weary ages to weave it. Look! Look! Into it I have woven so many beautiful pictures of the past; pictures of ambition, of desire for adulation, yea and many efforts to uplift humanity. Must these too be unravelled? See! If I rip out these threads my heart's blood will flow; for with them I see so cunningly devised all that I hold most dear. My intellect! What scintillating beams of light, like jewels, it has woven into the Curtain.

Beloved Child of the Flame, canst thou not look through the Curtain of my life and let thy beams illumine it into brightness? It is so great, so strong, so beautiful! And I love it! I love it! Come from behind its folds that I may see thee, bright shining Child. Be to it a beacon of Fire that the beauty of this my Curtain may shine forth more perfectly. Let thy light make this my Curtain that I have woven through the ages more illumined and bright, that the world may see its beauty; for it hangs before the Holy of Holies. It drapes the Altar of the Most High.

O Holy Flame! Why dost thou flicker and die? Why dost thou cease thy brilliant shining? Come back! Come back! For without thy shining my Tapestry of Life fades into darkness. Look at its brilliant colorings. See its wondrous designs. O little Flame of Life! Shine upon it with thy brightness! Bless it with thy presence. No, No, Thy Light grows dim. Thy brilliant Eye looks sad. Thy presence seems to recede deeper into the darkness of night. Ah me! I must watch and wait. I must pray before the Altar night and day. Then sometime thou wilt come back. Sometime thy bright shining will again appear.

O Flame of Love Divine! O Eye of Infinity! Once I caught a glimpse of thy bright shining, and now thou art gone! Why is it so? Where is my beautiful Tapestry? How can I see its glorious jewels and its wondrous colorings? How can the world discern it? It seems lost in the darkness of the past. Is this Divine Justice? that I should work and strive and weave and toil and hang before the Altar of the Most High this Tapestry of my life only to have the darkness hide it?

O Love Divine! One little spark of thy shining! One little thrill of thy coming! Without thy Light all I have done is lost. Without thy shining all is dark.

Methinks I slept and dreamed. And behold, in my dream I no longer saw the Curtain of my wondrous weaving. Instead I saw an Altar built of precious jewels. And beside it stood One all glory and brightness. And as I knelt before His feet I cried out with very ecstasy of joy. And then slowly the Curtain fell between us.

But what is this? What is this? Again the little Child of Light springs up. It is the Jewel of Fire whose tiny hands of Flame are reaching out. There is the glowing Eye that laughs in my face, yet it wears a countenance of plaintive joy. And now I see it reach out its arms of Flame and touch the folds of my Tapestry. How beautifully it is illumined! The flames grasp it in their arms and hug it close. How they twist and shout and laugh for joy as they lick up and consume this my Curtain that I wrought so cunningly!—Let it burn. Let it burn. For it is the Flame of Love Divine that consumes it.

O Love Divine! O radiant Presence! Thou art still there. My curtain that I made, that I, even I, toiled and contrived and wove and builded is gone! The Flame of Love has consumed it. Only Thy Presence, now left undimmed and clear. Only That remains.

Occult Dietetics

By FLORENCE A. BARNETT

American Academy of Astrologians

The yogi philosophy of breath has monopolized the attention of aspirants along mystical lines to the almost utter exclusion of dietetics as a feature in the schemes of interior unfoldment. This is because the latter system has been considered as one of physiological necessity only, rather than with the idea that any occult principle lay concealed in its proper administration; and because of ignoring the fact that the pranic principle operates all forms of life, from the amœba to the animal. It is the *neschamah ruach chayim* of Genesis—"the breath of the spirit of life"—and may be introduced, under certain stellar conditions, through the nutritive elements of food quite as effectively as through respiratory processes.

The following is merely a fragment of a very complex system given some years ago to a little band of devotees pursuing the mystic quest, and suggests an importance to the subject which we believe has not been properly understood or appreciated.

"It would be wise in seeking to get balance over the desire nature and give the physical the necessary substance that animal nature requires, to proceed in accord with the occult laws recognizing the days and the corresponding foods under the control of such Angels. It would be found by such procedure the seven days would give in proper proportion the elements necessary to sustain the body without giving a superabundance of one or another food, or any lack of mineral, vegetable, or animal foods by which the system might become depleted and its equilibrium disturbed.

"This is taking advantage of the laws in operation in the natural world and applying natural magic to physical needs, for the law holds good on every plane of life, and the solar energy is centered more powerfully in all things and substances under the rule of such Angels on the days delegated to their rulership. If Mars, for instance, be powerful, all substances and elements in sympathy with his particular force would contain the solar or vital forces in special degree, and animal foods partaken of on a Mars day contain a sevenfold potency which would be requisite for the animal food supply until the Mars cycle again returned,

and the animal nature again requires fuel of like kind to supply the animal tissues and renew the life forces resident in the blood.

"All life is a fire, a process of burning, and the fire must be fed by fuel, and the fuel should be chosen to give animal heat in excess of that required to keep the machinery in motion; there must be a reserve force to enable the machinery to accomplish any definite results. Living exclusively on Solar or Mercurial foods such as grain and fruits, is possible only to those who have completely transmuted the desires belonging to Venus and Mars, otherwise the fires of purification burn up, or consume the vessel by the slow process of incineration. To keep the flame of life burning in its earthly vessel or lamp, it requires the oil of life, that which is distilled from substances containing water, fire, sulphur, iron, and salt, for the Lord is a consuming flame, i. e., the life within us.

"As before stated, these instructions are not intended to apply to neophytes of high grade, but to those who are passing through preparatory stages. Such instructions might be further specialized by arranging a diet for such pupils in accord with the favorable aspects of the Moon to the planets, and selecting such corresponding viands as are indicated by sign and planet, for the Moon, considered as the Mother, the nourishing, sustaining force of our system, would at such time transmit to the vegetable, mineral, or animal substances so indicated, by correspondence, a more powerful nutrition.

"Solar foods contain the vitalizing principles of fire in high potency, among which are grains, which represent in their chemical combinations the four elements, earth, water, air, and fire; and the process of chemicalization or ripening is the process of transmutation, and when the solar life has been fully assimilated, transmutation has taken place. And such grain as wheat, eaten uncooked, is abundant sustenance for one who has transmuted the lower desire nature. Next in potency is the vine, or juice of the vine, celebrated in song and poesy, by the god Bacchus crowned with the vine and holding the cup or chalice. The Mysteries of the vine are known to the Initiates of Hermes, for the fruit of the vine is the synthesis of the Water of Life, as the wheat is the bread of life. And it is written that man cannot live by bread alone, but by every word that proceedeth from the mouth of God. Each word here referred to means a creation in form and substance, and such substance is synthesized in the fruit of the vine, for the seven words are in one, and contained in the Water of Life. When decomposition takes place in the juice of the grape, the forces are turned downward and outward,

and come again under the dominion of Saturn. Thus is explained the power of decay, disintegration, and the tendency to grovel on the earth, which the disciples of Bacchus mistake for the true life inherent in the vine; also proves the high potency of the juice of the grape when, through the process of decomposition, the reversal of the life currents are set in motion, and it makes of the partaker, in one hour perchance, the similitude of the beast, accomplishing in sixty minutes the undoing of the work of sixty years in upbuilding.

"Jesus said, 'I am the vine, and ye are the branches, and my Father is the husbandman.' He then represents the vine known to us by the correspondence of Mercury, and his foods would be known by Hermetists as containing the potencies of the seven words; but only those who are in harmony with the vibrations or transmuted forces so represented by the word, could safely confine their food to such high vibratory forces.

"Under the dominion of Mercury also are the essential oils necessary to furnish the fuel to keep up the animal heat, after transmutation of the animal nature has taken place. These are found in the nuts, of which the hazel is the chief or most potent. All fruits of the vine, as lima beans, peas, etc., come under his domain, also cocoanuts, peaches, apples, etc.

"To Venus belong the succulent fruits, as figs, dates, bananas, also the flesh of lambs, doves, partridges, oysters, crabs, and all shell and other fish.

"To Mars belongs the domain of animal life, and all flesh of beast is under his rule, also the foods which are produced by the transmutation of life forces in them, as the milk of the cow, which is essentially animal, but is permissible to the highest neophyte, with the egg, for it is food for the upbuilding of life, and suitable to preserve and sustain life in the animal forms, and is of a different and higher grade than the flesh of the animal or fowl, containing the essence of life in a concentrated form. The bird belongs to the air domain, or particularly to Libra, and the fowl to the earthy domain, and chiefly under the dominion of Virgo; while the egg of the fowl is suitable especially for those under the dominion of Hermes and the Moon, containing the substance necessary to bridge the gulf between earth and air, or to stimulate the lower mind to union with the higher, and so enter into the mysteries of the Moon, or Cancer, of which the egg is a symbol.

"Rice and starchy foods come under Jupiter, as also sugar, etc.

"All foods that grow in the earth are under the dominion

of Saturn, and should be given precedence on Saturn's day. Of such are the potato, the carrot, turnip, onion, leek, garlic, etc.

"The Moon has under her rulership such as are watery in their nature, as lettuce, spinach, melons, cucumbers, cabbage, mushrooms, etc.

"Under the Sun are all grains that need a process of ripening in the heat and are garnered under fire signs, as wheat, rye, oats, barley, etc. Corn comes under Virgo, and is particularly suited to sustain those under the lower degrees of Mercury."

Thus we glimpse a value in star lore quite removed from its previsionary purposes. He who would transmute the hidden faculties of his being into a correspondence with the cosmic potencies to the end of becoming one with the Universal, must first learn to bring his every act into a systematic alignment with the interior laws of Nature itself. And this can be effected only through some knowledge of the heavenly fabric whose symbols are as the guideposts that indicate unerringly the points of mutual relationship between the higher and the lower, and through which is revealed the truth of co-operative values subsisting between the various planes of manifestation, be they mineral, vegetable, or animal. Nature herself is magical, and one must learn the formulæ by which the wonder-feats are performed ere he can hope to be a sharer in the divine sorcery.

ANTICIPATION

ELLEN SNOW

Anticipation is the flower-garlanding which bedecks the heart for the coming feast of spiritual refreshment. It is the stepping-stone to the height of delight; it is the distant sighing of the flute which betokens the lover's wordless longing; it is the crying need of soul warmth and the half-distinguished answer to the cry; it is the joyous reverberation of echoing sympathy; it is the fulness of desire in expectant waiting; it is the tender sweetness of whispered futurity; it is the beaming resilience of discouragement; it is the radiant premonition of reality; it is the relieving assurance of the vision of verity's shadow; it is the green landscape of hope's forecast; it is the boundless view of the concentrated happening; it is the bright reflection of nearing happiness; it is the harmonious pulsation of affinitized influences; it is the glorified intensity of expectancy; it is the precursor of soul-demand; it is the ushering servant of spirit compensation; it is the well-pleased notifier of the advent of spiritual satisfaction.

An Interpretation of the Language of Symbols

By GERTRUDE DE BIELSKA

American Academy of Astrologians

Continued from June Number

About a quarter of a century ago there dwelt among the sand hills that bury the ancient city of Carthage a venerable Bedouin Chief, who was an Adept of the "Lesser Mysteries." Access to him was gained only by a privileged few who were called there unawares by the inexorable "Law" of past ages to receive the knowledge he had to give and reawaken memories that had long been dormant. Among the favored few was one to whom he gave great inspiration and understanding with exhortations to proceed along the path of research he described until the "Line of Light"—(of Correspondence) should be revealed between the Heavens, The Earth and Man. Moreover he averred that this "Line of Light" had long been lost to Man's external life, in the density of sense activities and that if recovered it would open the way to a higher, truer interpretation of the Truth, the Light and Life.

So following this "Line of Light" out into the Heavens we are immersed in the halo of our first Supreme Symbol—for the Universe is the Symbol of God! Every thing that has form is a symbol of the desire, the will, the intelligence, the law or the motive that created it. God's worlds in space then must be the symbols of divine desire, divine will, divine intelligence, divine law and divine motive, and if we would be true to the spirit of Symbology we must first give them their rightful places. Our own planet then becomes a symbol of special significance to us, and if we seek knowledge of it through the language of symbols, there will be revealed to us the spirit, desire, will, intelligence, law and motive that created it, and we shall learn that it is one of God's children in the universal scheme of creation, possessing individuality, purpose, life and order, having character, and the differing ratios of consciousness that constitute a "living soul" full of divine inheritance—for why may not the character and soul of our planet be made up of the aggregate individual soul life upon it and in its atmosphere? And why may not all the planets of our solar system have an equal share in this divine

inheritance? Students of astrology know the diverging effects produced by these planets upon our earth and human character, mythology has preserved this truth through giving to Saturn the character of the "Reaper," to Jupiter the character of the "Benefic One," to Jove the character that makes the thunder-bolt, to Mars the character of "God of War," to Mercury the character of "Messenger," to Venus the character of "Goddess of Love," etc., and an esoteric interpretation of the symbols of these planets affords sufficient evidence for the support of such an hypothesis, besides much occult knowledge confirms it. It is known there is but one Law in God's creation and if we extend that Law as it is known, from the human into its larger possibilities, we at once establish the premise of that ancient maxim "As it is above so is it below" and also "That which is true of the lesser is true of the greater" and vice versa, so following along this "Line of Light" we soon reach the realm of "First Cause" in which we may find the Spirit of all forms. Thus if we would seek the spirit of a form or symbol we must look beyond its surface, beyond that which it appears to be; we must study the law of its Being, and it is just here that the moral of our subject asserts its importance and impels one always to look beneath the surface, beyond the form, back of the symbol for the Spirit and the Life that will reveal the Soul in all things, moreover will reveal the motif in human evolvment which initiates the ratios of consciousness, that perpetuate the human Soul through Eternity. Thus it may be seen why it is in this realm alone we may find our Causes.

The failure to recognize and to conform to this simple method, has led civilizations into idolatry and slavery, nations into war and ignorance, and families into error and dissension, while it is always a sign of weakness in the individual. We dwell too much with externals, we judge too often from appearances, we need a higher education along these special lines.

Cause is ever an invisible factor, the life or spirit of a form is always with its ideal and motive, as for instance, using a common, though comprehensive illustration—If one desires to build a house, one first has an idea of the kind of house to be built, so the desire grows into the will; the mind is set to work and the intellect constructs the plans; the law of the arts and sciences is brought to bear upon it and the combined result shows the motive for a home. Thus is our ideal formed. An architect makes minute calculations as to the amount of lumber and materials needed, and in the invisible—in the realm of Cause—or in the "astral" as a Theosophist might put it, the house is com-

plete; but one could not make a home of it until the thought manifests in substance.

So all things have their origin in the invisible world of Cause, and it may now become evident how "The Book of Life" exists as an *actual* Record of these invisible Causes, although some of them may never mature into form, for our desires, thoughts, will and design cannot be projected *at any time* without a record being made and this record becomes the "Law of Life" which is registered by the planets in the Zodiac for an individual incarnation, and "The Book of Life" is the Zodiac! This "Law of Life" is possible of interpretation under right conditions, and with a knowledge of the esoteric truth that underlies the whole structure of Zodiacal symbolism there is a never failing means of interpreting the "Law of Life" through the pages of the "Book." Forms and bodies are ever changing, but ideals live on forever, yet nothing could be realized on the phenomenal plan without the form. So the symbol as a manifestation of the spirit, the thought, the desire, the will and the motive, has a sacred place.

Man as a symbol is an example of the evolutionary process of nature. Man has evolved, and is a result of the increased ratios of consciousness which in their incipency gave form to the rocks, minerals, vegetable, fish, bird and animal species. It took untold ages to form Man's body so that it might be fit to receive the "Breath of Life" and become a "Living Soul," that is, a conscious Being. Man was thus created the "Image of God" and made the conscious symbol of God's majesty and glory.

At this point in the evolution of life upon this planet, Man became a creator. Endowed with the powers of the spirit, and a consciousness which was his Soul, with a body or form through which to function, he was made an independent thinking being, responsible for his acts. Man's evolution did not cease with his reception of consciousness. Man was to evolve himself from this point of innocence, through the mazes of the physical, up into the moral, still higher into the mental, and beyond that, into the spiritual state of consciousness to become an adept, a master, a god, a Christ!

How Man has accomplished this may in part be known, and an elucidation derived through the language of symbols that reveal or hide the history of his evolution through the ages.

That Man has risen to great heights and fallen to great depths is recorded in the symbols he has made and left along the vistas of time. His great heights may be measured to a degree by the monuments of antiquity, by the company of stars and con-

stellations in the heavens that eternally "declare the glory of God," together with the vast accumulation of symbols that are unmistakable evidence of, and bear witness to, man's intelligent understanding of the hidden forces of nature, of the application of attained knowledge to the arts and sciences, of their correspondence to nature, and of the necessity which impelled the mind of Man in past ages, to plan and construct these signal records for posterity. Man's knowledge of occult law, of the great cycles of time, of mathematics, geometry, astronomy and astrology—astrology possessing the very foundation and fundamental principles of wisdom—all these show a mastery and adeptship that history has not repeated.

The Wise Ones, the holders of wisdom, did not build their temples and monuments then as we do now, without apparent aim or purpose, except to serve for the moment; they put into their architecture the knowledge they possessed of the hidden forces of the Universe, and formulated their religions from the essence of divine revelation as to the destiny of Man, in order that future ages might know the heights to which they had attained. For as they knew the law of cycles and planetary revolutions and the story of the Soul as it is held in the symbology of the constellations and the Sacred literatures of all peoples, they knew the depths that would follow the heights, and the rise again to other heights greater than their own. We are rising to one of those heights in our present era and that is one reason why these interpretations are possible.

The depths to which Man has fallen may always be known and measured by the ignorance, the bondage, the devastation of a people or a race, and a barren waste, a desert plane, or a savage tribe is its symbol! So all these symbols may be studied as *records* until the knowledge and wisdom embodied in them becomes revealed and the "Line of Light" illumines the pathway.

I walked a mile with **P**leasure;
 She chatted all the way,
 But left me none the wiser
 For all she had to say.

I walked a mile with **S**orrow,
 And ne'er a word said she;
 But, oh! the things I learned from her,
 When sorrow walked with me.

(*Author unknown*).

The Future of Our Country

By DR. G. EDWIN FREEBORN

(Given inspirationally on May 9, 1915, two days after the sinking of the Lusitania.)

I thank you for this subject because it is one that touches my sympathies to the core of all living expression. You may think it strange that I thus define your subject, but what I shall say will be said in an unbiased manner, for I have passed beyond the confines of earth, beyond the narrow limitations of mortals, beyond the great, surging sea of mental aspiration, of vindictiveness and of hatred, into the realms of heaven, of love, wherein we are changed, not by the works done in the flesh alone, but by the thoughts that we entertain in our brain cells. For within and beneath the external appearance of a human being is the ego, the soul-man, that never had a beginning and never will have an end. When this soul is spoken into a conscious organism through the impregnation in the foetal life of a human being it then becomes individualized from the great Over Soul, the great God power, and forever afterward will retain its conscious, individual entity, knowing, after passing through the change called death, that it once lived, and it will recognize every experience of the earth life. And so I am conscious of all that I am saying to-night from looking in with a broader conception, with a greater telescope, with a more powerful microscope, than you know of in the world of mortal men.

I come to-night upon the crest of a wave, when the whole country, yea, more, the world at large, are in an upset condition, are in a state of mental turmoil looking for wars, listening to the rumors of wars on every hand.

And I say that this is fulfilling the prophecy of the past, "When there shall be wars and rumors of wars upon the face of the earth, then ye shall look for the second coming."

And I discern that the second coming is near at hand, and the future of our country depends upon a multiplicity of conditions that no man can control or influence. But throughout this great unrest, through the great suffering that has been made manifest, through the violence, and through man's inhumanity, there will come a peace that shall encompass the world like a great mantle let down from heaven that shall forevermore make it

impossible for one human son of God to rise up in arms against another.

Man's inhumanity to man throughout the countless ages of the past has caused numberless thousands to mourn and shed their life's blood. In shame and in horror do I look across the sea at the corpses which are submerged in that great ship that man has named the Lusitania. And in scorn do I look to a country which calls itself civilized that dares, in the face of the world, in the face of liberality of thought and justice and humanity, to send its messengers to creep upon the helpless ship, like a thief in the night stealing a babe from its mother's arms and casting it into the cistern. Do you understand that this is what has happened? Not one, but forty or more of these innocent babes have been sacrificed in the early bud of their life's bloom!

This crime was set in motion by a monarch and his associates, not because there could be no peaceable and amicable settlement of their difficulties, but because they willed it so!

Like a thunderbolt, like a lightning beam that flashes from a clear sky, did they enter the fields of the Belgians and destroy life and property!

Oh, friends, go beyond class or politics, go beyond the nation and look to the great God of Humanity! Outfold your arms broad enough to enfold them all! Open your brain cells wide enough until you find brotherhood and Godhood in every living creature. And when we as a people have learned to do this and are able to step up above and beyond malice, and to forgive, to let love rule, when we recognize every human creature as a full brother, then will be set in motion a condition that will bring the future of our country into one of peace, prosperity and godliness.

"When will this be accomplished?" I hear you ask. And I answer, "When every head shall bow, and when every tongue shall say, 'I am a part of God and I will abide in and by this overruling God-power. I shall be led by it and will do naught to my brother man that I would not have him do to me.'"

In these United States, for which I gave my life, there are to-night thoughts being fulfilled, plans being formulated, that will ultimately raise up in its gigantic strength a power whose arm shall reach across the sea. It will be, if I can characterize it so that you will understand it, as if this great arm of the United States, which represents its power in law, justice and equity, should grab that little German Empire and hold it out until it has shaken the dross from within its nature; until it shall say, "Oh, Earth, spare me, for I recognize that I have sinned; that I have

taken the lives of innocent babes; that I have destroyed unjustly and without cause."

What shall be the penalty? My friends, I hear you say you do not believe in prophecy, but I will prophesy that when this war shall cease—and it will cease suddenly—the German Empire will no longer be known upon the maps of the earth. For she has sold her birthright in shame, she has disgraced her master minds through greed; and the world (and when I say the world I mean the peoples of the earth who control the reins of law), the world, I say, will turn its back upon her and know her not henceforth forevermore.

And out of this horror, out of this carnage, out of the awfulness of awfulness shall come a new dispensation when there shall be One Great Peace Center.

There will be one great army and one great navy, which will be supported and made up of all the nations of the earth. Enough of them will become active members of it to hold the balance of power so that it will be impossible for a Mexico or a Costa Rica, for an Australia or an England, for a Russia or a Japan, to rise up in arms against any other country. And from this great governing power there will be sufficient force, strength, armament, wisdom, and sound judgment to found a Kingdom of Peace.

Oh, friend, turn thy back upon the past, all its traditions, all its superstitions, all its fallacies, all man-made law, and turn thy face eastward and behold the rising sun of evolution, the birth of a heaven on earth, the approaching era of peace among men.

Where love shall e'er abide,
Where fear shall ne'er betide,
Where heart shall beat to heart,
Where mind shall pulse to mind,
And where God shall be enthroned on every shrine.

"A friend is the first person who comes in when the whole world walks out."

Every Day Occultism

By E. DANIELL LOCKWOOD

Objects of Desire (Continued)

From what was shown in the talk on this subject in our May number, the conclusion naturally follows that the edge of desire backed by the weight of will, is both a wedge and a lever whereby mountains of habit and impulse may be moved and the whole conformation of character and objective reorganized and beautified.

Having taken stock of his liabilities and assets, having essayed to formulate an Image which shall serve as an incentive to the reorganization of his energies, however, the everyday occultist is too often confronted with difficulties in the path of realization which are the result of his former perversity and he will find himself obliged to cope with and master these before he can proceed freely upon his newly chosen way.

Naturally, it is impossible to list these difficulties in detail and so cover the ground for each individual, but there are certain of them which are so universally present in the average man and woman that they can be dealt with here.

1st.—Incoherence, lack of intensity and a tendency to diffuseness in the Image making Faculty. Pictures rising to the surface like iridescent beckoning bubbles and like them bursting before they can be held long enough for the Ego to make selection or the Will to seize upon and develop them.

2nd.—The Desire principle flaccid or intermittent in its action; for the time, incapable of either fire or persistence.

3rd.—Will itself, weak or negligible in character, unequal to the task of urging Desire steadily forward or to unite with it in concentrated effort.

4th.—An untrained, indolent or sick body.

5th.—An untrained, indolent or sick mind.

Let us consider the last two first.

There is an injunction constantly reiterated by great exponents of occultism that, as a foundation upon which to build our Temple of the Soul in symmetry and beauty, there must be—"A clean and healthy mind in a clean and healthy body." Indeed, this is the *slogan* of true occultism as opposed to that of the self

torturing, dirt sanctifying, health ignoring pseudo occultism of ignorant fanatics, for many centuries past.

So intimate is the influence of the mind upon the body and of the body upon the mind, so interdependent are they for full and satisfying expression of their best, that it is next to impossible for any man to attain a proportioned development if either the one or the other is defective.

True, it is possible and there have been many instances known, where a noble and strong soul has accomplished wonders in one direction or another, notwithstanding the drawback of a crippled or suffering body and, it is also a notable fact, that many idiots and insane persons have bodies which seem abundantly supplied with mere animal life and health; but with the former, however great may have seemed their mental powers, *these have been halted of their complete expression by their physical limitations*, a condition recognized by themselves and those who admired them, in nearly every instance and, in the latter, however healthy the body may appear up to a certain point, it is admitted by experts that there are lacks in the coordination of functions and activities of the body, *which constitute some of the symptoms of mental deficiency or aberration*.

This must be so, for the body is, as it were, a glove for the soul within it and, as a glove shows, after it has been worn, the character of the hand it covers, so the body shows the characteristics of the soul it envelops; hence, any deviation from normal and ideal lines in the face or any part of the form, indicates a corresponding deviation from the ideal in the nature of the "I" and its accomplishments during its evolutionary journey up to that time.

Inversely. If a glove is too small and pinches the hand, it hampers the action of that hand. In like manner, if the body becomes *shrunk*—that is to say, if for any cause it becomes less responsive, less elastic—if, because of accident or disease, it *pinches* or obtrudes itself unduly upon the mind, in just so much it hampers the spontaneous and free action of that mind.

Unfortunately, a large proportion of those of us who awake to a desire to reconstruct and dignify our lives and aims, arrive at this point only after we have victimized mind and body for years, either through ignorance or from deliberate choice in the pursuit of those things which are disintegrating and destructive to both.

Right seldom is it that work—good, honest, conscientious work—brings about collapse of body or mind. *Excesses in so-called pleasure are what corrode and weaken the whole man,*

interiorly and exteriorly. "Overwork," we hear pronounced as the cause for many a breakdown. Very, very rarely is this strictly true. Overpleasure is the hidden cause—liquor, overfeeding, drugs, morbid and licentious thoughts and acts which the human animal persuades himself are sources of delight—these are what have sapped vitality and deteriorated tissue; and the victim of his own excesses has not sufficient stamina left to meet the requirements of man's normal and wholesome expression in work, exercise and innocent, health promoting enjoyment.

However, there is no need for utter discouragement, even so. Man is intended to walk erect, healthy, happy and fearless and it is marvelous how much can be accomplished in most cases, with a few minutes' proper care each day, a gradual relinquishment of poison generating indulgences and a persistent and consistent pursuit of health, mental, moral and physical.

Medical science can do much for him who desires rehabilitation, occult science, still more; but the man must ardently desire to succeed and must persist in his efforts. With all the aids ready to his hand, *he still must work out his own salvation* while availing himself freely and gratefully of their ready service and, the substitution of such images as will help him to stand for those that would drag him down, is one of the most potent factors in his progress.

As the cleansing and health building processes begin to be effective upon body and mind the Will also gains in force. This gain can be hastened appreciably by certain extremely simple exercises which constitute a part of the direct training of an everyday oculist; simple, almost childishly so, but potent beyond what would seem possible.

Follows a clarifying and vivifying of the Image making Faculty. Gradually the "I" finds itself more and more able to evolve and hold a definite and inspiring conception of its aspirations and the Object towards which it would direct them. And what now of the desires?

Ah, the desires! The very core of our damnation and of our salvation; our angels, ever ascending and descending between Heaven and Hell! Truly, *he who can use Desire instead of being used by it*, "is greater than he who taketh a city."

Here again we find reciprocal action obtaining between the MAN and his vehicle. The gratification of decadent instincts and desires, surely and inevitably undermines the organism; the depleted organism evolves new cravings in its turn which, if indulged, accelerate its ultimate downfall but as the organism is restored to a more normal tone, many of the unwholesome crav-

ings will cease their urge and if supplemented by an ever quickening and ardent Will, must sooner or later disappear entirely. These same processes apply to the mind.

There comes a moment at last, when the rousing of Desire goes in conformity with new and inspiring images, generated by a quickened "I" and registered upon an alert mind; and to the man who has set foot upon the up grade, the realization that he is being born anew comes with convincing encouraging force. Now, he can indeed seize upon that sympathetic cord which binds while it separates his best and his worst, and with its support scale step by step, as do mountaineers, the sheer face of a cliff, the rugged heights of attainment.

It is said by those who have attained, that what a man desires *ardently* enough, he will surely win to. Here is the master key to conquest, placed in the keeping of him who has come thus far. All that has gone before was but the clearing of his decks for action, the sweeping away of obstacles and pitfalls; now, he must perfect the Image of his Goal upon the sensitive tablets of the Mind, concentrating upon it the ardent fire of cleansed Desire and the steady pressure of vital Will; nor may he relax his hold upon that guiding, sustaining and magnetic cord already described—scarce will he wish to do so, for by the forceful urge of his waking powers he will press on and on to ever greater effort, finding himself filled at each step with a growing and joyous sense of wellbeing, in this resurrection of his true humanity.

The next talk will be on "The Dangers and Value of Habit."

INSPIRATION

They only live who oft have known
 The joy of sweet return to regions where
 The soul unfettered, earth-freed and alone
 May breathe again its own pure native air.

From God we came; to God we must ascend.
 Why wait till "Dust to dust" the flesh recalls,
 When far, sweet flights to distant homelands lend
 Recurrent joy ere yet Death's curtain falls?

Who seeks for uplift from the cares and ills
 Of earth, like Moses, shall descend again
 Illumined from God's high and holy hills,
 To bring a message to the souls of men.

—Adele Chester Deming, "Lyrics of Life."

Occult Story

THE SERPENT'S FANG

A TALE OF MAGIC, BLACK AND WHITE

By NADA

(Continued from June number.)

ZARA ZUBILOFF

It was at the Payton-Browns' that I first met her, ablaze with jewels, dazzling, exotic—green eyed.

Had Jessamine been in town I doubt if I should have gone to the Payton-Brown's musicale at all. Mrs. Payton-Brown delighted in discovering people and launching them; her musicales were the occasions upon which she gratified this, her ruling passion. Struggling painter, musician, writer, dancer or crank, all were fish for her net if they had anything startling or novel to say for themselves.

To Jessamine these affairs were depressing; to me distinctly unpleasant. I had always an uneasy sense of being at a human bench show and felt sorry for the exhibits. I might have saved my sympathy, however, for to be discovered and exploited by Mrs. Payton-Brown was the secret and cherished ambition of every obscure aspirant to recognition.

Jessamine's family had gone South, and she, of course, with them. They owned a wonderful old place, which had been in the family for generations, to which, each year, they fled like homing birds at the first hint of fall and remained until after the holidays.

I had planned joining them for a visit, but my *Deus ex machina*, my Father, insisted that a man expecting to marry in the spring must begin to settle into business harness seriously, and offered me a partnership as an added inducement. This I could scarcely refuse to accept, so was held in the grip of affairs and must needs possess my heart in what patience I could until Jessamine's return.

The hunger for her presence became so acute at times, that I could settle to nothing. Books or club could not distract or satisfy me, the theatre palled, its mimicry or emotions jarred.

It was in such a mood, wandering rather aimlessly up Fifth Avenue towards the Park one evening, that I met Cliff Brooks. He fell in step and rallying me on my "mooning" habits, finally

induced me to drop in to the Payton-Browns' with him, "Just to get in a crowd and forget your grief," as he laughingly put it; and so came about my meeting with the Baroness Zara Zubiloff.

"Who on earth is she?" I asked Cliff, for I saw he too was observing her.

"Oh, a find of Mrs. P-B's," he answered. "She is a wonder too."

"Foreigner?"

"Yes and no. That is, I understand she was born here, rich father, educated abroad, married a poor but fascinating title, disappeared in the maw of the East, where the Baron went into curio collecting and made an independent fortune with the capital she brought him; and she has just emerged a widow, and as you see her. Come and meet her—she will drive away your dol-drums."

At that moment she looked towards us and recognizing Cliff, smiled to him.

"Faugh!" I thought, "I don't like her." But Cliff was piloting me through the crowd and before I had time to object, was going through the introduction. As I bowed, her eyes caught and held mine for a moment.

It is difficult to describe just what I felt in meeting that green glance. It was like nothing so much as the sudden and involuntary recoil from some crawling or loathsome thing upon which one has all but set foot. I felt the blood rush to my face and back and I became possessed of but one desire—to get away.

Annoyed at being the victim of such unaccountable sensations, I uttered some banality to which she replied, I don't know what. Her voice was low and musical, vibrant and mellow; indeed, what she said was quite lost in surprise at the compelling beauty of her voice; it seemed to weave a spell upon one as she talked and presently, I found myself wondering vaguely why I had been so repelled at first.

After a little I drifted away and glimpsing a group of men I knew in the smoking room, joined them. They were engaged in a rather heated discussion as I came in. Jack Strawn's voice was raised in evident protest and I noticed that his face was flushed and he seemed excited.

"What's the matter with the women, any way?" he challenged. "They all shy from her—it's becoming almost a persecution; and while the well bred say nothing, there are others who discuss her in none too guarded terms. She is not received by any of them."

"Yes, I've noticed she's not a go with the women," said Arthur White. "Mrs. Payton-Brown still includes her but I've heard rumors that she may withdraw the sun of her countenance before long."

"Well, what's wrong with her, that's what I'd like to know?" cried Jack again. "She has everything—accomplished, beautiful, interesting—must be she has too much of everything to be welcome."

"The women know," came the calm voice of Carson, who had been listening in his quiet way to the discussion.

"What do they know?" and Jack swung upon him almost fiercely.

"Just what you have been wondering about. I have observed that where a woman is concerned, women have a sixth sense, a special faculty of perception and ninety times out of a hundred, its judgments are to be trusted.

"Jealousy!"

"Not necessarily. Where but a few women hold aloof, it is sometimes that, but when they all turn the cold shoulder, there is generally found in the end a good and sufficient reason for it."

"Well," defied Jack, "for my part, I think she's ripping and I propose to stick," and he flung out of the room.

"Who is the lady?" I asked, looking from one to the other of the little group.

A silence fell upon them; then Carson answered quietly, "No names mentioned. Perhaps you have not met her yet," and he too sauntered out, followed soon by the others.

Some instinct told me whom they were discussing, however. I lit a cigarette and settled down to think things over a bit. All my first repulsion for the sinuous, strange woman returned. I tried to account for it but satisfactory reasons eluded me. Would Jessamine like her? I doubted it. At this moment I heard voices and the Baroness with Jack Strawn, loitered in.

"A cigarette will be refreshing," murmured the Baroness languidly. Then, seeing me she exclaimed, "Ah, here is our young Bayard, *chevalier sans peur et sans reproche!*"

I bowed and made to leave the room, for there was that in Jack's face which told me three would be a crowd; but she detained me.

"Why go? Acquaintance is so pleasantly made over a cigarette, is it not? Or do you disapprove of smoking for women, Sir Bayard?"

"It is hardly for me to approve or disapprove and since you

wish it, here goes." I answered and lit up; for again the lure of her voice was lulling my antagonism.

She took a cigarette from a gold case hanging on a chate-laine at her side and Jack sprang to light it for her. Then leaning languorously back in the great chair where she sat, she studied me with a half smiling, heavy lidded glance. Jack did not sit but smoked furiously and moved restlessly about the room.

For a time there was nothing said. She smoked delicately, luxuriously; the fragrance from her cigarette assailed my nostrils subtly and I found myself trying to analyze it, for I had never encountered the like before, not even in the East where they doctor their tobacco, their coffee and everything that can be doctored, with spices and strange narcotic perfumes. This perfumed smoke seemed to seep into my very tissues and bones. Her eyes, contemplating me speculatively, held my attention—they were so distinctly green. "The exact shade of a chrysoprase," I thought, but not opaque like that, far from it! They are translucent—yes—very much so and—luminous, no—glittering. Suddenly realizing that I was staring at her, I with some difficulty withdrew my gaze, only to have it caught by the brilliance of a monster emerald which hung at her throat by a slended chain.

The subdued light of the room enhanced rather than detracted from the beauty of the gems which blazed and shimmered about her throat, her arms, upon her hands, her breast and in her Titian red hair. I realized that on any other woman, I should have found such a barbaric display vulgar but was forced to admit to myself that on her, they belonged. A feeling of perfect relaxation and *bien aise* superceded my rather idle speculations and I dreamily realized that she was beautiful, no doubt of it; and those stones, I had never seen any more wonderful. That great emerald for instance—why, *it moved of itself!* I sat up abruptly. Had I been dropping asleep? Her voice broke in softly—

"You have travelled, yes? in the East?" she asked.

"Why yes; but what made you think so?" I replied, surprised at her question.

"It is simple," she answered, "the East always leaves its mark for those who know it and love it."

"But my stay was so short."

"That matters not. It is old, old, the East. It has its own soul—a soul that *knows*, a soul that dominates by its very quiet, its knowledge; a soul that lures by its power and mystery, a soul that sets its cachet upon all who approach it, whether superficially or seriously. Why should not you also bear the mark?"

"Why I don't know; never knew there was any special sign by which the East marked one, as you say. Besides, I can't say I particularly took to the East; too slumbrous, too many perfumes, too antiquated—oh, I don't know, just didn't take to it, though I had all sorts of a jolly time there!"

"Yes?"

"Letters of introduction you know; entertained, tiger hunt, Raja's treasure house and all that."

"Ah!" It was a sigh, fluttering, almost ecstatic. "Which Raja, Sir Bayard?"

"You mean the tiger hunting one? Only, please don't call me *Bayard*, it doesn't fit, you see. My name is——"

"Never mind the name," she interrupted, "I have a fancy for naming people as they strike me." Then with a dazzling smile, "I prefer it so. Indulge me please?" About the Raja, no, not he of the tiger hunt but the treasure house, yes. I have seen some of them, they are wonderful!"

Here Jack broke in, "The Baroness is absolutely mad about precious stones," and he laughed rather nervously, I thought.

"I am, *mon cher*," she laughed back softly, "quite, quite mad as you see," and she made an inclusive gesture towards those she was wearing. Then turning to me again, "Do you know Sir Bayard, they are to me souls of fire. They speak to me, they respond to my caresses—the emerald with its restless craving for more light, never satisfied; the ruby with its oozing heart of blood ever dropping, dropping, yet never emptied. But there," she broke off, "you do not love them so, no? Then you cannot understand . . . *Mon ami*," she turned to Jack, "you are so restless! You walk and walk. It is most annoying! You smoke too much. See, I must have another cigarette before I go back to that very gorgeous and turbulent drawingroom, go you and make my excuses. Yes?"

For a moment Jack hesitated, then compressing his lips and casting in my direction a look almost of hatred, he bowed over her hand. There was an exchange of glances, I saw him flush and smile into her long green eyes. Then he left.

The Baroness settled back, even more at ease in her chair, but, as I reached to knock the ash from my cigarette into a tray upon the table, her eyes caught the light from my ring. It was an unusual one, being an uncut sapphire of satiny luster in a very curious and heavy oriental setting, and it had a history which made me value it especially.

Her languor vanished and an eager gleam shot from her eyes which was veiled immediately. Leaning towards me with

her gaze fastened upon the stone, she asked tensely, "Where did you get it?"

Startled, I stammered, "What, the ring? Oh, that was a gift—beauty, isn't it?"

Seizing my hand, she examined the ring minutely, then, looking straight into my eyes, "I know it," she said, "I could not mistake it; it belonged to the Raja of Jupore. I have seen it on his finger many times and—he gave it to you?"

"Yes, he gave it to me," I answered, withdrawing my hand sharply. Her eagerness and intensity disconcerted and annoyed me. She was quick to notice this and returned at once to her languid, half bantering manner.

"He set great store by the ring, that I know; it was for some great service, some act of valor that he gave it to you, Sir Bayard, was it not?"

"Nothing so much, I was hunting with him you see."

"Ah, that explains everything. You saved his life; for nothing less would he have made this his gift. How you must value it!"

"I do."

"And the great deed, you will tell me about it some day?—The ring—you know my feeling for gems and this one—he let me wear it once for a few moments—will not you let me put it on? Just a moment, that I may again feel the soul of it. It has a wonderful soul, I remember."

I was strangely averse to her having it, did not want her to handle it and said so, but she persisted until I felt myself utterly boorish in refusing. Finally I drew it off with great reluctance and she, quickly and geedily slipped it on her middle finger, after having removed the rings with which it was already loaded.

Instantly, it seemed to me I would gladly give anything else I possessed to recall my act and I sat restive, uncomfortable while she fondled and caressed the sapphire, smoothing it with the palm of her hand, laying it against her cheek, her whole expression becoming one of gloating, almost of passion.

There came a point where my resentment asserted itself so vigorously, that I put out my hand for the ring and, just at that moment Cliff Brooks, Jack Strawn and Carson with several others, came into the room.

"Great Scott!" exclaimed Cliff, "what on earth are you two doing in here? The party is all over, everyone is going home. Come on, old Sport," turning to me, "time to ring down the curtain."

"How shocking!" exclaimed the Baroness, "This Bayard here, has been so interesting; but my hostess, *Dieu*, this is really shocking! Jack, my friend, we must go to her at once."

She sprang up all animation, gathering her rings from the table as she did so and I, like a dunce, let her go with mine on her finger.

.. We had bidden our host and hostess goodnight and stood at the door in a group as the Baroness, leaning on Jack's arm, moved down the steps to her limousine. I sprang after and touching her on the arm, asked for my ring.

"*Quel malheur!*" she exclaimed, "and now I have my glove over it. You would not have me remove this very long glove? No! Much easier that you call to-morrow afternoon, yes? Then you shall have the ring, *mon preux chevalier*. To-morrow afternoon!"

She smiled and entered her car, Jack following, and I stood dazed looking after them.

That was the last any of us ever saw Jack alive.

Next morning, headlines screamed from every paper that Jack Strawn had been found by his valet, stretched upon his bed quite dead and above his heart, two small, discolored marks such as had been found upon Welton's body.

Poor impulsive, big hearted Jack!

(*To be continued*)

SOUL URGE

Like moving pictures on a screen
The scenes of memory come and go,
In vivid light they throb and glow
While wonder ponders in between.

This varied panoramic dream,
For what its course, from what its
cause?

'Neath firmament with stable laws
How volatile all humans seem.

Still, forced by current strong and
deep,

Each follows his inherent bent.
With courage by compulsion lent
Each strives his own to seize and
keep.

Does not this current make reply,
To mind and heart assurance give,
'Tis not the whole of life to live,
Nor yet the whole of death to die?

A purpose like the heavens firm,
Like parent-love unwavering, true,
Holds every spark of life in view
And guides it through its earthly term.

To wider evolution-range,
To growth and might before un-
known—

This must be by that current shown
Which lives on earth through every
change?

—Ellen Snow.

Psychical Research

AN AUTOBIOGRAPHY OF A SUBCONSCIOUSNESS

By HERWARD CARRINGTON

INTRODUCTORY NOTE

The following interesting case is summarized from the *Journal of Abnormal Psychology* and represents an actual autobiography of a subconsciousness. A, B and C were alternating "personalities," C being the normal woman, and A and B disintegrated selves, or alien spirits, whichever view of the facts we care to hold. At all events, B, after the cure was effected, undertook to write out an account of her own mental life during the state of disintegration, with the following results. We might call it an autobiography of a subconsciousness.

The terms used need, perhaps, some explanation. We are accustomed to speak of the conscious and subconscious minds. Some authorities have contended that the "subconscious" should be further subdivided into (a) the unconscious (automatic reflexes, etc.), and (b) co-conscious, that is, trains of thought or consciousness which run on coincidentally with the main stream of consciousness. A "complex" is a technical term for a group of dissociated thoughts, emotions, etc., which combine together and form a temporary more or less unstable 'self.' When such a self speaks of "coming" into consciousness, it means it usurps the position of the normal consciousness for the time being.

H. C.

PREFATORY NOTE, By DR. MORTON PRINCE

" . . . This personality, it will be remembered, although an alternating personality, claims also to be co-conscious with the other phases of personality, including both the disassociated state A and the integrated normal state C, and to have a stream of mental life contemporaneous with the stream of the main personal consciousness of either state. . . .

"The writer, B, claims to have the same co-conscious life with this apparently normal stable personality C, only she has not the power to influence her, and therefore cannot 'come' voluntarily. She can, however, perform automatic writing (as many normal persons can), and thus give evidence of a co-conscious existence. . . ."

"The whole paper is, of course, retrospective and introspective, and it has been quite impossible at times to draw sharp lines of demarcation between the personalities. . . .

By a personality (B) claiming to be a secondary personality.

"The B complex was made up of floating thoughts, impulses, desires, inclinations, of which A was quite unaware, but which had been for years suppressed, or at least she had been endeavoring to suppress them. It seems to me that the B personality (myself) grew out of this group of ideas, for in my character as a personality are all the ideas of the B complex. . . .

In referring to the B complex I find myself continually saying, 'I.' It is difficult not to do so. This, I think, must show the intimate relation between the two. I think of the B complex and find that I think of it as myself, although I do not think of A and C as myself, and they do not seem to be my own personality. . . .

"A very long time ago C received an emotional shock which, it seems to me as I look at it now, resulted in the first little cleavage of personality. The emotion was one of fright and led to rebellion against the conditions of her life, and formed a small, vague complex, which persisted in the sense that it recurred from time to time, though it was always immediately suppressed. . . . Twenty years later she received a great shock in the sudden illness of her husband. . . . That old complex of rebellious thoughts, revived for the second time by the shock I have spoken of, became intensified and more persistent during the four years following. It was a rebellion, a longing for happiness, a disinclination to give up the pleasures of life which the conditions required; and there was a certain determination to have those pleasures in spite of everything, and this resulted in a constant struggle between C and this complex. For the sake of clearness I shall call this the B complex. . . .

"Finally her husband died away from home, and that was to C, the one thing that she felt she could not bear. . . . She also overtaxed her strength in attending to business matters. As she grew more and more neurasthenic, it seems to me as I look back on it, the B complex grew stronger and more dominant, and with this increase of strength of this complex, C began to live a life corresponding to the impulses belong to it—staying out of doors entirely—and then there followed much improvement in her health.

"At this time there came to C a third shock of a strongly emotional nature. . . . James, in '*Sudden Religious Conversions*,' speaks of a 'flowering of the subconscious.' Well, I 'flowered,' and C disappeared somewhere; the B complex had become a personality and I lived a life of my own choosing. How slowly this complex gathered form in this case may be seen from the fact that it was five years from the time of the beginning of her husband's illness before I came as a personality.

"Now when I came as a personality I felt much younger than C. My ideas of what constituted pleasures were more like those of a girl of twenty—as C was when she received the first shock. But in character, point of view, tastes, emotions, in everything that goes to make up personality, I was quite different from anything C had ever been; also in health. . . . I remained the only personality for about one month, when there came the fourth emotional shock. It was I, B, who received this shock, and it brought back C as the dominant personality, but in a somewhat changed condition. . . . C, or rather A, as I shall call this new phase, had no amnesia for the preceding period, and as before was still perfectly aware of the B complex. She was ruled by this complex, as C had before been ruled, and kept right on doing things according to the impulses of the B complex. . . . As I, B, seemed to represent all the lighter, gayer and more irresponsible part of C's nature, so A seemed to represent all the sad, gloomy and morbid part. . . . There was no self-consciousness in the B complex of personality. I did not think of myself as a different personality until after the development of amnesia and unawareness in A; but in looking back I realize that I was a personality long before I knew myself as such. . . . From that moment A had complete amnesia for me as an alternating per-

sonality and also was unaware of me as a co-conscious complex. . . . A and I (B) alternated frequently for months, A having amnesia for me, but I remembering A. . . .

"After C (whose memory was approximately complete, but who was unstable) was obtained the three personalities alternated, A and C having amnesia for me (B) and for each other, but I had no amnesia, being, as I will presently explain, co-conscious with both states. As an alternating personality I (B) remember both states and my own co-conscious life, but not the hypnotic states. When I am co-conscious (with A and C), however, I remember my own hypnotic state and A's but not C's hypnotic state. . . .

"Besides an alternating life, then, as I have said, I have another life, which I must describe; namely, that of my subconscious or co-conscious existence. When I am not here as an alternating personality my thoughts still continue during the lives of A and C, although they are not aware of them. I am co-conscious with both A and C. That is to say, my mental life continues independently of theirs. . . . Before the amnesia there were the same conflicting emotions and desires, but the division of personality was not complete. The A complex was aware of the B complex and *vice versa*, but until A was weakened by ill health she largely controlled or inhibited the B complex. After being weakened, as I have said, when A was present, she was influenced by the B complex according to circumstances. On the other hand, when the B complex was present it was at this time aware of the protest of the A complex, but was not at the time influenced by it. A was completely dominated by B, but B was never influenced by A. . . .

"After amnesia and unawareness I became a distinct personality in my own thought because I had a life completely my own, of which A was unaware. My thoughts, my experiences, she knew nothing of. The unawareness removed all inhibition of my thoughts, and from that time I can speak of my thoughts as co-conscious, because, while they ran along with A's as they had done before, she was no longer conscious of them. They were the same kind of thoughts as had occurred in the B complex; the unawareness only made them more isolated, separate, compact, better crystalized, and the fact that A did not know them gave them greater freedom. Inhibition was removed. Before this she inhibited these thoughts. Otherwise the fact of awareness or unawareness did not make any difference. I naturally, then, spoke of this group of thoughts and perceptions as a personality.

"With the absence of awareness there was a growth of the co-conscious experiences, and the fact of alternation gave me independent experiences, and all this added to and developed both the co-conscious and the alternating lives. As an alternating personality I retained my co-conscious memories.

"When I am co-conscious I see and hear many things of which neither A nor C are aware. Whether this is also true of me as an alternating personality, in comparison with A and C, I cannot say for obvious reasons, but I think I do observe more closely and notice all little things more as a consciousness than when I am a personality.

"In attempting to describe by introspection the difference between my mind and C's, I shall have to use some sort of metaphor, and so will say that there are two streams of thought, one below the other. The upper one is C, the lower one is B. These two streams are not of the same quality. The upper one, C, is more opaque, thicker, less sensitive to perceptions; an inward flowing stream; brooding, questioning, very active in

itself, but not so quick to take in outside impressions as the lower one, B. The lower one, B, is clearer—crystal clear—and is an *outward* flowing stream, open to every perception, lighter, not introspective.

“Now, nearly everything that happens is perceived by some part of C’s mind—the rustle of a paper, the cracking of a stick in the fire, the sound of a bird chirping, the smile or frown on the face of a person whom we meet, the gleam of their teeth, etc.—everything that can be seen or heard is recorded in her mind whether she is conscious of it or not. These illustrations are taken from actual occurrences which I distinctly remember. Now, into my stream of consciousness, most of these perceptions are absorbed, but C is conscious of only the important ones. For example, Dr. Prince comes into the room and C rises to greet him, shakes hands and says ‘good morning.’ She is conscious of nothing but a sense of relief at seeing him, and is thinking only of the woes she has to tell them. But I perceive things like this: Dr. Prince’s hand is cold; he looks tired or rested; he is nervous to-day; he has on such and such clothes, cravat, etc. . . . So you see I know all C’s thoughts and think my own besides. When she is talking with any one I often disagree with what she says. She does not think the same at all about many things. I think of replies that I would make quite different from the ones she makes. Then sometimes I do not pay very much attention to her conversation, though I know all she says, but go on with my own thoughts.

“I do not remember everything all the time. I say this because some seem to think the ‘sub-conscious’ is always conscious of everything, but that is not so with me. I forget sometimes, just as C does, but my memory is better than hers, especially when I am co-conscious. I think this last is so because when C is dominant, i. e., present, I can think my own thoughts undisturbed. I am in a clear, light place all my own. I do not have to think ‘I must do this or that, I must go here or there,’ as I must do when I am the alternating personality. I can lie dormant, as it were, as far as physical activity is concerned, and think and remember.

“Often when C is talking to some one I know that she is misunderstood. She does not know that they have received a wrong impression, but I do.

“Now when we change, and I, B, am present as an alternating personality, it seems to me that the lower stream rises and the upper one is submerged; there is only one train of thought. The two streams are united only in the sense that I have no amnesia for C’s previous stream of thought, but, of course, when I am the personality there is no C. I could no more think of C’s thoughts than I could think of any other person’s thoughts. When the change takes place I, B, have control of the motor powers. . . .

“As I retrospect it seems to me that the two streams of thought are entirely separate, even when we are interested in the same thing. My train of thought may be, and usually is, quite different from C’s. When C is ill, for instance, she is thinking about her headache, and how hard life seems and how glad she will be when it is over, and I am thinking how tiresome it is to lie in bed when I am just aching to go for a long tramp or do something gay. We rarely have the same opinion about any book we are reading, though we may both like it. C, however, enjoys some writers whom I find tiresome; Maeterlinck, for example. She considers him very inspiring and uplifting, and I think he writes a lot of nonsense and is extremely depressing. She enjoys poetry and I do not care for it. It happens often that when C is desperately unhappy, and her train of thought is black and despairing, mine is gay and happy. . . . The two trains of thought are

always going on except when I am the personality. Then there is but one—my own.

My relations with the two personalities are not quite the same. With A, I do not feel or taste. If she closes her eyes, I cannot tell whether she is eating meat or candy unless I know beforehand. With C it is different. I know when she is touched and I know what she is eating. Should she be hurt, I would feel it but do not think it would cause me pain. It is the same with her emotions; I know what they are from her thoughts, but she experiences them. When she walks my sensation is of being carried though I see and hear and know everything and feel the ground under her feet. As an alternating personality I have no pain. I can distinguish between touch and pain, but I do not suffer from the latter. The only difference is that pain is unpleasant. With A, I do not feel any pain at all, not even when she has a headache. Even as the personality (B) I have no pain, that is, what A and C think of as pain, I have nothing but an unpleasant sensation. When I am tested by pin pricks or pinching I know it is a prick or a pinch and not a touch, but it does not hurt. I do not know whether this would be true for severe tests or not, but I do not feel pain at the dentist's though A and C suffer intensely. . . . Voluntarily I can often, not always, make both C and A do the thing I wish to do or go to the place I wish to go. . . . C sometimes suspects now that she knows more about me, that I am influencing her and resists the influence she feels. Then we have a struggle in which she sometimes wins. With A, I always come out best, but C is stronger. . . .

Many times I influence her (C) when she does not suspect it, in making her read the book I wish to read or in making her go to walk. She considers herself changeable and nervous and wishes she knew her own mind five minutes at a time. . . .

Over the normal C who now exists I have no power to influence her voluntarily or involuntarily, directly or indirectly, so far as I know.

I have made it impossible for A to telephone to Dr. Prince. A was always telephoning him, and I thought it was very foolish to do so, particularly as it usually resulted in suppressing me as a personality. So when A started toward the telephone, I held her by my will. . . . She did not know that I did it. It seemed to her that while she wished to speak to him she had better not bother him after all, and then she would be so blue and depressed that I would "come."

Sometimes after hypnosis the first unstable C to whom I am referring could remember, in a way, some of my acts. . . . I, in the alternating state, was thinking of this one night after I had gone to bed, and wondered whether, if I should hide A's watch and rings, Dr. Prince could make C remember it—not knowing it himself. I felt too lazy, however, to get up and hide them, but in the morning they were gone. I knew where they were, for I remember she got up in her sleep and hid them in a cuff box where they were found by her sister. Then another night, when I was co-conscious, I wondered if I could by willing make A get up in her sleep and do the same thing. So I willed that she should get up in her sleep and hide her watch and rings that night. I did not designate any place. She did it, or at least in the morning they were gone and could not be found for some time. . . .

When A is present I can "come" voluntarily by willing. When C is present it is more difficult. . . . I can always do it with A except when she has a bad headache. This seems paradoxical, because with this ex-

ception when she is in poor health I can come more easily. . . . It sometimes took a minute or so to get rid of C

Ordinarily the two streams of thought run on side by side without interfering with each other. . . . At other times C may be reading and I may not be interested. . . . I feel restless and dissatisfied, and C soon begins to feel the same. . . . This is what I call an involuntary influence. In this case I do not have the power to "come" or to make C do the thing I want to do—in fact, perhaps I do not know what I want to do myself, but my state of mind makes her nervous and upset. As an example of involuntary influence I will take the following incident. . . . A few days ago Dr. Putnam kindly allowed C to see a patient who is suffering from a form of hysteria. She could not put her feet flat on the floor but turned her toes up and tried to walk on her heels and the sides of her feet, and as she walked she trembled all over and breathed irregularly. I was much interested in the matter, and after we got home kept wondering how the girl managed to walk that way I was not paying any attention to C's train of thought, being absorbed in my own, and did not consider at all how my thoughts might affect her until I became aware that she was trembling from head to foot, that her toes were all curled up, and she could hardly keep her feet flat on the floor. She was in great distress of mind, as she thought her condition was caused by her extreme suggestibility, and that she must be very ill to be so easily affected. . . . It would seem plain that my train of thought influenced her. . . . Though C does not remember her dreams when she is awake she feels their influence, especially if it is a depressing one. . . . Her dreams are usually depressing, though occasionally they are amusing. C sometimes remembers the main features of her dreams but none of her details.*

NOTE.—*C has been examined on numerous occasions for memory of dreams, and it has been found that she rarely remembers them, though they are recovered in hypnosis. The persistence of headache, nausea and depression following a dream has been frequently noted and removed by a simple suggestion.

ON THE PHILOSOPHER'S STONE

Long since Philosophers, if fame be true,
Had found a Mystic Stone, 'tis nothing
new,
A Stone that, if we credit all that's told,
Transmutes all various matter into Gold.
Miraculous Arcanum! quite unknown
To all the world, but sage adepts alone!
Hence sprang employment for the chymic
schools;
Much work for knaves; and punishment
for fools,
Who in the tempting wild pursuit ran
mad;
Yet found no Gold, but lost what gold
they had.
Fools, cease your search, for be it under-
stood,
'Tis not in matter to supply this good;
From crucibles this secret is not sent,
But He hath found it who hath found
content.
The Pearl that makes us truly rich and
great,
And yields Celestial Gold in every state;
Inestimable prize!—'tis only found
In true religion, with contentment
crown'd.

This heavenly charm makes beggars rich
as kings,
The Palace level with the Cottage brings,
And, through the blessing of Almighty
power,
Gives solid comort in the trying hour.
Thrice happy He that always is serene
In health, and wealth, and poverty, and
pain;
That unrepining stems an adverse tide,
And calmly checks the torrent of his
pride!
That lives resign'd, and feels no inward
strife,
Content in all vicissitudes of life;
In want abounding, not desiring more,
In a fluence kind, and courteous to the
poor.
Advance, ye Chymists, ye that seek to
know
From whence our chiefest happiness can
flow;
Renew the search—if ye contentment find,
You then possess the jewel in *your mind.*
—*Author unknown. Published, Dublin,*

Astrology

WHO'S WHO IN THE ZODIAC

By ALLIE B. HAZARD

Genial, witty, quick to see;
Artistic, fond of harmony;
Who lives a life of real romance,
And came on earth to "take a chance."—
Who? Aries! (Mar. 21 to Apr. 19.)

Strong, persistent, sure but slow.
Power and will to make things go;
Who firmly rules the home or wife,
And gets the good things of this life—
Who? Taurus! (Apr. 21 to May 20.)

Dual natured, changeful, too,
Bold and timid, cheerful-blue;
Two occupations all their lives,
At least two loves, if not two wives—
Who? Gemini! (May 21 to June 20.)

Tenacious, clannish, timid, shy;
Who hoards antiques until they die;
Who save his money, guards his name,
Respects old age, and yearns for fame—
Who? Cancer! (June 21 to July 22.)

Warm-hearted, vital, loving, true,
Magnetic, active, jealous, too;
Fond of show, and pomp and power,
But not of *work*—beyond an hour—
Who? Leo! (July 22 to Aug. 21.)

Self-possessed, by logic sure,
Clever, cautious, chaste and pure,
Adoring friends—when once selected,
And sure to pout if she's neglected—
Who? Virgo! (Aug. 21 to Sept. 21.)

Receptive, gentle, keen, but kind;
Oftimes to reason dumb or blind;
Strong for justice and the right,
In breaking hearts oft takes delight—
Who? Libra! (Sept. 20 to Oct. 22.)

Decisive, shrewd and quite severe,
Who your beliefs does not revere;
With self-control and judgment nice,
Can hold his tongue, or give advice—
Who? Scorpio! (Oct. 22 to Nov. 21.)

Generous, honest, fond of sport,
 Who steers his barque for just one port;
 Strives for liberty and right,
 But wants to lead or quit the fight—
 Who? Sagittarius! (Nov. 22 to Dec. 20.)

Impartial, careful, just, profound,
 In enterprises large ere found,
 Who doubtful—holds himself aloof,
 And of your scheme wants ample proof—
 Who? Capricorn! (Dec. 21 to Jan. 19.)

Faithful, patient, kind of heart,
 Fond of music, reading, art;
 Who promises and then forgets—
 But when he wagers, pays his bets—
 Who? Aquarius! (Jan. 20 to Feb. 18.)

Romantic, psychic, undecided,
 Full of troubles—self-provided.
 Dreams of rank and power and glory,
 But stays at home and reads a story—
 Who? Pisces! (Feb. 19 to Mar. 20.)

SOME NOTES ON IMPORTANT COMING ASPECTS

By PROF. JOHN H. McWHIRT (April 1, 1917)

Neptune, that far distant Planet, has been discovered so recently that the astrologers of the world have hardly had time to study his attributes, and their proper meanings in each of the twelve Zodiacal Signs. Enough has been gained, however, to warrant the assertion that he is to the mental plane Spiritual, and to the physical plane destructive, submersive and explosive, according to the nature of the particular sign which he happens to be transiting, at any particular time.

Neptune in his transit of 165 years, came into Leo first on September 23, 1914, but had only gone a few minutes into the sign before retrograding back out of it. He came back into Leo on July 19, 1915. I think that the majority of students will agree that his force in Leo is both explosive and submersive, as evidenced by explosion of war munitions, intentional and accidental; and submersive by the many sinkings of ships at sea during the last two years.

Leo is hot, fiery, and is where the Sun has most power, and as there will be an eclipse of the sun on July 19th, which will be in Cancer, but very close to Leo; and as on that date the Sun will be within less than 6 degrees of first Mercury, then Saturn, and

next Neptune; and as after the Eclipse, the Moon will exercise a strong influence to the Sun, first conjunction Saturn and Mercury, almost at the same time, and then conjunction with Neptune, and as Saturn governs the Earth's body and the minerals and gases in it; what else can one expect but explosions and upheavals, and submersions and sinkings, and this is likely to continue for about two days.

I look for some of the most disastrous results known in history at this time.

But this is only about *one fourth* of what is likely to happen.

On July 27th, when the Moon is in square position to Saturn and Neptune, then the Sun will first conjunct Saturn and then Neptune, while Mercury is only ahead of the Sun, adding nearly his full force to those other Planets' influence on the Earth. I think that the results of these conditions will be fully as strong if not more so, because of the Sun's more powerful burning and explosive force.

Now on October 30th the Moon will oppose both Mercury and the Sun, and at the same time will square both Saturn and Neptune.

Then on November 6th, the Moon, while conjuncting Neptune and Saturn, will at the same time be squaring both Mercury and the Sun.

These conditions should have the result of nullifying much of Saturn's malefic influence, so that in the future he will not have such direful effects in Nativities, and things of world affairs, as in the past ages; and that his influences will be much of the quiescent order for a thousand years or more.

I fully believe that the conditions prevailing in July and the fore part of August will have the effect of bringing the European War to an abrupt end about the 15th of August. But there will probably be much trouble later on in the readjustment of national differences.

Practical Lessons in Astrology

By HOWARD UNDERHILL

Lesson No. 7

The following characterizations of the planets should be studied and remembered, for in reading the horoscope the astrologer must know and understand the inherent nature and quality of each planet and their relation to the different signs. It is also to be remembered that the conditions always more or less modify their nature. He must weigh and balance these conditions in order to arrive at a true judgment.

These relations are generally expressed as well dignified, or strong, or as ill dignified, or afflicted, but there is nearly always found a mixture of well and ill dignified conditions. To properly express these conflicting conditions is the art of the good astrologer.

A planet is said to be *dignified*, when it is in an angle, or in its own sign, or in exaltation, and well aspected by other planets.

A planet is said to be *ill dignified*, when it is in a sign opposite to its own and in bad aspect to other planets. If it be in an angle it gains in strength, but not in quality.

In the following delineations the writer has tried to express the natural quality of the different planets as he understands them.

THE MOON

The Moon is not a planet in the strict sense of the term, but a satellite of the Earth. Yet in astrology it has more influence on human life than any other planet, and is next in importance to the Sun. It is about 2,180 miles in diameter, and revolves around the Earth in 27 days, 7 hours and 43 minutes. In that time it transits each sign of the Zodiac, and makes a conjunction and all the other aspects with each planet, thereby collecting and transmitting to the Earth the influence of the different signs and of the planets that are in them—modified of course by its own inherent qualities. The Moon symbolizes the sea, lake or river, the imagination, and the sensuous soul of man.

It represents the personality and all changing and transitory things. It is strongly allied to the desire nature. The sign occupied by the Moon at birth has a great influence on the personality and the quality of the brain through which the ego has to work during this incarnation, thereby gaining a special kind

of mental perception. Our emotions and passions rise and fall and vary according to the Moon's changes in its journey through our horoscope, as it comes in contact with the various planets and signs. Take note of the two or three days it passes through your rising sign each month, notice your thoughts and feelings, and if during this time you hold to thoughts of truth and goodness, it will greatly aid your progress in mental and moral development. Holding to the right kind of thoughts at this time will also aid your health and business, particularly if the Moon is in good aspect to the Sun or Jupiter.

Well placed and aspected The Moon greatly aids toward a sound healthy brain, good mental ability, an inclination to study, ingenuity, activity in business, but Moon people are always rather timid and dislike care and responsibility. They are peaceful, honest, of a quiet, courteous disposition, receptive, adaptable, domestic, productive, maternal, and fruitful, but changeable, with a love of travel and inclined to frequent changes of habitation. There is an excellent psychic endowment with many good qualities. The native is a favorite with the general public, has "good luck" and a pleasant environment.

Ill placed and badly aspected there is a probable derangement of the brain with accompanying mental disorders; the native is passive, childish, conceited, inclined to a rambling, irresponsible life, disliking either physical or mental labor. The native becomes careless, beggarly, discontented and given to alcoholic drinks, a very common person, or a tramp, and under bad aspects of Mercury or Mars may take to thieving.

In quality the Moon is cold, moist, magnetic, lymphatic, plastic, negative, feminine, changeable; fructifying and stimulating to animal and vegetable life. It rules females and the common people. Good aspects of the Moon favor women more than men. Girls born with good Moon conditions rise in social position, marry well, or attain distinction in a profession or otherwise. It rules the breasts, stomach, glands, lymphatic and fluidic systems, the sympathetic nervous system, and is joint ruler of the brain with the Sun and Mercury. All liquors, brewing, distilling, public houses, cooks and cooking, nurses and deaconesses, female officials, retail stores, common every day businesses, sailors and travelers are governed by the Moon.

The Moon affects health conditions more than any other planet. Her diseases are said to be consumption, cancers, stomach troubles, insanity, dropsy, diseases incident to womanhood, and acute diseases generally. The transit of the Moon through any sign of the Zodiac will accentuate any disease which may afflict

the part of the body ruled by the sign. If at all possible, postpone an operation on that part of the body ruled by the sign the Moon is in at the time of the proposed operation. Slow recoveries and even death may be avoided by this course.

Claudius Ptolemy, (on whose writings much of our modern astrology is based) wrote nearly 1900 years ago: "Pierce not with iron that part of the body which may be governed by the sign then occupied by the Moon." Physicians and surgeons should study the fundamental principles of astrology and apply them in their practice. They would be more successful. All trees and plants grow better when planted in the "new of the Moon" and those that yield fruits and nuts above the ground will bear larger crops. Potatoes and vegetables that produce their yield in the ground should be planted in the "old of the Moon."

In personal appearance the Moon gives a pale complexion, light brown to blonde hair, large gray or blue eyes, often irregular in size and place; the form is inclined to be tall and plump or fleshy if the Moon is increasing in light, and short and thin if the Moon is on the wane, but the sign the Moon is in has much influence, and the aspects of other planets have some effect.

The Moon reflects the color of the Earth—green, and returns it pearly, silvery iridescence. Her sign is Cancer, her exaltation is Taurus. Her day is Monday. Her metal is silver. Her musical note is said to be F. Her angel is Gabriel.

MERCURY

Mercury is the planet nearest the Sun and revolves around it in nearly 88 days. It is never more than 28 degrees from the Sun and only forms the aspects of conjunction and parallel with the Sun. Next to the Moon it is the fastest moving planet, and expresses itself in mental energy, invention, restlessness, nervousness and physical activity. It predisposes to science, literature, commerce, mathematics, and any kind of work requiring mental effort. It symbolizes and typifies mind, thought, knowledge, intuition and all that belongs to the brain of the solar system. It is joint ruler of the mind with the Moon and being nearest to the Sun, which is the heart of our solar system, it has a scope of activity almost boundless. It rules the objective mind, possesses much initiative and is fairly fruitful. The disposition and temper are inconstant and variable.

It partakes of the qualities of the planet nearest to it, or in strongest aspect, accentuating the natural quality of the planet when that quality can be changed into mind. It is changeable or convertible in sex. When in aspect with the Sun or Mars it is

masculine in expression, but if with the Moon or Venus, feminine. If in aspect with both masculine and feminine, it will express the nearer or stronger aspect. It functions on the mental plane and governs memory and mental perception; acting with Mars or Venus it has great power over physical generation. Its effects are allied to the brain, spinal cord and nervous system, digestion, mouth, tongue, arms and legs.

Unmodified it will confer a slender body of medium height, long face, high forehead, keen gray eyes, a long nose thin to medium, slender hands and fingers, deft and active. In statuary its form is rightly represented as slender and graceful, with wings on its feet to indicate its agility and swiftness. Its color is given by various occult investigators as violet, blue, yellow and variegated. It is probable the different colors refer to different planes of its activity, or that its color changes when in strong aspect with different planets.

Well dignified, Mercury gives a bright, observant, penetrating intellect, ambitious, impulsive, impressionable, with excellent mental ability in all departments of life. The native learns easily, and excels in either art, science, languages, literature, philosophy or mathematics, has a good memory, a great command of language and an unsatisfied thirst for knowledge; if near the Sun, is more brilliant than profound. He is lucky in short journeys and removals; has success in professional work, traveling businesses, advertising, publishing and in law-suits, and is generally active in mind and in body.

Ill dignified, the native is not to be depended upon and may use his fine mental abilities for very questionable purposes. He may deceive, defraud, swindle and resort to all manner of cunning and craftiness. He is ambitious, not always apparently for power or gain, but for the seeming satisfaction he enjoys because of having done a smart thing. Boastful, lying, tricky and thieving, he is a menace to honest people.

The businesses and professions that come under Mercury may be classed as writers, teachers, actors, secretaries, lawyers, physicians, clergymen, priests, lecturers, travelers, salesmen, brokers, accountants, sculptors, architects, mathematicians, astronomers, astrologers and philosophers.

The diseases of Mercury relate to the brain and nervous system, such as paresis, paralysis, lapse of memory, vertigo, stammering, overwork and accidents accessory to sports and travel, and injuries or death by thieves.

Mercury's signs are Gemini and Virgo. His day is Wednesday. His metal is quicksilver. In music he responds to E. His angel is Raphael.

VENUS

Venus is the second planet from the Sun and the time of her revolution is about 224 days. She is a little smaller than the Earth, but is the largest and most brilliant in appearance of all the planets. She is nearer to the Earth than any planet except the Moon. As Mercury rules the mind, so Venus may be said to rule the soul of man. She may, according to her place and aspects, typify love, wisdom and power, or lust, error and weakness. She is more sensitive to the qualities of the sign in which she is placed than any other planet except the Moon. Venus is "the charm of muse and music, the beloved of gods and men." Even Saturn in her own house of Libra is amiable and forgiving. Her physical endowments give charms that fascinate and her spiritual blessings go forth to all the world. In quality Venus is sanguine, warm, moist, temperate and fruitful.

To be born with Venus *well placed* is very lucky—a choice gift of the gods. The mind exemplifies pure and ennobling qualities and inclines the natives to art, music, singing, teaching, the drama, and to the idealistic in whatever department of life these persons may be placed by other influences. In trade they take to the beautiful in form and color, fancy goods and art work. In disposition they are loving, affectionate, cheerful, seldom expressing ill-will toward any one. These persons are quiet, orderly, neat, clean, refined, and of good manners, and easily become accomplished in art, music and literature. Venus causes love marriages and is seldom concerned in divorce.

When *ill dignified* the faults of Venus are those of weakness rather than viciousness. Venus has little if any inherent depravity of her own. The native is easily influenced against his better judgment and led astray because of a weak will. The love nature, either for good or ill, is very sensitive and under bad aspects of Mars a perverted sex nature may be expressed. The senses dominate the native feelings rather than reason are obeyed, the love element runs riot. Prodigal living, wine, women and song have sway and the native is reckless of reputation and honor.

The employments that fall to Venus are mainly artistic in their nature. In the professions we find painters, musicians, singers, teachers, actors, doctors, pharmacists, engravers, jewelers, writers, poets and social diplomats. Venus rules the throat, base of the brain, kidneys and the internal generative organs. Being allied to the affectional nature she has much influence over the appetite, digestion and assimilation.

In disease the native is likely to suffer from those of the

throat, digestive organs, lungs, Bright's disease, diabetes, cancer, blood poisoning, and those of the generative organs.

Her color is a blend of lemon yellow and pale blue. Her signs are Libra and Taurus. Her day is Friday. Her metal is copper. Her angel is Anael.

THE SUN

The human mind cannot comprehend the bulk and power of that great body called the Sun. Astronomers tell us its diameter is over a million miles. Neither can we understand how the Sun holds the planets in perpetual motion around him. He expresses motion, life, health, light and growth for all things in his great system of planets, and gives vital force and produces the manifestation of physical life upon every plane of existence. His temperament is strong, vital, fearless and sanguine. In nature he is hot, dry, positive electric, fruitful, majestic, commanding, expressing dignity and self-reliance; a blend of Jupiter and Mars. That wondrous orb of living light shining in the heavens, is no less than the body of the great spiritual ruler of our solar system. In fact in him we live and move and have our being.

Well dignified in his horoscope the Sun native gravitates toward rulership, official positions and political preferment both civil and military. He is proud, noble, truthful, affable, humane and upright, and takes his place in the country where he lives as a natural leader of his people. He signifies the king, president, prime minister, or other ruler such as a mayor or a magistrate, according to the scope of his jurisdiction. He is generally of good disposition, magnanimous, high-minded, of broad conceptions, ambitious and aspiring, able to organize and manage, a faithful friend and a generous enemy.

Ill dignified, the native becomes the deputy or servant of those in power and is liable to be unduly proud and selfish, boastful, self-assertive; despotic to those under him and submissive and double-faced to those above him. Always seeking office and preferment, a wire-puller and a time-server, a sycophant, ill-liberal and tyrannical.

The Sun naturally produces a stature medium to large, well proportioned, and of a noble impressive presence. These persons have a warm, bright complexion, though mellow in appearance, hair golden to light brown in color, (many becoming bald early in life) round face, large eyes, blue or brown, the head dome shaped.

The Sun rules the heart, arteries, back, spinal column, the medulla oblongata, and that part of the brain relating to memory.

His colors are orange, deep shades of yellow to yellow-brown. His one sign is Leo. His day is Sunday. His metal is gold. His musical note is C. His angel is Michael.

Higher Thought

NEW THOUGHT AND THEOSOPHY

By EUGENE DEL MAR

There is but One Truth, and all religions represent but different aspects of it. Each has been given a setting appropriate to the spirit of the time and people to whom it was presented. Each reflects the knowledge and wisdom of its day, and it emphasizes that which was then deemed to be most needed.

Each partially accomplishes its purpose and to that extent renders a new setting of truth necessary or at least desirable. Other demands have become more pressing. It is thus that religions appear, reform, change, alter and disappear. After a religion is systematized and theologized, it becomes incapable of adjustment to the changing needs of altering conditions. In time, a new statement of truth appears that challenges the then prevailing interpretations of the religion it would supplant.

Fundamentally and essentially, theosophy has no theology, no system, no dogma, no set belief. It embraces the truths that are common to all religions. It establishes no indisputable authority, but permits the individual to test everything by the integrity of his own soul. But certain formulations or interpretations of truth have come to be accepted as basic. These are set forth in Leadbeater's "Outline of Theosophy" as follows:

1. God exists, and He is good. He is the great life giver who dwells within us and without us, is undying and eternally beneficent. He is not heard, nor seen, nor touched, yet is perceived by the man who desires perception.
2. Man is immortal, and his future is one whose glory and splendor have no limit.
3. A Divine Law of absolute justice rules the world so that each man is in truth his own judge, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.

Together with the minor and resulting conceptions of Karma and reincarnation, these constitute the broad lines of theosophical teaching.

What is known as the New Thought is, in its essence, exactly what theosophy is. Theosophy developed in the East and New

Thought in the West, and each emphasizes different aspects of truth. Herein lies their contrast. Under the conditions long prevalent in India, it was inevitable that its religions should depict a plan of life peculiarly adapted to make amends for the apparent injustices of present existence. Special stress was laid upon the beauty and compensations of life in the future as this induced to passive endurance and perhaps even enjoyment of present unsatisfactory conditions. To those more favorably situated, it presented a scheme of life no less appealing.

The New Thought originated in the West at a time when the conception of individual freedom and power had become a dominant social note, when physical science had minimized fear and apprehension of the future, and invention and the arts had made present existence quite attractive. The New Thought is in complete positive accord with Theosophy in its philosophy of present living, but merely acquiesces in its philosophy of future existences. In other words, it is little concerned either with Karma or reincarnation as they relate to life after the death of the physical body.

The New Thought lays especial stress upon the Eternal Now, upon the present care of present problems, and it leaves future problems for the future. While it recognizes the advantage and even necessity for a study both of the past and future as they affect the present, it regards direct consideration of the present as of prime importance. Accepting a plan of life which explains satisfactorily the past and future in the light of the present the New Thought suggests that it is not advantageous that much time or effort be devoted to minute calculations of the details of future existence.

The New Thought devotes little time to the consideration of Karma or reincarnation as related to a life after death, or to successive physical existence, but it is inclined to regard both of these conceptions as representing universal principles, and to consider them more particularly in their application to present existence. The principle of Karma is that of Cause and Effect of action and reaction—the guarantor of infinite and eternal justice here and now. If true now it must always be true, for pasts and futures alike are parts of the all-inclusive Eternal Present.

The principle of reincarnation in its application to successive existences is accepted as the probable explanation of otherwise seeming injustice and inconsistency. Possibly there is a better explanation. In any event reincarnation is but one aspect of the fundamental principle of Continuity, without which there could be no Cosmos. As Drummond says, in his "Natural Law in

the Spiritual World," "To withdraw Continuity from the universe would be the same as to withdraw reason from the individual. The universe would run deranged, the world would be a mad world."

At each point in eternal evolutionary creation, there is complete and exact connection with and relation to every other point. Everything that exists is the logical and necessary result of that which was, and so with that which will be. Every condition starts anew from where it ended previously. Departure commences from the place of arrival and going starts where coming ended. Each moment inherits the possessions of prior moments, and so with hours, days, years and lives. The Past and the Future are but names for Cause and Effect, and the Present is the relation between them. The Past is being reincarnated eternally in the Future, across the threshold of the Present.

The principle of Cause and Effect (Karma) and the principle of Continuity (reincarnation) are fundamental, in full activity here and now and are of far more importance in their application to the Eternal Now than when considered solely in relation to successive physical existences. The New Thought lays stress upon the wider aspects of these principles, although it is giving increasing attention to those details upon which theosophical teaching usually lays great emphasis.

Accentuating the joy of which this existence is capable, the New Thought advocates the fulfillment of desire; while theosophy, from its contrasting point of view, teaches the elimination of desire. And yet the two teachings are in full accord and agreement! While the points of view are seemingly as different as the words are contrasting, fundamentally the teachings are identical.

Evolution is one of the accepted cardinal truths of Theosophy, which recognizes fully the necessity of continual development. While Theosophy has its Nirvana, the attainment of this ideal requires ages of experience and development. It may be attained only after all personal desires have been eliminated.

To understand this identity of Theosophical and New Thought teachings one must consider desire in its two aspects: (1) the divine impulse toward Soul unfoldment and Self-development which compels existence and expression along evolutionary lines, and (2) the conception of personality or separation which measures unerringly individual Soul-unfoldment.

When Theosophy teaches the necessity of elimination of desire, it refers not to the divine impulse without which no existence were possible, but to the conception of personality or separation which characterizes one's fulfillment of desire. When

New Thought advocates the cultivation of desire it refers to the divine impulse alone, while it takes the same attitude as Theosophy in reference to the elimination of personality or separation. The New Thought believes in encouraging and guiding self-expression. It regards the only alternative as an unusual or abnormal manifestation, the result of an attempt to throttle or suppress that which inevitably must find expression.

How are desires to be outgrown and eliminated? By ignoring them? By repressing them? By seeking to escape experience and sensation? Not at all. One can outgrow a condition only by growing through or out of it. Desires cannot be eliminated until their advantages have been extracted by experience or by transmutation from one plane to another. By infusing a desire with love and wisdom one extracts from it the element of personality or separation.

If one regard the personal element as its essential, then desire is killed as the conception of separation is eliminated from it. This is accomplished when, through experience, one has extracted from it, on one plane or another, what is of advantage to Soul growth. The physical and intellectual aspects of desire are outgrown in time, each phase of this evolution being essential and necessary.

A desire is killed through burning itself out, and then only is it eliminated. Each plane of life must be judged and guided from its own point of view. While Nirvana may be the goal, the considerations that appeal to one who has attained this will not apply to another who is far removed from it. The inducements that move one who is without desire have but little influence on the plane of desire.

What treatment should be accorded to desire? It should be regarded as the prompting of the spirit, and should be encouraged, manifested and fulfilled. It should be educated, refined, and elevated. It should be distinguished carefully from the methods adopted for fulfilment, for these represent individual wisdom or ignorance, and should be purged of all conception of personality or separation. It is through the fulfilment of a desire that it is outgrown. While the fulfilment of one desire gives place to another, this is the process whereby one exhausts and outgrows the advantages of desires.

The process of development invokes correspondence with a wider environment, the personal expanding toward the universal and responding increasingly to the latter's more intense vibrations. The consciousness of harmony with environment consti-

tutes happiness, and the inclusiveness of one's environment determines his happiness capacity.

Kill desire by all means! But how? By burning it out or letting it burn itself out. And what is burnt out? No desire itself, which is universal and eternal, but the element of personality or separation. By transmuting it or burning it out, the essential will remain, while the non-essential will be eliminated.

The fundamental conceptions both of Theosophy and New Thought wind themselves about the principles of Cause and Effect (Karma), the principle of Continuity (reincarnation), and Desire. Fundamentally, both Theosophy and New Thought are in full agreement in these respects, and their identity should be discerned. To the soul combining the passivity of the East and the activity of the West, to the mind recognizing that all truth is paradoxical, and to the consciousness realizing the essential unity of all truth, the two conceptions melt into one, and the duality is resolved into a Unity.

To compare the ideals of one religion with the practices of another does not lend itself to a fair comparison. Ideas must be contrasted with ideas, and ideals must be contrasted with ideals. Taking this broad view, it is found that underlying both Theosophy and New Thought lies the truth that All is Good, the truth of Universal Beneficence, the truth of inherent Unity. One presentation of the truth that All is Good is termed Theosophy and another is designated New Thought.

THE COST

DUDLEY DORN

The one who climbs must rest and climb again
 And go thru toil and pain to reach the goal.
 Those who can stay content upon the plain
 Barter, for ease, the outlook of the soul.
 So—if we're tempted thru the stress of mist
 That for the moment hides our upward trend,
 Let us be patient. Lo! the hills sun-kissed
 Mark our advancement when the mists ascend.

Yet not for us may be the topmost heights;
 There isolation, desolation reigns.
 We place no limit to the Ego's flight;
 But weaker flesh must suffer for all gains.
 Who goes ahead must ever pay the price.
 All pioneers have slowly blazed the way,
 With crown of thorns pressed deep—not once or twice,
 But till the dawning of their "Perfect Day."

Theosophical Talks

By AMRU

The Fatherhood of God and the Brotherhood of Man is a phrase glibly used by many, but few have any concrete idea of what it means or how it should be applied in practice. From loose or careless thinking upon the idea that all mankind is necessarily derived from the one source, from the Father-Spirit and the Mother-Matter, the false deduction is made that all mankind is equal; and the equally false further deduction that, this being so, we should be ready to admit any human being no matter of what color or character to an intimacy and regard similar to that which we grant to brothers or sisters in blood; that we should not object to intermarriage with members of the colored races; that the killing of our brother men, even in a righteous cause, is wrong and practically fratricide!

It greatly troubles many good people that what we should do, believing in brotherhood, we find it well nigh impossible to do, and such are at a loss to reconcile ideal and conduct.

This particularly applies to members of the Theosophical Society, the one and only qualification for admittance into which is the subscription to this belief in Brotherhood, the declared first object of the Society being "To form a nucleus of the brotherhood of man without distinction of race, sex, creed, caste, or color."

A better understanding of the teachings of Theosophy will help us to solve these problems and guide us to intelligent action in our relation with our fellow man. The particular teachings referred to are the immanence of God, and therefore of man's fundamental unity—as well as a clearer comprehension of the dual aspect of man himself—the Individuality and the Personality—upon which the doctrines and precepts of the great founders of religious systems are based. Jesus the Christ undoubtedly must have had these concepts in mind in His references to the Father and to our "brothers."

We are all brothers in the sense that, conceived by the Spirit in the womb of the great Mother-Matter, we are born to a separate conscious existence. We are the children of the Father, or fragments of the One Life which permeates everything, as well as children of the Mother-Matter who has given us of her substance by virtue of which we exist as separate entities. But we are also, in a sense, children of ourselves. The Ego, the I AM—the self-conscious pilgrim on his everlasting journey upwards—our Higher Self, as it is sometimes called—is the Father to the Personality, that reflection of him immersed in denser, less plastic matter, which it is struggling to overcome and which, to the ordinary man, is the only self of which he is conscious.

The "Father which is in Heaven," the "Father in Secret," is not therefore an extraneous personal God, to whom we are expected to address our prayers, but our own particular Spiritual Father, the author of our being, who is the only source from which we can receive the rays of the One and Only Light, who acts as the focal point to shed that light upon us, who is at once our selves and our goal: "Believest thou not that I am in the Father and the Father in me? The words that I speak unto you I speak

not of myself; but the Father that dwelleth in me, he doeth the works."
(John XIV, 10.)

When we identify ourselves with the Ego, we are all of one origin and may be called brothers in essence. When we center our consciousness in the Personality we are children of our own particular Father who has his own characteristics.

As Mrs. Besant so clearly points out, "brotherhood" connotes identity of blood but differences of age. One of the fundamental ideas of Theosophy is evolution, not only evolution of form, but the much more important evolution of consciousness or that which ensouls form.

As the process has been going on, and will go on eternally, it follows that no two of us are at the same stage of growth or, let us say, the same age. The analogy of the family, which the word brotherhood suggests, is almost perfect in illustration of that larger unit, the human race, and a study of it will give us a key to our obligations and our right relations one with another.

One thing, then, is plain—that, in the ordinary acceptance of the word, men are *not* born equal; a statement which should always have been obvious. No more equal are they than the babe in arms is equal to the grown-up brother. Another point is that the elders do not intimately associate with the younger children; they love them, they guard them, they even work for them, but the child mind and the mature mind are not on a plane where intimate association is possible. The elders understand each other, the younger cannot understand the elder. Both have their duties to perform, and these duties are different. The younger must obey the older, the older are responsible for the younger. The elders rule the household, the younger are not as yet fitted for the responsibility. They all live, or should live, in harmony together.

If we apply this to the great human family many of the difficulties of practical application will disappear. To feel fraternal regard for a degraded, evil or besotted man or woman does not mean that we must embrace him or her, and feel sentimental; or in the case of a criminal, forgive him and let him off the consequences of his crime.

When our little blood brothers or sisters do wrong we punish them. If a number of our brethren who, as a nation, do wrong and menace the peace of the human home, we are obliged to punish them, even if we have to destroy their forms and our own in the doing. This is possible without anger, without resentment, without hate.

Then again this human family is divided up into a number of great divisions, marked by type and color of skin. Roughly these types may be said to indicate different or unequal stages of development of the Egos ensouling the respective races. This mark alone is indicative of an inter-racial barrier to intermixture. Each race has been developed for the expression of certain qualities—according to Theosophy, by Beings of Wisdom who are assigned to that duty. Inter-marriage is not intended; it destroys that work. But such a bar should not mean prejudice and antagonism. We can still try to understand each other, appreciate the good points in each, and live in harmony and brotherhood.

In bringing a child into the world we are providing a new body for an old soul who is, and has been, closely connected with us in the past. Is it not our duty to do all we can to make the conditions as favorable as possible so that a fine, healthy, beautiful and strong body may be provided for our friend and loved one? This cannot be accomplished by the union of superior

with inferior races, nor even by races of different type, nor even by union of members of the same race if one is markedly inferior to the other.

It seems to the writer that a true conception of Brotherhood, such as has been attempted in this talk, is of great importance at this time. The ideals of democracy are based upon this idea, and unless Brotherhood is well understood there is great danger of democracy running mad and becoming as great an evil as was autocracy.

(The subject of Democracy and Caste will be taken up in a future talk.)

Evidence for Reincarnation

A correspondent who seems to have the clairvoyant and clairaudient faculties well developed sends us two of her experiences, which we give herewith. If all such evidence for the truth that we are repeatedly born into physical existence could be collected it would constitute such a mass of testimony that every one would be forced to concede it to be true:

"An old lady came to visit at the place where I was boarding. My landlady, Mrs. J., had a little adopted child about three years old. This child, from the time of the old lady's arrival, clung to her; would sit for hours in a little chair close by her. I said, 'Why do you think so much of this lady?' The child said, 'Why, I used to be an old lady and she was a little girl. She was always with me. I loved her. Now she is an old lady and I am a little girl. I love her just the same.' This from a child of three who never heard of Theosophy!"

"I was principal of a school in Texas. One day one of my little pupils was walking beside me. He was only five years old, but he had a quaint face that might have been seventy. He threw a rock at a dog. I said, 'Don't do that, Moses, you may be a dog yourself some day.' He came close to me, took my hand, looked up at me seriously and said, 'No, Mrs. —, I shall never be a dog, but I once was an old man. I want to tell you about it. You won't laugh at me like others have. I think about it all the time. Tell me if you think it was a dream.' Of course I encouraged his confidence. He said, in substance, 'Once I was an old man. I lived by the sea. I walked with a cane. I had very long whiskers. One day I seemed to run against a rock, then I knew no more until I woke up and was a little baby. The first thing I did was to feel for my whiskers, and when they were gone and I was only a baby, how I did yell!"

"He moved away. In two years he returned. Then he was seven. I quizzed him and got the same story. This little fellow was the son of an ignorant cobbler, with no chance to hear of reincarnation. I knew nothing of it myself at the time."

Rents in the Veil

In the June number we published a message received through the hand of Mr. L. V. Jefferson, of Glendale, California, from an entity professing to be the late Elbert Hubbard. Mr. Jefferson has two other regular correspondents on "the other side." The following are communications from one of them who is called Fee Wah, and says he is, or was, a Sinhalese.

Mr. Jefferson has a deep respect for this Teacher and Guide of his, derived from his accurate foretelling of events and from following advice which has proved to be wise, and by the knowledge evidenced and the high order of the messages.—*Editor.*

REMARKABLE AUTOMATIC MESSAGES

By L. V. JEFFERSON

L. V. J. Is there any message you care to give me to-night, dear Fee Wah?

F. W. You are on the right path. All you need to do is to practice concentration. Keep your mind open to impressions. Allow no evil or impure thought to spring from within, as we will allow no evil to assault you from without, and aid your spiritual unfoldment with the proper diet. Diet is more often the door to Spiritual Discovery than the average man understands, for with the wrong diet conditions are set up in the body which react on the brain to the untold loss of the individual himself, both on this plane and in your world, as well as to those other individuals who come in contact with him.

L. V. J. Help me to be strong.

F. W. You are as strong as your own Will and no stronger. No one there in your world, or here in mine, can add one jot or tittle to your Will. We who love you may help you to *want* a thing, but only your own Will can help you to achieve it, and you would not have it otherwise. Will is all there is of the individual—all there is of anything—all there *is*, or ever was, and in the end, which can only be the "End" because Will wills it, Will will be the only thing remaining; the indestructible ash after the conflagration of Creation; the shell on the Egg of Existence, and the outer Rim on the Circle of Eternity which could not be complete, or hold its shape, or contain the meat that fills it, except that Will remains to do it. You are one atom of that Will, which was scattered in a myriad of sparks when the first clash of Authority came—the clash between Evil and Good—and as that atom you must remain divine in your individuality, until in the end you return into the greater Will, to restore unto it so much of its lost energy. Good-night, little Brother of the Universe. FEE WAH.

L. V. J. Is the regulation of birth by abortion and prevention a proper thing, Fee Wah, from the plane of Higher Intelligence?

F. W. It is one of the most heinous crimes that human beings can be guilty of. Birth should be regulated by one means only, and that is by

abstinence—by self-control and by self-respect. When a person sacrifices these things in the over-indulgence of passion and then attempts an arbitrary adjustment by the elimination of creations he or she has deliberately and wantonly called into being, he not only commits a crime against his own nature and against divine nature, but also against the body of the infant in the womb, and, above all else, against the soul which has entered into that body in its return to earth. The unborn body has its entity, its individuality, its "being" and its right to its Destiny of Matter. A rose that buds has the right to bloom, and that right is equally shared in by every petal folded away in the bud awaiting the kiss of the sun.

There is the Drama of Matter just as there is the Drama of the Spirit. It has its cycles of recurrence through circles of painful decay to that eventual refinement that lifts it to the glory of the Spirit, for all Spirit was once Matter just as all Matter will one day be Spirit when it is absorbed into the Divine Spirit again, and all Matter that is called by a Spirit or Matter impulse to quicken and gather about some nucleus of Will, like the crystals that gather about an electrode in the bath, has a heritage and a birth-right the moment it surrenders one form of identity to assume another.

Therefore, any one who destroys that bit of matter—that baby's body—and sends it back to an untimely disintegration before it has had a chance to enjoy its birth-right commits as much of a crime as he does against the spirit that possesses that body. In fact, the only permanent and real crime is against the body. The only "murder" is committed against the *body*, since you cannot murder the spirit. The spirit can be made to suffer by shock to such an extent that its growth and development may be retarded many years. It can be made to suffer, and does suffer in its finer sensibilities in a way that I cannot make you understand, and I can only wish that the mothers who destroy their offspring could be with the souls they have sent back into the outer world to see their suffering in order that they might understand.

Then there is the final crime one commits against one's self when one does this thing—the murder of one's own finer nature and the setting up of a Karma, that can only be worked out by the necessity of experiencing one's own self the same agony of the enforced return when in the fulness of time one desires to go back to earth and live the cycle allotted to each being. If every mother who destroyed a child could be taught to understand that when she tried to go back to earth it should be her fate to select for a mother a woman who would mete out Divine Justice to her by "killing" her in turn and forcing her to suffer the exquisite torture of a futile embodiment in the womb she would hesitate a long time before permitting an abortion and a much longer time before she would indulge every carnal impulse that makes abortion possible.

Every argument you hear in favor of Birth Control by Elimination is a specious argument to justify an indulgence. There is no proper control but abstinence, and when that is understood women will be more virtuous, and motherhood will be more glorious, and if you can teach this fact in the picture-play you have been called on to write for Mr. P—, you will have accomplished a splendid and a glorious thing. So do not call the subject sordid, but be grateful that you have an opportunity to plead for all the bodies striving upward for expression and all the souls striving downward on the Spiral of Development. Good-night.

(Signed) FEE WAH.

The Caldron

My dear Mr. Whitty:

I have long wanted to write and tell you how much I appreciate and value your magazine. I do not mean to say that I fully agree with or that I can endorse all that it contains, but, nevertheless, even that which I do not agree with I find interesting and recognize its right to be considered, and there are few, if any, publications in the field of metaphysics that I have known that contain such a large proportion of material that I find to be spiritually and intellectually nourishing and commendable. I am especially pleased with your own article in the current issue under the title "The Failure of Religion," though I think the title is a misnomer, for it is not religion that has failed, but orthodoxy and convention that parade under the guise of religion that have betrayed humanity and been found wanting. I wish it were possible for me to meet you in person and have the time to indulge in a long conversation in which we could exchange ideas and experiences.

I was greatly pleased with the article under the title "Theosophical Talks" in this issue and heartily commend your course in opening your columns to the communication that follow that article.

For many years I have found myself in pretty general accord with the basic teachings of theosophy but a number of things have conspired to make it impossible for me to identify myself as a member of any Theosophical Society. Some of these things are discussed in your pages this month. There are two things that are particularly repellant to me in connection with theosophy. One of these is the disposition to idealize certain leaders and accept their say-so as law and the gospel. Another is that so much that is authoritatively declared in the writings of the foremost theosophists utterly fails to carry any conviction or furnish any proofs. My position is peculiar because one class of those who show respect for my work and my writings accuse me of being too idealistic, while another class are quite as certain that I place too great emphasis upon the practical or upon that which satisfies and convinces the reason and intellect.

Sincerely yours,

FRANK THEODORE ALLEN.

May 17, 1917.

My dear Mr. Whitty:

The May "AZOTH" came to-day and as usual it brought sunny beams in its welcome wake.

Dr. and Mrs. Homer Curtiss' article—"A Call to America" rings mighty true. It tells the truth in a big way because it comes from the loving lips of a Great Soul who is not DEAD!; our Beloved Emancipator Lincoln.

How well to the point is his timely admonition: "Souls of America, ARISE! AWAKE! Throw off this slothful death-gripping insomnia of unrest. . . Can you not see the great forces gathered on the higher planes which are seeking to send into your hearts, O children of men, the old-time cry of FREEDOM? . . . O America! America! Nation of my love! Art thou fallen?"

Would that it were possible for us who have the real interest of the world at heart to scatter this mighty "Message of Freedom" broadcast over the battlefields of human stress and trial! Perhaps this has already been done

by our esteemed and worthy 'Elders'—at least we so presume. And well will the world profit by its context too.

It is the Voice of Freedom crying from afar that the world of Humanity might be saved from the binding clutches of dominant control, avaricious selfishness, and autocratic despotism!

The time is at hand for the Great Reckoning. Woe indeed to him that sowed the malevolent seeds of destruction in the peaceful valleys of normal living. The terrors of a lost soul are but mild punishment for such a debased one.

God-speed to AZOTH, and our greetings to you!

"LUMALET.""

THE FOURTH DIMENSION

To the Editor of AZOTH,

DEAR SIR:

I should like to say a few words regarding Amru's Talk on "The Fourth Dimension," in the June number of AZOTH. On the whole I think his remarks very excellent and to the point, and with most of them I heartily agree. For instance, it is certainly true that the vast majority of men can form no clear conception of "the fourth dimension"—in the sense that they can in any way see it, or even conceive it (though I believe Mr. Hinton asserted he could), but that does not prevent it from actually existing, none the less. Still, the proofs offered are weak. I think I may claim to have read about everything written upon the fourth dimension, and have attempted to idealize it by experimenting by means of Hinton's blocks, diagrams, etc.—all to no avail! I have so far come to the same conclusion as Amru with regard to its matter, viz: that intellectually it is a profoundly interesting problem, but that actually it cannot be solved, in the sense that it can be experimentally proved to exist.

However, we must be careful of our meaning here. For mathematics, for geometry, and for metaphysics, a fourth dimension doubtless exists theoretically—and attempts have been made recently to show that it may exist, also, for biology and psychology.

In a certain sense, of course, and if we mean by the "fourth dimension" a larger or more extended consciousness, or a larger world, then it doubtless *does* exist—but this is not the legitimate scientific conception of the term, nor is it the "fourth dimension" meant by geometry.

Actually, a fourth dimension is a dimension (or direction) at right angles to the three that we know. We can only draw three straight lines through any given point, at right angles to one another. To demonstrate the fourth dimension, we should be able to draw a fourth line at right angles to these three, through the given point. The direction in which this line would be drawn would be into the fourth dimension. Is it possible?

Now, it seems to me that much of the difficulty we experience in discussing this problem is due to the fact that we tend to confuse terms, and even issues, and to argue over words—as philosophers and logicians always have and probably always will! However, an attempt to "clear the air" may be helpful here and perhaps tend to clear up some of the existing misunderstandings.

In the first place, then, what do we mean by "space"? Is it objective or purely subjective? Most modern philosophers would unhesitatingly assert that it is purely subjective. But is it? Of course, if we mean by

"space" an actual *thing*, like a pear or a piece of cheese, then it is certainly not objective. On the other hand it "actually" exists in the mind. But does nothing give rise to that concept? Space is certainly not material, it is not matter; but is it not that in which matter rests? Is it not that in which matter moves? In a sense, of course, space is a vacuum, a void—nothing; but is a void nothing? On the contrary it is a real thing—a void. Let us then tentatively define space as "*room for things*," real or objective in the sense that it actually exists *as* room; undoubtedly subjective in the sense that it does not exist actually as does a material object—save in the mind as a concept.

Let us now apply this to our problem of the "fourth dimension." If we mean by the fourth dimension, a dimension or direction at right angles to the known three, drawn through a given point, then certainly such a dimension does not exist. But who set up this standard of proof—this series of right-angled dimensions, as the only criterion? What right have we to do so? Through any given point we have a perfect right to draw any number of lines at various angles to one another; we move our bodies, or any object in millions of different directions; and in this sense it is true that there are millions of different dimensions or directions, and not only three, as stated. It is only our acquiescence in the old dogma of three dimensions which gives this problem of the fourth dimension the vitality it possesses. As a matter of fact, there are not three or four, but millions of dimensions—for it is certainly true that whenever we move in any direction, it is away from the stereotyped *three*. "Ah," says Amru, "but you are moving at an angle, a combination of two of those dimensions!" I deny the validity of this argument. I think that I have as great a right to move in any one direction as in any other, and refuse to be bound down to the traditional *three*. Every new direction is a new dimension, in one sense of that term, and actually exists *as such*. There are millions of "dimensions"—that is, millions of directions in which we can move through any given point, but the "dimension" does not exist, in the sense that it is a *thing*. A dimension is only a measure of matter—not of space. It does not exist as an actuality—only as a measure of a possible actuality. The problem of the reality of space should really narrow itself down to the problem of the reality of matter—for space is only that *in which* matter exists and moves. It is not "real." Nevertheless it exists. It seems to me that very much the same thing may be said with regard to the "fourth dimension." If we mean by this, a direction or dimension at right angles to the traditional three, drawn through a given point then, of course, it does not exist; but if we mean by the term, a larger and more inclusive world or a movement in a direction or dimension differing from the traditional three, then, of course, it *does* exist, and can be both sensed and proved by geometry and by everyday experience.

I have probably succeeded in making myself as unintelligible as all other writers on this subject have done, and in adding to the fog instead of clearing it away; however, as the chief object of every writer on this subject seems to be to convince *himself*, I may perhaps claim that I have succeeded in doing this admirably! I am, Sir,

Sincerely yours,

HEREWARD CARRINGTON.

June 6, 1917.

Reviews

THE IMPERSONAL LIFE. Anonymous. 18 chapters; published by Sun Publishing Company, San Diego, Cal. Price \$1 leather, 35 cents paper. Pocket size, 4 x 5½.

This little book is a delight to the spiritualized intellect. It delves freely into fundamentals and uncovers the great founts of inspiration that lie at the core of Being. It betrays the eternal I AM in many of its varied aspects, and brings one back from the outer world of circumstance and change to the inner permanent life. It inculcates "Be still and know that I am God," and it portrays some of the effects of this communing when understood rightly and followed steadfastly.

It leads one as from stepping-stone to stepping-stone across the quicksands of doubt and disbelief, away from the delusions of intellectual expressions and the illusions of physical manifestation.

When outwardly one now visualizes the world in its tumultuous display of inharmonies and discords, one might well conclude that no other Hell were necessary to complete the demoniac scheme in which mankind is enmeshed.

But when inwardly one realizes the otherwise hidden meanings and significance of this vast moving picture, this kaleidoscope, this phantasmagoria, he cannot fail to recognize the wondrous beauty, the complete repose and the infinite harmony that lie at the root of all these apparent inconsistencies.

To the one who seeks this inner consciousness, let him by all means imbibe copious draughts from the crystal springs of inspiration which flow through the pages of "The Impersonal Life." E. D.

Dr. Julia Seton of New York City, International Lecturer for the International New Thought Alliance and Founder of the New Civilization Church and School of New Thought in America and Europe is now in Colorado Springs, having opened a New Thought summer school in the mountains.

The summer school is for teachers and students interested in all higher research. It is a place where all may meet and study higher infoldment along the lines of scientific philosophical, psychological and mystical instruction.

The school headquarters is in Eagles Hall, Colorado Springs, where the classes and public lectures are held. The Sunday services, both morning and evening, are held in the Empress Theatre.

VIVISECTION VIOLATIONISM, OR SORCERY IN SCIENCE. From a lecture given by Anna Bonus Kingsford. Printed and compiled by Isabel B. Holbrook, Krotona, Hollywood, California. Price, 15 cents.

A strong arraignment of the practice of vivisection by the gifted author of "The Perfect Way," etc., showing the close resemblance of vivisection to the ancient sorcery and Black Art. We would like all readers of AZOTH to have this pamphlet. M. W.

THE LETTERS OF THE WOMAN WHO WAS, by the Woman. 122 pp. \$1.50. Walter H. Robertson, 209 West 15th Street, Minneapolis, Minn., 1917.

"The Letters of a Woman Who Was"—a contribution to the ever-increasing number of books by writers who have gone to that bourne from which the poet, somewhat untruly, says "no traveler returns." If they do

not return they at least write letters nowadays, and the troubles of the reviewer are multiplied in consequence. Just think what a spook might do to the unlucky wight who tries to write his candid opinion of its literary ability and style. Hence we must be extra careful to deal gently with such books as these.

The contributions to literature from the so-called spiritual world are becoming voluminous. The day is past, at least for us, for regarding these as miraculous and therefore of extraordinary value as evidence of the truth of survival.

"The Letters of a Woman Who Was" give one the impression that when she 'was' she was a student of Theosophy and the writings of Mrs. Besant and Mr. Leadbeater, and probably a member of a T. S. Lodge.

We refuse, after a study of her book, to believe that outside of her own imagination she is a channel of communication for someone else, but that she is only giving out through her amanuensis that which she learned while in the body.

The Editor, in a foreword, writes that "This book . . . contains truths which cannot fail to convince you of the life outside the physical existence." We fear he is much too optimistic. The psychical researcher will say it all comes from the medium's subconscious; the materialist will frankly say "rot" or "fake"; the ordinary person will say, "How strange!" and then forget all about it; and the only class it will convince is, to be Irish, those who are already convinced.

Nevertheless, the book is interesting. It gives a very fair outline of some of the teachings of Theosophy. We could wish, however, that The Woman would refrain from using Latin, German, French, etc., phrases. It is "not done" now, you know.

We trace the Leadbeater and Besant influence in the statement that the Christ will take the body of Alcyone—a boy of 18 years, etc.

She also says some good and true things; one which particularly strikes us is that Theosophists, etc., "are more absorbed in the personalities of their teachers than they are in the true philosophy"; another, with which we are in full accord, is—"Entities (i e. spirits) are as inaccurate as are human beings. If every entity here would attempt to write a book as I am doing, the books would all describe life differently."

The title of this book suggests a well-known prototype which has had a very large sale. We must confess that Judge Hatch is a much more convincing reporter of spiritual conditions than "The Woman." Nevertheless the book is interesting and helpful to all who are looking for evidence of survival and information as to conditions after death. The book may be purchased direct from Mr. Robertson.

M. W.

PSYCHICAL RESEARCH REVIEW, Psychological Publishing Corporation, along the lines of scientific, philosophical, psychological and mystical instruction—New York City, Monthly, \$2.00 per year

A new magazine, the reincarnation of The Spiritualist after a short pralaya, and devoted to Psychical Research and Occultism. We welcome this contemporary. The more the better. The advent of another journal along these lines is gratifying as an indication of the awakening interest of the public in things psychical and spiritual. The first number consists of fifty pages of interesting matter and fourteen pages of advertising. It is well printed and well gotten up, and we cordially wish it success.

M. W.

Announcement

In the August number will appear the following special articles written for AZOTH, as well as the usual good things:

A WONDERFUL MESSAGE FROM ONE PTAH-MENEN, A SCRIBE OF THE COURT OF RAMESES II, received by W. E. CARSON

A STUDY OF THE HOROSCOPE OF THE UNITED STATES, CALCULATED FOR THE TIME WAR WAS DECLARED.

MAN'S INNER GUIDE, by SUMALEK.

THE PHILOSOPHY OF SYMBOLISM, by GERTRUDE DE BIELSKA.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912,

Of Azoth, published monthly, at New York, N. Y., for April 1, 1917.

State of New York, }
County of New York, } ss.

Before me, a Notary Public of Westchester County, in and for the State aforesaid, personally appeared Michael Whitty, who, having been duly sworn according to law, deposes and says that he is the editor of Azoth, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse side of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Azoth Publishing Company, 1400 Broadway, New York City; Editor, Michael Whitty, 1400 Broadway, New York City; Managing Editor, None; Business Managers, None.

2. That the owners are: Azoth Publishing Company, 1400 Broadway, New York City; Michael Whitty, 1400 Broadway, New York City; Mabel E. L. Whitty, 1400 Broadway, New York City.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

AZOTH PUBLISHING COMPANY,

Per MICHAEL WHITTY.

Sworn to and subscribed before me
this 23rd day of March, 1917.

H. J. FAULHABER,
Notary Public for Westchester County,
Certificate filed in New York No. 131,

(SEAL)

N. Y. County Reg. No. 7148.

(My commission expires March 31, 1917.)