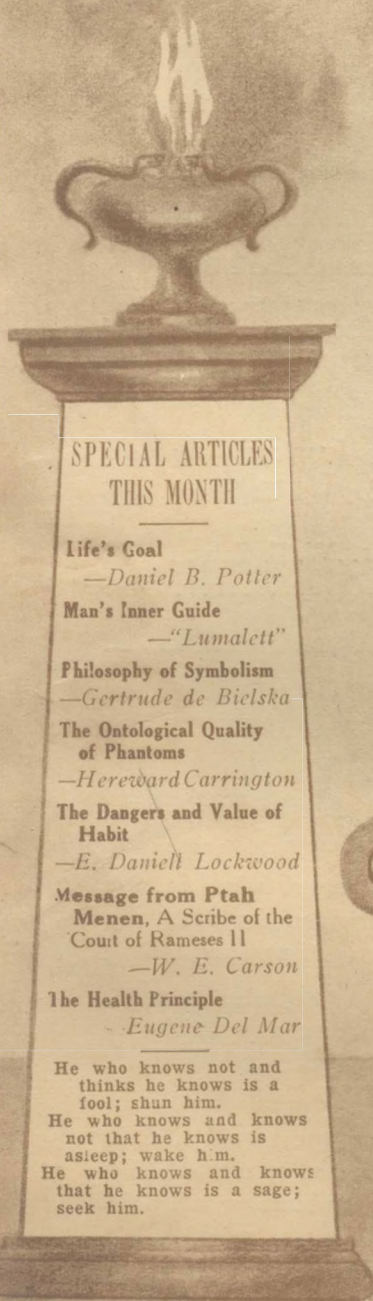


AZOTH



SPECIAL ARTICLES THIS MONTH

Life's Goal

—Daniel B. Potter

Man's Inner Guide

—“Lumalett”

Philosophy of Symbolism

—Gertrude de Bielska

The Ontological Quality of Phantoms

—Hereward Carrington

The Dangers and Value of Habit

—E. Daniell Lockwood

Message from Ptah

Menen, A Scribe of the
Court of Rameses II

—W. E. Carson

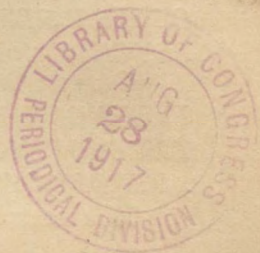
The Health Principle

—Eugene Del Mar

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

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

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



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

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To Our Readers

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

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

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

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



MR. J. HEWAT McKENZIE

Mr. J. Hewat McKenzie, author of "Spirit Intercourse" and other books on psychic and spiritualistic phenomena, and a popular lecturer in England, is the founder of the Institute of Psychic Science, in London, whose object it is to investigate, scientifically, various phenomena, such as trance mediumship, materialization, spirit photography, etc. Mr. McKenzie is devoting his time to the work, and bearing the greater part of the necessary expenses. It is hoped that the Institute will be eminently successful in its new and useful endeavor. Some similar Institution is very much needed in this country.

JUL 28 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)

E. Daniell Lockwood (Occultism)

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Vol. 1

AUGUST, 1917

No. 8

Editorials

THE RELIGION OF THE FUTURE

From President Eliot to H. G. Wells many men of note have for years been speculating upon and outlining what they conceive may be the future religion of humanity. It is in itself a confession of the unsatisfactory and unsatisfying religions of the present and the need of a spiritual science more reasonable and more in accordance with the facts of physical and psychical science, than what are available at the present time.

It is becoming a commonplace to say that a new era is dawning, a spiritual awakening coming. It is recognized by all students of the occult and is sensed by the majority of thinkers and observers, but we doubt the ability of anyone to say just what this religion of the future will be.

Madame Blavatsky, many of whose prophecies have come true, wrote in "Isis Unveiled," published in 1877, "The religion of the Ancients is the religion of the future. A few centuries more and there will linger no sectarian beliefs in either of the great religions of humanity. Brahmanism and Buddhism, Christianity and Mahometanism will all disappear before the mighty rush of facts."

At this interval of only forty years it is decidedly premature to expect the disappearance of or merging of these great systems

into a settled doctrine based on facts and common to all men, but the statement will at least indicate the lines along which coming changes will move. The new religion of the present age, at any rate, must be in harmony with all branches of science, or actual knowledge, and any speculations which may become convictions and accepted doctrine must be based on these facts. Another point inferred from her statement is that the Ancients possessed a religion which embodied truth in a greater degree than any subsequent religion and by the religion of the Ancients she evidently meant that body of teaching, to the dissemination of which she devoted her life and which she called Theosophy. In the "Secret Doctrine" and "Isis Unveiled"—two works of extraordinary deep and wide research in the ancient religion—she shows very conclusively that what is now called Theosophy is the fount from which the founders of the various world religions drew their knowledge and therefore that on which all are based.

The comparative study of religion does show an identity of basic ideas in corroboration of this, as also does the fact that all religious systems had their esoteric or sacred teachings which were given only to the initiates.

Perhaps, therefore, in speculating upon what the religion of the immediate future may be we shall have to consider this religion of the Ancients, and look for those teachings which are peculiarly necessary to our age and thought as explanatory of the more insistent problems.

We must not expect a new religion to spring up suddenly and spread rapidly over the world. We doubt the appearance of another great teacher or the Second Coming of Christ to give such a new faith impetus, but rather do we look for a gradual modification of the old ones by the injection of the ancient knowledge concurrent with a scientific investigation and discovery of natural law, so that gradually they will all approach each other more closely and eventually find themselves in agreement.

Christianity will undoubtedly be the name of our religion for long, long years, but we think it will be a Christianity difficult to reconcile with present dogma. A religion which will undoubtedly teach the immanence of God and the oneness of all life in form in Him, and as regards man the facts of reincarnation and karma as well as the different states of matter, and states of consciousness in bodies of that material.

THE MARK OF THE BEAST

The Revelation of John has always been very much of a puzzle to Bible students, and has generally been considered as a

prophecy of historical events. The Seventh Day Adventists have laid great stress upon it as foreshadowing the Second Coming, and many see in this great war the fulfilment of the prophecy. At one time the Beast was considered by Protestants to be the Roman Church.

Now, there seems a general tendency to identify it as the German Kaiser, and even the newspapers are discussing the matter and pointing out that the mark of the Beast, which in Revelations is given as 666, can be drawn from the age of William II, by turning the years into months—55 years and six months—making 666 months. It is also pointed out that the word KAISER contains six letters. Append the number six to the alphabetical number of each letter in the word, add them up, and the total is 666, as follows:

K is the eleventh letter of the alphabet, join 6 to it and it makes 116; A is the first letter in the alphabet, with 6 it makes 16; in like manner I would be represented by 96, S by 196, E by 56, R by 186. These all added together would make 666.

There is no doubt that there is a strange likeness in the events of this period of human history to the visions of St. John, so much so that many feel so convinced of its prophetic value that they are banking upon the war ending April 1918, or the 42 months during which the Holy City shall be trodden under foot.

There may be something in the idea that the laws of the spirit are reflected upon earth, or, as the formula of Hermes states, "As it is above so it is below," and therefore, the events of late years have some correspondence with what St. John was describing in allegory. But we would hesitate to admit that the writer had any intention of referring to worldly matters.

Mr. James M. Pryse, in his book, "The Apocalypse Unsealed," has very clearly shown that the whole story is of man's regeneration, and the stages of initiation upon the path to illumination or Christhood. The number 666, as this gifted author points out, is but the value of the letters composing the Greek words, Hê Phrên, meaning the lower mind of man, which is the Beast to be conquered.

Still, it will be interesting if the war *does* end next April.

OCCULTISM

There must be a peculiar impression abroad of what the words occult and occultism mean. We repeatedly meet and hear of people who, at mention of either word, frequently hold up their hands in horror or shy at it like a horse at a camel. We have tried to find out what this attitude means, but are met with vague

ideas that it is something horrible or wicked, or disreputable. In some minds to speak of the occult evidently conveys mental pictures of sorcery, witchcraft, necromancy, or else recalls stories of devil worship, voodooism, vampires, wehr wolves, and such reminiscences of mediaeval tradition. Or again it is connected with magic—another much abused word which is always understood by the ignorant to mean sleight of hand tricks and conjuring. If it does not convey a repugnant feeling, it very often implies mysteriousness. Silly and foolish people run after anything called occult, hoping to be thrilled by inexplicable mystery or spiritistic phenomena. If it were not rather pathetic and sometimes irritating, "It is to laugh," as the French say.

This bogey of a word, of course, simply means hidden, and occultism is the study of the hidden or generally unrecognized laws of nature, and an occultist is but one who is pursuing an investigation of unknown law and as far as he is able applying that knowledge to the benefit of himself and others in ordinary life.

The word mystic or mysticism does not arouse this fear and antagonism and yet it is but another side of occultism.

We would define the occultist as being the spiritual scientist and the mystic as the spiritual devotee, or to attempt an epigram the occultist is the practical mystic and the mystic the impractical occultist.

CHARLES BRODIE PATTERSON

It is with sorrow and regret that we note the passing away of Charles Brodie Patterson, a pioneer and one of the foremost "New Thought" leaders. As editor of *Mind* and *The Arena*, as proprietor of the Alliance Publishing Company, as well as author, teacher and healer, he wielded great influence during the earlier days of the Movement.

Some twenty years ago, at Hartford, Conn., Dr. Patterson initiated the International Metaphysical League, since merged into what is now known as the International New Thought Alliance.

His publications are numerous and are admirable, both for their simplicity and depth of understanding.

Dr. Patterson was of a lovable disposition, and non-resistance was practiced by him to a remarkable degree. He will be missed by a host of friends, and the New Thought Movement loses another of its pioneers, whose courage and devotion contributed greatly to its present popularity.

EUGENE DELMAR.

Life's Goal

By DANIEL BRIGGS POTTER

Life throughout the ages has been a knotty problem. Great souls, as we know, have tackled it, and have left to us their words. And yet, after all the experiences of famous prophets, mystics and philosophers, our knowledge of life's goal is rather hazy. But we may be thankful that here and there stands a seeming guide-post on our devious journey.

It has been quite universally recognized that to know God, to gain a union with Him, is the supreme aim of mankind. A seeming law of progress for the soul points to some exceedingly high and, at present, inscrutable ideal. We have Christ, and Buddha, and many other great and inspired geniuses to exhort our souls to higher and still higher planes of existence. Jesus's position, according to his own words, was, "I and my Father are one." And if we are uncompromising idealists, we too demand to be in perfect union with God.

And what course should we take to realize our desire in this? Evidently it is not the mere physical nature that is to be set to work to satisfy this longing. It is man's inner spiritual apparatus that is superior in subtle strength and acuteness to his material being, and the faculties of mind we should turn to for guidance,—to imagination, meditation, intuition and the mystic sense. God must be sought within the soul; a pure inwardness would seem to be the path along which we should endeavor to travel. It is not the objective, but the subjective sight that should be exercised to make headway toward the goal of God. This introspective activity provokes inspiration, makes conditions right for intuition, and invites revelations from the more celestial regions. It is gleams and flashes from out the psychic realm that illuminate the way. By putting our interior nature in the proper attitude the divine influences are able to reach us. By emptying the worldly slop from the mortal vessel of our being we prepare it for the inflow of the crystal waters of the higher life. We must still the boisterous activity of the brain to give us that peculiar receptivity that prepares us to receive the ever-ready favors and grace of the Over-soul, or the Omnipresent One. By opening our spiritual sluice we at the same time open the flood-gate of the limitless Reservoir of Good, which is essentially the main substance of God. At least He in whom we live and have our being seems to be a kind of Principle of Good; and we should teach our souls to conform to this fundamental or divine law

to realize some thing of a continuous advance toward the solution of the very intricate problem of life. Many theologians and mystic philosophers tell us that it is only through the *grace* of God—inapprehensible and searchless as He may be—that man's soul is made less and less benighted. And yet it is evident that we must exercise a sort of delicate psychic finesse in holding up the bowl to this postulated God, or the great Provider seems indifferent about filling it with the manna of life. Or the human must make his mind a *tabula rasa* before the Omniscient One will write upon it the eternal truth.

But this relation of subject and object does not always obtain. Once the receptive soul be opened and kept so, God gradually comes into the consciousness of mortal being; or the spiritual individuality of finite man is absorbed piece-meal by the Divine Substance. The process is so inscrutable that it is quite impossible to tell just what does take place in this merging of humanity and Divinity, and there is only the general realization of unification. For a long time there seem to be some obscure impedimenta that keep God from coming completely into the circle of this consciousness of ours, but He does make head through the fortuitous attitudes and changes of psychical moods in our willing invitation to Him. And after a seeming thorough elimination of ourselves, as mystics tell us, He holds sway—if only for short periods—in an indescribable manner. In one interesting passage, Eckhardt, the German mystic of medieval times, says: "Whoever would see God must be dead to himself and buried in God, in the unrevealed desert Godhead, to become again what he was before he was."

This fusing, blending or absorption of the human in the Divine; and how it may be done is likely the sole and all-comprehensive problem of existence. Evidently it cannot be dealt with in one sitting, since time is no doubt an ingredient to be included in the solution, as we observe that in the passing of time new light is constantly coming to us. But a prophetic view we have of a sort of transcendent future wherein God is rightfully and benevolently to usurp the reign of mortal affairs and transmute the phenomena of earth into the gold of heaven, graciously and obligingly banishing man completely from the only consciousness of life that we know anything about, and filling it Himself from the incalculably small to the immeasurably great, very likely instituting all those ideal things which man has dimly imaged as the very appropriate furniture at life's goal, and putting the stamp of immortality or deathlessness across the whole breadth of His own Immensity.

The Philosophy of Symbolism

By GERTRUDE DE BIELSKA

American Academy Astrologians

There may be some of our readers for whom the subject of Symbolism has not a clear meaning and for them a few words of explanation with a brief reiteration of statements made in a previous article may not prove amiss.

A symbol is any form. Back of the form—the symbol—there is something invisible, intangible, that gives character to the symbol and is its cause.

The Philosophy of Symbolism seeks to find and reveal that something, that cause, and define its relation to the form—its effect; moreover it seeks to relate that cause to the effect in such a way that it can never again be thought of as separate, but always coexistent with it. Worcester defines Symbolism as “an exposition of symbols” and “a symbol is a type, an emblem, a sign, a religious creed, a love of wisdom and knowledge.” He divides Philosophy into three parts: “Natural, or that which pertains to physics; intellectual, pertaining to metaphysics; and moral, which relates to ethics.”

The Philosophy of Symbolism therefore is a synthetic analysis of symbols, and with their esoteric meanings involves the love of the spirit that lies back of the symbol, and impels the research that gives knowledge and wisdom. We shall find it includes the the three parts, the natural, the intellectual, and the moral; moreover, we shall find that in its application to human character and life, there is ever a guiding inspiration towards that phase of philosophy which will reveal the “Line of Light” we are seeking that exists between the heavens, the earth, and Man; hence we emphasize a previous statement that the visible universe is a symbol of God’s creativeness; that every manifestation of form shows the result, the effect of a divine purpose; that our bodies are the symbols formed through the mind, the desire, the motive, the thought which constitutes the character that gives to each body its type, its outline and its personality; that everything Man has made, or is making, is the symbol of Man’s creativeness.

Within the philosophy of Symbolism, therefore, character becomes a record of the spirit and design which lies back of its symbols, and as it is a record of character, so it is a record of human progress and Man’s effort to perpetuate through its created forms a mystery language that underlies the whole of symbolism. The dot, horizontal and upright lines, the sphere,

the circle, crescent, cross, star, square, trine, etc., are termed geometric symbols; because they demonstrate the law and sequences of forms through which Nature seeks expression and elucidate their principles through mathematics, geometry, numbers and letters. No form exists without one or more of these symbols, and Man's body includes them all. In mechanics, architecture, art and music, Man makes use of these for stability, beauty of outline, perfection of standards and endurance. These symbols will be analyzed later.

The Philosophy of Symbolism may be divided into two parts: that which pertains to natural phenomena, and that which relates to Man's creation and invention. As we look upon Nature and view her in her myriads of forms, we sense the desire of God to manifest Himself in the world of form; hence the starry dome of the heavens becomes to us the symbol of His majesty and glory; the Sun becomes the symbol of His Spirit, His Intelligence; the vast blue depths of space, the symbol of the Mother Consciousness—the "Universal Soul"; the Moon, the symbol of His Desire, and the earth, the trees, the waters, the mountains and the valleys, the rocks and creeping things, the birds, the animals, the flowers, are seen as the symbols of His Will, His Ideals, His Power and His Love for creation; while Man in his turn becomes the symbol of God's divinity. All that Man has done therefore becomes the symbol of the same desire to manifest himself in form. His desire to perpetuate himself in architecture, in art, in sculpture, in fabrics, in music and invention, originates in the Divine Desire to perpetuate Itself through the human. So Man builds houses, makes implements with which to fashion his designs, invents machines, commands the elements (outside and within himself), erects monuments, and each age and civilization bears the mark of the wisdom and knowledge to which Man has attained. When the cycles return to bring Man into recognition of his greater consciousness and reveal to him the mysteries and meanings of his own creations, they are recalled from the memories of the sub-conscious mind and are so revealed to him.

The ancient systems of Symbolism extend far back into the ages. We find them in the religion, science and philosophy of the Jewish Kabbalah, in the hymns of the Vedas; in the philosophies that grew out of, and were perpetuated by the teachings of Confucius, Laotze, Buddha, Zoroaster and Mohammed, by the schools of Alexandria and Luxor; by Pythagoras, Plato, Jesus and the Persian Magi, and the records of the wisdom they taught no modern school can yet approach.

It is with the hope to make a beginning in the revival of some of the knowledge leading towards the "Lesser Mysteries" and

to show wherein is hidden the law of requirement for an approach to the "Greater Mysteries" that this series of articles has been formulated. The religion, science and philosophies these ancient peoples sought to perpetuate through their literatures are also hidden in various monuments of antiquity which give character to the symbols that preserve them and reveal that they were built or established for a definite purpose at the crests of the waves of civilization that marked their epochs.

It was mentioned in a previous article that these monuments reveal a profound understanding of the laws of physics, mathematics, chemistry, alchemy, astronomy and astrology; moreover some of them demonstrate that they were built with a complete knowledge of planetary revolutions, declinations and right ascensions.

The temples and pyramids of Egypt, the Sphinx, the Ziggurats of Chaldea, the temples of Persia, India, China and Japan; the colossal statue of Buddha and of Memnon, the temples of Central America and Yucatan and of Peru, even the prehistoric ruins of temples in the United States, each in its way shows a part of this universal philosophy and are the symbols which preserve it.

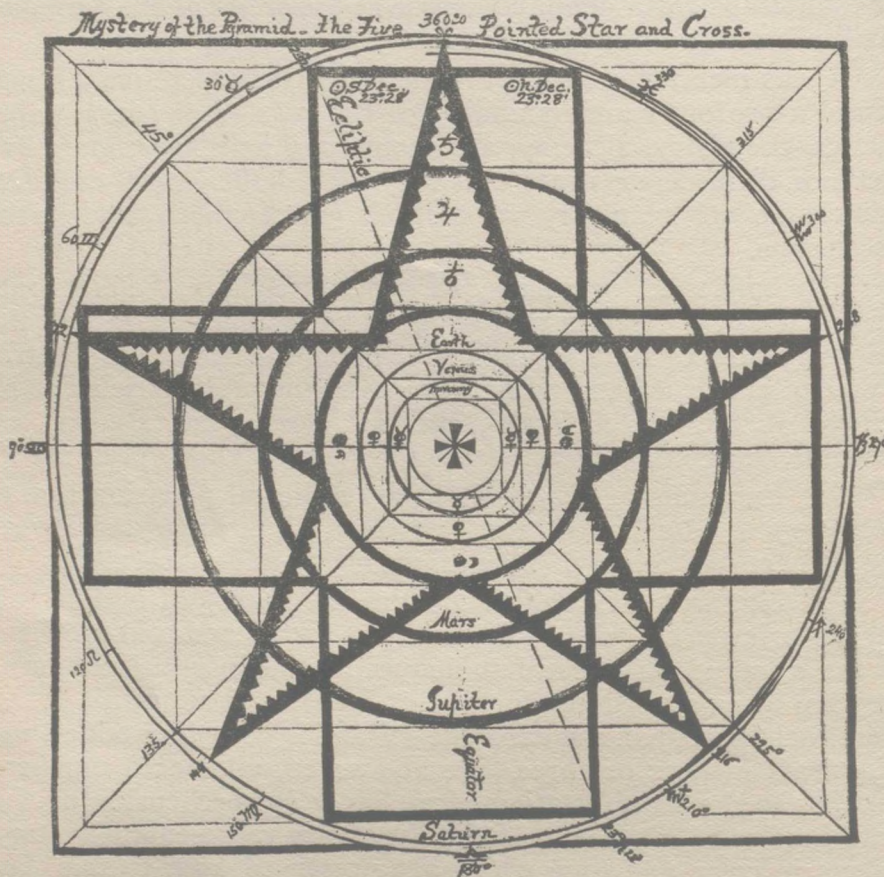
The Pyramids of Egypt show the technical precision it was necessary to establish at that degree of civilization and reveal the highest conception of science, geometry and mathematics.

The Ziggurats of Chaldea combine the beauty of outline and rare coloring in contrast to the stern cut angles and cold greyness of the Pyramids and reveal an unquestionable insight into vibratory law as expressed in colors, tones, letters and numbers. They were each built upon a square, the Pyramids with four trines, the Ziggurats in tiers of three, five and seven, all sacred numbers relating to the manifestation of an inner comprehension of the laws involved. Each tier of the Ziggurats represents planetary effects in color and tone which are preserved even to this day in exquisite tints, showing a profound knowledge of the principles for which the planets stand and their relations to Man in their correspondences.

The colossal statues of the Buddha and Memnon unite the masculine technicalities of the Pyramids and the charm of feminine dignity of the Ziggurats in the human form and these monuments are the symbols of science, philosophy and religion, through which may be traced a history of the cosmogony of the world, the involution of the Spirit of God and the evolution of Consciousness through the human soul to its final destiny in the Godhead.

Pyramid means a mound, or mountain to Fire, in other words

to the Sun, an "Altar to the Lord of Hosts in the midst of the land of Syria!" The accompanying chart is an illustration of some of the mysteries revealed by an esoteric insight into the Pyramids. It reveals the fact that the Pyramids were designed and built upon a plan that corresponds to our solar system.



The zodiacal circle touches the points of the square of its base; the four trines of its sides are the symbols of the four elements and include what is known in Astrology as the four "triplicities," there being three signs of earth, three of fire, three of water and three of air. The orbits of the planets are in ratio to their distances from the Sun. The inner points of the five-pointed star touch the orbit of the earth and reveal to the esoteric student that earth life is destined to fulfill a mission in the divine economy of our solar system; that through the symbology of this human symbol Man is shown how he is to aid the fulfilment of this mission, how through his own conscious effort he is to

gain that self control and mastery of natural forces that will enable him to transmute the five physical senses into their higher potentialities of godliness, holiness and love, and thus raise the ratio of consciousness for the planet. Jesus the Christ was the example for this process and completion of destiny; His character, life and "miracles" are evidence of the extent to which the human race is privileged, for the example given by Jesus consummates the fulfilment of the Law of Love and shows the probable ultimate destiny of the human race upon the planet earth.

The five-pointed star is a symbol of generate and re-generate Man—of Man coming to the knowledge of his divine self, through his own volition. No wonder then that the "Wise Men" of two thousand years ago looked for a "star in the east" that was to herald the advent of that consciously redeemed Soul destined to light the pathway to Man's redemption.

Five is what is termed a pivotal number, that is, a number having two dualities, two inclusions of masculine and feminine principles, with a pivot to unite them; the pivot is always the spiritual potentiality; the dualities signify that the masculine and feminine elements individualized through repeated manifestations of the human soul upon earth as separate entities, have become unified and perfected in one. The five-pointed star, always a symbol of promise, is the cosmic emblem of the man Jesus, who was subject to Nature's law—the "Son of Man" that was to reveal the "Son of God" and show the way to regeneration.

The beautiful symbolism of the five-pointed "wonder star" is further elucidated by the fact that it is evolved from the angle of 72 degrees which relates to the full number of the Sacred Name—Jehovah! the Creator.

Astrological Assumptions

BY M.

Any branch of knowledge worthy to be ranked as a "Science" is supposed to rest on certain principles or laws capable of demonstration. If this is not mathematical, at least it should be founded on observations so carefully made and repeated by different observers, so checked up and made a matter of record as to constitute a substantial body of proof. This may not amount to certainty, but at least reach a point where a considerable proportion of some fundamental facts and principles

may be outlined with certainty, even if further formulation and correction may be necessary.

In the early stages of any kind of knowledge it is often found that further progress is hindered by crude assumptions due perhaps to some illogical association of ideas, or to somebody's say-so, either somebody (or somebodies) unknown or supposed to be an authority.

The so-called science of astrology appears to me to be largely made up of such assumptions, but without going into details or arguments, a single illustration may suffice.

We have lately seen in AZOTH a set of readings of the stars as they relate to the German Kaiser and the fortunes of the nation over which he rules or presides. They were made by those supposed to be skilled in the art, the day and hour of his birth being accurately known. The position of the planets was a matter of astronomical certainty; yet all predictions were different and some diametrically opposed to each other. Somebody must be wrong. We would not think much of the science of chemistry if chemists differed in the results of the analysis of the same substance, not in trifling percentages, but radically and absolutely as to the elements present as well as their proportions.

It is assumed by many (or most) astrologers that the exact hour of birth of some baby who afterward happened to become a king or kaiser, not merely influences the whole after life and career of that particular infant, but that of the nation and perhaps of a race. Or, if it was the nation which had been shaping itself for generations under long standing, continuous and complicated influences, was it that the birth of that particular infant was caused to take place at exactly an appropriate moment, perhaps either accelerated or retarded so that the future ruler might be born under influences in accordance with those overshadowing his nation? Or, may these be contradictory; or has a nation that has gradually evolved, during hundreds of years, from a combination of peoples and under most complicated conditions, any astrological heredity (so to speak) whatever? The planets have been revolving for hundreds of years, occupying all sorts of positions while the nation has been evolving, (being born) all that time, so that its horoscope (if it has any) would seem to be rather mixed. What particular moment is to be assumed for it? If so, what ground would there be for such assumption? Then as to the horoscope of the future ruler; are we to assume that the destinies of the nation, and of other nations perhaps, is to be swung around the moment of birth; that for instance the

future of Germany, its colonies and that of its allies; the future of the British Empire, is to depend on the judgment of some obstetrician or midwife; or even that of the expectant mother; whose advice or actions may change greatly the time at which the infant will draw the first breath of external air.

Hereditary influences, mental, moral and physical, acting through parentage and during the months of pregnancy, seem to count for little or nothing according to astrological assumptions and all to turn on one particular moment.

Without discussing the validity of this last fundamental assumption, what right has anyone ever had to claim that the fate of a whole people would depend on a particular moment of physiological transition in the life of one person in that nation.

Now I am not contending that the life and character of an individual may not be of enormous importance to a nation; but what right has anyone to assume that a Washington or a Lincoln under precisely the same conditions and moments of parentage, conception and pregnancy, would have had an entirely different character and career if born a few hours sooner or later and consequently under different planetary aspects. If so how different and how much?

I note that in this late astrological symposium a gentleman from Hoboken with a German name, predicts the most overwhelming success for the Kaiser, and is almost alone in that respect.

If we had readings of the same horoscope from the most skilled astrologers of England, France and Russia, I wonder how they would come out.

What careful study has there ever been of the horoscopes of rulers as compared with the fortunes of their countries or armies? What authority has there ever been for saying that these have ever been closely linked or linked at all; and if so what grounds had that supposed authority for any such assertion?

May it not be that if there ever was any scientific basis for astrology it was that of a profound occultism which (once at least) had a knowledge of invisible planes of existence; then and now overshadowing all of us, of which visible planets have been taken as mere symbols, convenient cypher signs, used by masters of wisdom who then and now (if they still exist) conceal the knowledge of forces which our daily experience tells us would be frightfully misused.

Man's Inner Guide

By "LUMALETT"

The era of emancipation from the thralldom of woeful worship is dawning. Man is no longer content with man-made creeds. His heart cries out for freedom. He feels something stirring within his being, something akin to what he has been taught to look upon as a far-away Ruler of Righteousness; indeed, a Supreme Ruler of earth and sky whose nature is Divine, though at times vindictive, violently provoked, and furiously inclined. By the application of common-sense man has learned to discriminate between false teachings and true knowledge. He is no longer held in bondage by the voice of fear. He feels surer of himself on matters of deeper importance for the welfare of his complex being. And, though his thoughts clash with the antiquated beliefs of priest and prince, his better judgment tells him not to worry about what these self-styled rulers of men declare they will do to him if he dares to laugh, to scorn their decalogues of rotting rules of conduct and testaments of over-inflated and tyrannical catechisms of obedience.

These welcome signs of individual awakening point to a further realization on man's part that what others have done in the past and are doing in the present, he can also do. If the Great Law of impartial justice still operates with mathematical precision for beast and man, then, truly, nothing is impossible of achievement and no Power is too sacred to be totally ignored for fear of incurring the ill-will of a 'touch-me-not' potentate.

Thus it is that man reasons and speculates on the possibilities and hidden potencies of his heretofore neglected better nature. He has chosen to burn midnight oil for the explicit purpose of finding out for himself whether the promptings of the heart are of more value to him in the actual living of a life of peace than are the unreasonable requests of a veritable host of greedy and dominant impostors.

As a direct result of this novel attitude of mind toward things that were usually taken as a matter of course, because of an existing belief that regal mantle and cap-and-gown were the only duly assigned administrators of Godly justice, man has risen above the level of vicarious service, and, by crawling out of his limited shell of physical dependence with his eyes open to the Light of Truth that is streaming through his soul, he has reached the plane of a higher understanding and resolved to do his own thinking, come what may!

This resolution has transformed the mortal man of flesh and bones into a creature of renascent Reality. It has made of him a Son of God in the making. It has given him the strength to overcome the evils in his own nature and align himself with the constructive forces for the greatest good of down-trodden and deceived mankind. The words of Pope ring true in his ears because they voice a sentiment of a high calibre and comforting hope: "Man, know then thyself, presume not God to scan; the proper study of mankind is man."

Man is literally letting "the dead past bury its dead." He has given up worrying about the final outcome of life. His better nature tells him that all is well with the world and all the world is watching and waiting for the coming of the Son of God that has come to life within him. Realizing this for the first time in his life, this Son of God within man has virtually and truly become a tangible asset to man and through man is gradually unfolding the secrets of all the ages past; placing as it were the Keys of the mysteries of being within his ready reach and impelling him to search the depths of his own nature for the priceless heritage of enduring riches. The peculiar inner urge that men felt now and then has become a vivid sense of conscious awareness. And the thing called conscience is no longer a bugaboo of terror but is, instead of this, a voice of lovable and delightful helpfulness, a Great Friend in the hour of need, and a constant companion possessing prestige and Power, plus the courage to do things in accordance with those standards of conduct which are the visible symbols of an all-knowing Inner Guide. And thus vagary, vacuity and vacillation of mind have been superseded by the holy trinity of intuitive conviction, divine inspiration, and steadiness of aim in the quest of wisdom.

High-sounding titles are no longer necessary to place man in touch with the Reality within his being. Education is to be desired and striven for with determination of purpose and singleness of aim. But it does not really matter whether man has matriculated from the ranks of nobility or from the files of earthly limitations. If his heart is pure and his mind free from bias he will be received with open arms by the teachers of mankind and be dealt with impartial good-will and loving interest in whatsoever channel he may choose to sail. No one will be able to thwart his plans. No one will succeed in weaning him away from his ideal. Likewise, having his whole nature attuned to unselfish love he will render a creditable account of himself ere his Inner Guide calls him to other labors. With his mind centred on the upliftment of the race and his thoughts trained to respond to the call of the directive Will within him, he will soon soar to the

heights beyond the commonplace and, casting a loving glance over the panorama that greets his new-born sight, he will gladly forget his passion for place and pledge the best part of his nature to the Great Cause of Truth.

To such an one pleasure is hidden in service and happiness is extracted from the perplexing and puzzling duties of the day. Being free to function on many planes of human need with consciousness aroused and the will set for any trial or care, this resurrected being strikes out in boldest fashion for the hilltops of superior achievement and synthesized virtue. He knows the cost of sorrow because he has experienced it. He knows the price of selfishness because he himself was formerly selfish. And now that he understands the purpose of the Plan that his Inner Guide laid out in the beginning he is ready to bear every trial and share every sort of joy found by the way-side of life. Having passed through the refining fire of personal experience and burned off the ragged edges of his selfish nature of his own free will and accord he is now glad to tell the world something about man's true relationship to his Inner Guide and to the Invisible Intelligence that causes him to live and move and have his being on earth.

The sublime sentinel guarding the fort of man's heart is none other than his Inner Guide. This is the meaning of Reality. Man's Real Self stands for It. The True God of man's being is the Divine Voice rooted in the core of his inner nature. This living and loving Reality is in man to inspire and assist him whenever there is need. Man can, if he so chooses, manifest the presence of his Inner Guide, this God within him, to the world about him. He has it within his Power to grow more and more like Him and not only reflect the Divine Image and Likeness of his indwelling Master, but, too, he can become a living counter-part of all that his Inner Guide stands for; that is: Love, Light, Divinity, Wisdom, Understanding, Truth, Honor, Courage, Youth, Freedom, and the countless and numberless other characteristics that voice the immanence of God in man's being.

What the God in man is, man can become.

What man's Inner God stands for, man can translate into action while yet in the body of flesh. He does this by a resolute firmness of mind. And, by growing like his Inner Guide, the True God of his soul, he conquers every foe, overcomes every obstacle in his path, and meets every lion on the way face to face with a coolness that bespeaks superiority of knowledge and supremacy of intuitive conviction.

Even death has no terror for him. He knows that death is

but a talisman of a new and better beginning with friends and loving companions in receptive attitude of mind and welcoming preparation of soul. Through his schooling he has learned to smile upon the Great Reaper when the hour of his emancipation from physical embodiment strikes. His training has enabled him to raise his action to the higher level of conscious unification with his indwelling Guide; the Christ-Power within his being.

It is man's Inner Guide that cries out for freedom. It is this Voice that speaks in the silence of man's soul with the courage that is born of conviction. This is the Presence that says:

I am resolved!—No autocrat, or despot, shall coerce
 My liberty. No tyrant, nor dominant ruler shall claim
 My freedom. No vile wielder of bloody weapons shall break
 My God-like will.
 These gifts are mine!—to use with judgment and discretion,
 For the greatest good of impoverished and enslaved
 humanity.

Again, and with like force, the Real Self sings Its song of freedom on the Altar of Independence. Realizing that all-Power is his to use He summons every atom of activity to the fore and with new-born eloquence registers Its pledge of honor on the sensitive plate of universal permanence. His first and foremost promise is: "I will serve and do my best." And then the Voice of invincible definiteness gives form to the Inner Guide's code of confidence thus:

OPPORTUNITY: O PORT OF UNITY

O Port of Unity: "I" recognize,
 The force that Power of Will now dares capsize.
 And that the Central Eye of mind and brain,
 Fears neither fate nor chance; nor fire nor rain.
 But works and waits secure upon its throne,
 And with steadfast calm starves the worthless drone;
 That leans on limbs of straw and walks on sand,
 The blindest bully on this mighty land:
 Of wealth and opportunities galore;
 A land enriched by things that men adore.
 Filled from base to brim with the golden grain,
 That man produces with his Inner brain;
 When once awakened by the might and Power
 Of soul, confined in mind's creative tower.
 Wherein dwells the Spirit that controls,
 And gives direction to all living souls.

O Port of Unity: "I" will to solve,
 The deeper problems that my eyes convolve.
 In bold attempts to twist my soul in brain,
 Into a shapeless mass of thoughts that drain
 My heart, of love, and cause my will to swerve,
 From the chosen course that mankind would serve.
 To bring to naught my one selected Goal,
 And cause my Self to drift on arid shoal.
 Until the Spark of Life shall hope no more,
 To earn its passage to the fairer shore.
 Where neither time, nor tide control the day,
 Nor mortal shams the hands of Justice stay.
 A Kingdom that is ruled by right and light,
 Instead of carnal lusts that fight to fright.
 In selfish hopes hidden in a weazen brain;
 That righteous complement that weak minds contain.

O Port of Unity: "I" now resolve,
 To live my life so that I may absolve
 My Inner Self from thoughts that have been lame,
 And nev'r again refill my heart with shame.
 The shame that's heaped through ignorance of truth,
 Upon the plastic brow of care-free youth;
 As well as on the heads of sinners old,
 Who paid no heed to what their "I" had told:
 With pangs of bitter pain and stress of sin,
 And through the warnings of their kith and kin.
 Seeking to enlighten a shiftless mind,
 By pointing out the Path that men must find.
 In the central midst of a dried-up brain,
 Whose "Jewel" in the heat of strife has lain;
 Until its priceless grandeur has been lost,
 And petty man has had to pay the cost.

Opportunity; O Port of Unity. You and "I" are One;
 Let US now live and love and serve until our work is done!

* * *

From the above it is evident that man must become more than man before it is possible for him to get in tune with his Inner Guide, or Real Self, or God. His first cue is to understand that man is not Real until he finds out what that 'Something' is that makes him a man. That in order to manifest the God-Presence he must possess the Power to *Dare* assert his individuality; meaning, of course, his inner convictions. He must know whereof he speaks. He must possess the Courage to *Do* the things he

knows he ought to do, at all times and places, under all circumstances and conditions. Moreover, he must possess the disposition to *Keep Silent* in order to protect the interests of humanity and add moral force to the Spirit of the Age in which he lives.

Man must learn that manifestation is but retardation of motion. This definition lifts the veil from the mystery of creation by interpreting for man the essential meaning of the Biblical statement: "Before Abraham was, I AM." (Let not him that seeketh cease from his search until he finds.)

Verily, then, an ideal conception is but an arrested Reality.

Substance is immanent in matter though its vibratory rate of motion is walled in and lies latent until the outer gets in tune with the Inner and establishes unity of natures. At the point of balance an harmonic relationship nullifies the resistance exerted over the indwelling Reality and allows the Substance to leap forth to freedom.

Therefore, that which has been manifested may be easily and readily reproduced, but that which is ideal defies the brain and skill of him who possesses no Key to its invisible potentiality. The logical deduction is self-evident.

And anyone possessed of normal intelligence will agree that:

It is not hard to do something when another has pointed out the way, but the worth of a man lies in his ability to initiate that which is latent in the secrecy of his being and in the universe about and around, under and over him; leaving to other less-gifted mortals the mockery of imitation and the shallow consolation derived from a covetous sense of profiting through the initiative power of the creator's superior brain: man's Inner Guide.

* * *

In closing, a quotation from a poem entitled: "As above, so below," will not, it is to be hoped, go amiss. It is appended for what it may yield in points of inspirational appeal. Let him who heareth the Voice of man's Inner Guide, stop, look and listen, before he chances to return to other labors.

If anyone dare doubt what the awakened "I" reclaims,
Or, what the thinking mind in common-sense proclaims;
By that very token to show how little it really knows
Of fundamental Laws, beneath the very wind that blows.
It is our hope that such an one will start its kind
At once, to investigate the Hidden Powers of M I N D :
In whose choice keeping man's Essential "I" he'll find.

Saying: And lo, "I" that AM your King, patiently await
your soul's awakening.

Every Day Occultism

By E. DANIELL LOCKWOOD

THE DANGERS AND VALUE OF HABIT

So sure a seconder to desire is habit, that to ignore its power would be either to close our eyes to the presence of a most subtle foe or to refuse the service of a most potent ally.

Habit, than which no more relentless executioner can be found if we have fixed it in such practices as belong to the destructive aspects of desire, becomes a ministering angel in our struggle towards reconstruction; more, it becomes a staff by the support of which we may pass safely over many a quagmire of difficulty and climb many a height of attainment.

Who does not admit, from observation, if no more, how irresistible is the drive of evil habits of mind or body? Drunkenness, drugs, license; all recognize the power of these to possess and the difficulty in overcoming them, once their hold has become fixed. Nor are these the only deadly enemies which may be fostered to our ultimate undoing. Pernicious bents of mind, sullenness, revenge, hatred, indolence and a host of others go to swell the ranks of habits to be shunned if threatening, and conquered if they have gained a foothold. It should not be difficult, therefore, to realize readily how important, how helpful, how tremendous may become the assistance of habit, once we draft it in the service of high ideals and noble purpose.

Established religions recognize the value of this force as one of the potent factors in redemption; psychology acclaims its usefulness, medical science recommends habits of regularity of life and cleanliness of body. Devotees of all religions set apart certain regular times for prayer, meditation, alms giving. Why? Because *repetition of an act at set times and regular intervals tends to establish automatic recurrence of that act*. In mental and moral philosophy alike, this is axiomatic.

We find Saint Thomas A'Kempis saying, "For first there cometh to the mind a bare thought of evil, then a strong imagination thereof, afterwards delight, and evil motion, and then consent." He should have added that consent breeds habit.

By substituting for "evil" good, aspiration, the Ideal, God, or the DIVINE SELF, the process of development is identical.

Through habit, hunger asserts itself at stated hours; to assure waking from sleep at a given time daily, is not difficult to accomplish; indeed, it is a very common form of suggestion. Auto-suggestion? Certainly; but all impulses are more or less due to

auto-suggestion. There is nothing wrong in it *per se*; it is only desire vivified and made active through the image making faculty, supplemented by directing will.

In schools of occultism as in exoteric religions, to establish certain habits is one of the first exercises enjoined upon the aspirant because, once established, the habit will assert itself automatically, demanding recognition and compliance, over-riding momentary preoccupation, indolence and other interests; soul, mind and body will respond to the prompting instantly and in mutual accord, thus assuring attunement of the whole man at the designated moment and at the desired interval.

Posture is another important factor. So close is the sympathy between known states of mind or emotion and bodily posture, that in art and the drama certain poses symbolize states of the inner man because almost universally, under the pressure of those states, men naturally fall into the sympathetic attitude. As for example, "Il Penseroso" by Michael Angelo and "The Thinker" by Rodin. Anyone glancing at these figures without knowing the titles affixed to them would immediately grasp that they represent thinking; so universally is that particular pose associated with the process of pondering or intense thought.

An angry child will clench his fists instinctively, though he knows nothing of pugilism. Anger or indignation prompt the body to assume an aggressive or defensive attitude. In fact, it is possible to induce deep thinking by assuming an attitude corresponding to it, and aggressiveness may be aroused by clenching the hands with the idea of injury present in the consciousness. Thus, definite posture in conjunction with a habit of mind work together to a common end.

For example; if meditation at a certain hour is to be established, a posture consonant with that exercise should be chosen. Strict adherence to the order laid down will, before long, fix automatic recurrence of both the posture and the mental state. Without clock or other signal, as the appointed moment approaches the man will find his whole being falling naturally into the meditative state, while his body will assume the posture without direct effort on his part, to so place it.

Inversely, so intimate does this correlation between the mind and its vehicle eventually become, that assumption of the prescribed posture will react automatically upon the mind and rouse those ideas, conceptions, aspirations or desires which are the objects of his meditation.

How valuable is the aid thus rendered must be evident, for, with such automatic recurrences established, the mind and body

alike are left free to perform other necessary acts with undivided attention and, undivided attention to the matter in hand, whatever it may be, is a *sine qua non* of bringing it to satisfactory fruition. Scattered thoughts and acts bear but poor fruit.

All things, all tendencies, all potentialities are for our use. That we have perverted them in our ignorance and clothed them in the semblance of obsessing demons does not make them inherently such; we can and should convert them into angels of light which shall mightily abet us in our journey upon the path of Wisdom, Beauty and Truth.

UPON THE PATH

In the starry space of ether, high in the heavens hung,
Lies the Path to the Temple of Learning,
(Your wandering's just begun!)
Rising out from the Earth Plane, leaving our dust behind,
Hearing the chanting Angels, and the Master's step divine!
It stands on a lofty mountain, upon a radiant hill,
Within it plays the fountain,
Where you look in the waters still.
It reigns on the borders of twilight, needing no lamp or day,
Upon the road no guide post,
Each soul must find its way!

Each soul shall kneel at the altar, entering the Chapel of Fire,
Purged of the pains of Earth Lust, in the incense mounting higher!
They come across the Ocean (nameless, unknown shore!),
Lured by the chant of Disciples, leaving it never more!

If you can gaze on your image there in the Waters of Life,
The past, the present, the future,
Its sins and useless strife,
Then you will meet your Master, wandering alone no more,
To join those Glorious Beings,
In the land of mysterious lore!

You shall take the keys of The Temple,
The great doors swinging apart,
Shall enter the Astral Region,
Through The Path in your human heart!

—Catharine Hartley Griggs.

The Serpent's Fang

(A Tale of Magic—Black and White)

By NADA

THE MAGIC OF THE RING

The next day found me wondering how, in common sense, I could have experienced, or fancied I was experiencing, the extraordinary emotions and sensations of the previous evening. Even so, I was troubled by the recollection, so unaccountable were they to my mind, now restored to its normal, practical habits of thought. Hypnotism suggested itself as a possible solution but I thrust that aside as too utterly absurd and unthinkable. Finally I dumped the whole incident into the scrap heap of things unimportant, squared my shoulders, and laughed at my own seriousness, though vexed that I had thought it necessary to gratify the Baroness' whim for wearing the ring. Still, that was but a whim, after all, unless, as I thought rather sourly to myself, she should wish to annex it permanently. Such a contingency would be awkward, but the difficulty I might encounter in recovering my property from her clutches set my determination only the more grimly to ultimate success, and, having recovered it—the incident would be closed and I should not pursue the acquaintance.

The news of Jacks' death did much to drive these pros and cons from my mind. Several men had gone to their last account in that same mysterious manner—four or five in fact—since Welton's death in the early fall, but none of them had been my intimates; indeed, two or three I had never even met, while Jack and I had known each other well, had been in many a lark together; and there was something peculiarly appalling in having seen him but a few hours before, in full life and vigor, to find with the morning that he had been done to death in this nameless, gruesome way. "Why?" I kept asking myself. "Why? And by whom?"

As things turned out, it was impossible for me to keep my engagement with the Baroness that afternoon. My Father was almost pathetically anxious that I should assume responsibility in business, and matters of importance claimed our attention until too late to find her at home, as I discovered when I did finally call, on the chance of seeing her. I tried again on the following

afternoon, with no better success. This annoyed me, and, on impulse, I wrote, asking for an appointment.

Several days passed with no word from her and I began to consider seriously the possibility that she had no intention of returning the ring.

About this time I realized that I was possessed by a most trying depression and unrest. It was unlike anything in my experience and vied with my longing for Jessamine's presence in disturbing my mind and the ordered tenor of my life.

Upon returning home one evening, a long and exquisite letter from Jessamine herself somewhat restored my equanimity, and, after dinner, I withdrew to my den to pour out my heart in reply. I made no mention of the Baroness—the thought of her did not cross my mind. Perhaps if I had——? But conjectures as to what might have been are both idle and fruitless.

My letter finished, I turned down the lights and settled myself before my cheerfully burning fire to dream.

I was roused sharply from my reverie by a vivid impression that someone was in the room. I looked about; there was no one to be seen, but the unrest of the past few days reasserted itself, almost to a point of nervousness. I sprang up; turning on the lights, I searched my rooms, even looking out into the hall. It was empty and the house very quiet. "I must have dropped asleep and dreamed it," I thought.

My clock struck eleven and I decided to post my letter myself, and then turn in for the night. I turned to leave the room, when, standing by the door which I had left open, I saw the Baroness!

The surprise of seeing her there bereft me of speech for a moment; then I addressed her, none too courteously.

"How did you come here? You should have been announced. This is carrying unconventionality rather far, it seems to me!"

"With what unwelcome do you greet me, *mon Chevalier*! You are not glad to see me, no?"

"Not here and at this hour, certainly," I answered, swayed by a sick disgust of her and her presumption. "I should have preferred to have seen you at your own house when I called, or have received an answer to my note," I continued. "However, if you will come with me to the drawing-room——"

She put out a restraining hand, upon which my uncut star sapphire shone with moonlight lustre.

"No, no; I shall remain here." Then, looking about with a curious smile, "It is so cosy, so inviting! I shall stay but a moment or two. I have come to answer your note in person. You should consider that very gracious, no?"

"If you have come about the ring," I countered, "you might let me have it now; I see you are wearing it."

"So abrupt! It is most distressing." Then, with a murmuring laugh and looking at me strangely out of her heavy-lidded green eyes, "I have not come on that errand, no! You can come to me for the ring—later. Now, I have to see you, to talk to you—to awake you."

She drew a little nearer to me, her eyes holding mine in an almost physical grip. An indescribably rich and heavy perfume exhaled from her as she moved, almost forcing me to catch my breath, and, as on that first evening, a delicious, restful languor began to ooze through every nerve and tissue. Recognizing the condition, and abhorring it at the same time, I struggled to hold my own against its insidious advance, but her eyes held mine as in a vise; try as I would, I could neither move them nor lower the lids. Perforce, I gazed and gazed into the depths of those inscrutable eyes of hers until I found myself fascinated, excited, overwhelmed, drawn on and on into a vortex of I knew not what.

Gone suddenly dizzy, I seemed to see her in a mist; her form wavered and swayed like a flame in a draft, her voice came to me as from across space:

"Ah, you begin to awake? You will seek me—seek me—for myself, yes? Until next time, mon Bayard, until—next—time!"

Reeling forward, I clutched at her. She passed through the door and was gone. I sprang after her—*the hall was empty!*

Staggering down the stairs in pursuit, though I could see nothing of her, I almost collided with Dillon, our butler, who was lowering the lights and locking up for the night.

"Is there anything wrong, sir?" he asked, looking at me, startled.

"No," I replied, with what composure I could muster, "since it is you down here. Thought I heard someone moving about and came down to investigate."

"Yes, sir, quite so, sir. Anything you wish?"

"No." And turning on my heel I mounted again to my den, bewildered, dazed, completely nonplussed.

"What was it?" I questioned. "Was I dreaming? But she was here, right here by the door." I lifted my hand to my forehead, which was damp and clammy; *I was still holding my letter to Jessamine!*

Jessamine! The sense of her poured through me like cleansing, baptismal water; like a fragrant breath from the eternal hills. Slowly my mind began to clear, and as it did so, I recalled with loathing the heavy perfumes and miasmatic vapors brought by the Baroness—or was it she, or had I dreamed it?

"A swamp," I muttered; "a black, reeking, fetid, sucking swamp! I will lift my eyes to the hills, Jessamine, my beloved; to the steadfast, light-crowned hills of your soul!"

Unnerved and shaken, I paced my room and paced again. *What* had I seen? What had she, or that THING meant, by "waking" me—by my "beginning to awake?" Was that stupefying, dizzying languor an awakening? Were those surging waves of rising frenzy an awakening? No! a thousand times no! Was I become a fool and a weakling to be so stirred against my will by an illusion, a phantasm, a monstrous wraith?

I shuddered as the recollection of my emotions, unreasoning, beyond control, unaccountable, rose to my mental vision. Utterly unaccountable to me, for I had no knowledge of the uncanny, the mysterious, the weird, had always prided myself on my ignorance and indifference to such things, and had scouted all claims of the sort as charlatanry and flim-flam.

I knew nothing, desired to know nothing of the springs for good and evil, secreted in the very essence of human will and mind.

I knew nothing, desired to know nothing of the marvellous courses of electric, magnetic force ready to man's hand to become weapon or servant, by which we are surrounded, in the midst of which we move, unknowing and serene in our smug and vaunted materialism. So, try as I would, I could find no answer to my restless, distraught questioning, and finally, exhausted, I fell asleep just as dawn was casting her tenuous, pale mantle over the city.

Although a crisp, clear winter's day served to banish the fogs somewhat, I could not altogether rid myself of the impressions so deeply stamped upon my memory. I was pursued by nauseating whiffs of heavy perfume, occasional vivid consciousness of those long green eyes. I plunged into the work of the office as I had never done before, and, still fleeing from what was becoming almost an obsession, sought my club and the billiard room on my way uptown in the afternoon as another means of keeping my mind off the haunting problem.

In the billiard room I found Carson the center of an interested group, their cues idle in their hands, their balls *in statu quo* upon the baize. None of them noticed my coming until I joined them, asking, "What's the excitement?"

"Carson here, is giving us a lecture on—what is it, Carson?—Magic—black and white?—Yes, that's it," answered Cliff Brooks. "Come join the shuddering audience. Gosh! These magical stunts are hair-raising. A little more and I can write a movie

serial that will send the two hemispheres into nervous prostration."

Carson's slow smile answered Cliff's sally and I asked what started the subject. Cliff continued to enlighten me.

"Why Percy here—you know our Percy?—had a book wished on him, dealing with deep and dire mysteries. In one of his moments of weakness he read it. He's been having nightmares ever since and has gone on the water wagon to avoid complications. Speed up, Carson, don't mind this unsophisticated infant who has wandered in; a few shocks will help the convoluting of his brain. You were saying——?"

"I was about to say," replied Carson, "that the essential difference between black and white magic is one of motive and love. The knowledge necessary to the practice of either is very similar, though each, naturally, has certain objectives and formulas which are peculiarly its own. Stating it in the simplest way, I should say that the white magician develops to its highest power his love for God and man, is prompted by motives of the most exalted kind, and uses the powers he has acquired, his comprehensive knowledge of the scope and application of hidden forces in man and nature, for the helping, healing and enlightening of humanity. Love is his sign, Service his countersign, and from the inexhaustible storehouse of the Universe he distils in the alembic of a pure heart, by the fire of his trained will, the elixir of life, love and wisdom. To attain to this state is most difficult, since in every heart there lurk the poisonous herbs of selfishness and the serpent of temptation.

"The black magician, on the other hand, from the moment he has chosen that direction, if he would be wholly successful in his damnable art, must lay the heart's garden waste and destroy love utterly, killing even the possibility of loving anyone or anything; for love is the most potent of all moral antiseptics, abhorred and feared by the things of darkness, and should he, having chosen the ways of darkness, entertain it, before it could become vital enough to redeem him the violent forces of evil which he has evoked would turn and rend him utterly, to his destruction. His challenge is Hate, hate of God and man, his countersign, *self*."

"But," objected Percy, "that can't be done. Some of the most depraved criminals have been known to love a flower that by chance had found root within their cell, or even a spider. Alienists claim it is practically impossible to find a human being who cannot be stirred to some love emotion under conditions favorable to it."

"True," Carson continued, "but natural depravity is not conscious black magic. I admit, the state I have described must be difficult of attainment, more so than the other, perhaps, yet it is claimed to be possible."

"Well, granting all that, what do these black magicians want it for? What do they get out of it when they get there?" queried Cliff.

"They want it for the gratification of their love of power over other minds and lives, for the glutting of their inordinate vanity and greed."

I was astonished at Carson's earnestness. I had never dreamed he had leanings towards such investigations and studies, but now, as he talked, something stirred within me, seemed to reach out as a hand will rise above turbulent waters, seeking a saving hold as the drowning man in his struggles still half-consciously clutches at life, though he be all but dead.

"Carson," I questioned, "what are some of the ways these self-made devils take to accomplish their ends; granting for the sake of argument that such things are possible, though I confess, I can scarcely credit it."

"Many ways. Hypnotism is one, though all hypnotists are not necessarily black magicians. Then, there is the magic of sound, color and perfume as practiced by the fabled Zara of Arabia, by means of which she lured and then brought about the death of her lovers, when they became too importunate."

My heart turned over at the name. Zara! Was it accident or intent, that Carson should have chosen that one? Was it accident or intent, that the Baroness——? I glanced at the others and was sure Cliff changed color.

"Then," Carson went on calmly, "there is the Magic of the Ring. But," he looked about the silent group inquiringly, "you have had enough. Let us finish our game." And he rose.

"Not a bit of it," cried Cliff eagerly, "no continued in our next just yet. What about this magic of the ring?"

"Oh, the Sorcerer gets a ring from his intended victim or exchanges with him, thus setting up magnetic contact, a sort of psychic wireless as it were, and is able by this means, more readily to bring the unfortunate completely under his control and use him for his own ends, whatever they may be. He can, too, so it is claimed, project to the presence of his victim an ethereal counterpart of himself—the Syn Lecca—in which his power to lure and dominate is much more potent."

"And what," I asked, "is the end of it all?"

"The unfortunate subject sometimes goes mad, sometimes

meets death through the spells of the magician, when he has served his purpose." He moved to the table and with steady hand took aim, accomplishing a master stroke.

Not so I. My mind was in a whirl. Could it be? No! Yes, it must be that. Conviction came with crashing force. The she Devil! But why *me*? Then Jack seemed to rise before me. Jack! The wildest speculations raced through my mind. Had she enticed him? Was she responsible for his untimely ——? Chaos descended upon me; I was hanging over a nameless, bottomless abyss, and then, I no longer reasoned or questioned, I *knew*! But through it all, one thought, one determination, rose insistently to the surface; I would have my ring again, though I had to tear it from her finger. I would not be her creature!

How or when I left the club I could never recall, but I realized my whereabouts when I stood before her door, my car panting at the curb.

I had raised my hand to the bell, when the door opened and Payton-Brown reeled out, deadly white, unseeing.

"My God!" I thought. "He, too? And Mrs. Payton-Brown is her friend." Sick to my very soul, I turned away, realizing that I must be my own whole man to meet the issue I was set upon.

Dillon gave me a letter as he admitted me on my reaching home. It was from Jessamine and its message filled me with joy, while it left me wondering. How could she have known? Here is a portion of it:

"—— my Boy, Boy dear, I cannot let it go further. I know you are in imminent, terrible danger; have known it for days, but might not interfere. It is your strength being tested, my big, true man, so unlearned in that which threatens you! Now, I can bear it not another moment. I am coming—just hold fast until I reach you, Dear, and we will win, *together*."

That decided me. How she knew did not matter; that she knew and was coming, coming, was everything.

(*To be continued*)

Psychical Research

ON THE ONTOLOGICAL QUALITY OF PHANTOMS

By HEREWARD CARRINGTON

Not sufficiently often do we inquire by what criteria we judge of the reality of phenomena. Normally—as we call it, and our right to employ the word normal in its usual sense might form the subject of a very serious discussion!—I perceive a bay horse. Nobody questions me; nobody regards me as hallucinated, or clairvoyant, or insane. Regardless of expense, I now acquire delirium tremens, and observe blue rats. This time every one denies the validity of my experiment. Even the more philosophical distinguish the two experiences as objective and subjective.

It has rarely been asked: what are the bases of such distinction?

In earlier times, it is true, the distinction, although clearly enough formulated, carried with it no ontological judgment: or if any, rather in favor of what we now agree to call the "delusion." The devil belonged to a category of existence more permanent than the heavens and the earth. Temporal things changed daily; people even surmised the sun to renew himself by daily miracle of God: but Satan had a history of few capital events. "He fell" was all his past: "he will be bound and cast into the Lake of Fire" was all his future.

The acute reader will have observed that already I have assumed (as if by natural right) the touchstone of reality to be persistence. The ghost must fade with dawn; the ensorcelled cannot cross running water; the demon cannot abide the terror of the pentagram.

But let us ask ourselves why such forms of transitoriness should be preferred to others in this question?

Man cannot endure an atmosphere of carbonic acid gas: carbonic acid gas cannot subsist in the presence of ammonia: rocks melt before the sea, and the sea under the sun. The sun itself, a whirling mass of flame, alters even its gross shape from year to year. All component things change: even the elements—as I have long surmised—wear down. It becomes probable that there is but one ultimate substance, and doubtful if that substance be anything we mean by matter or by motion. Time and space are seen intellectually by philosophers, as they are realized experientially by mystics, to be but forms of consciousness, moulds in which thought takes shape, but no part of that thought.

In such a destruction of our conventional conceptions, who is to say that the *table* is "real," the mental concept *excellence* or the phantom *God* "unreal"?

It should now be objected by the thoughtful that such criticism is purely destructive, that all things are reduced thereby to a common unreality. Accept this: abandon the metaphysical aspect: agree conventionally that the relative and unreal Ego has yet definite relations with the equally relative and unreal non-Ego, and let us seek in terms of common sense a reason for rejecting the comparative reality-value of the Centaur for that of the Cow. It is not a question of familiarity. The rare *Ovis-poli* is just as real as the sheep. It is not a question of *permanence*. The transitory dewdrop is as real as the granite. It is not a question of appeal to more than one sense, although this point deserves fuller exposition. Curious, when I come to set it down, that I cannot find any simple object that is recognizable by all five senses. Man himself, perhaps: but it is not the same quality of man (however much he may scream during the boiling) that can be both heard and tasted. Sight and touch seem allied and correspondent: so do smell and taste: but hearing stands apart. It is only by obscure ratiocination that one deduces the sound of a man's voice as caused by the visible and tangible organs of speech.

One may easily, however, find examples of things admittedly real which appeal to one sense only. Micro-organisms can only be seen, and then by a device: one might say, at second-hand. Oxygen can only be detected in its reactions, and the same is true of nearly all gases, the few exceptions being perceptible by either sight or smell, or sometimes by both these.

In fact, it would be true to go much further and say that few really simple things are appreciable directly even by a single sense. Do we deny reality to the ether, or to the electric current?

When, then, a man comes to us and speaks of being pursued by hypnotic suggestions, or by electric waves, by what right do we certify him as insane?

By the very human right arising from our observation of his actions which render him unfit to be at large. We have found by constant experience that persons thus speaking may harm themselves or others. But this is relative, a matter of empirical expediency. It neither asks nor solves the question "Are these experiences of the patient *real*?" It matters nothing to us whether what he sees or hears is in the philosophical sense real or imaginary. We exhibit Potassium Bromide, and he sees and hears no more: we do not inquire whether what we have done is to destroy an image or to lower a veil.

Let us then consider for a moment the latter hypothesis. On what grounds do we judge the phantoms to be unreal? That they belong to another "plane" is not here doubted: but is this plane in any important respect so different from our own?

"It is so wide, so vague, it obeys no law."

On the contrary, it is easy to classify phantoms. There is a sort of general division, firstly, into good, bad, and indifferent. The angel, the demon, and the elemental.

There is a well-defined class of animals exaggerated from normal experience perhaps mainly through fear. Such are the phang, the boar (as in Calydon), the basilisk, the roc, the dragon, the griffin.

There are minglings of man and beast; the satyr, the faun, the centaur, the minotaur, and their like.

There are personifications of human passion: the fury, the harpy, the pisacha, the ghoul; perhaps one might here include the succubus and incubus. Or relegate them to the next class, that of distorted personifications of observed phenomena, among which one would place the marut, the Will o' the Wisp, and the siren.

There are poetic place-spirits: the oread, the nereid, the wood-nymph; possibly this class might be taken to include the fairy.

Again we have certain cousins of death: the banshee, the stryge, the lemur, the larva, and many another.

There is also a majestically comprehensive class of beings which apparently do little but fill the gaps of theological speculation.

Is this classification a destructive criticism? Is even the appropriateness and coherence of the image a sign that it is but poetry or parable?

It seems bad logic to "attack" a theory because it both transcends and complies with certain of the theories by which we set great store. It is true that the phenomena of nature are far more varied; and at first sight, more unexpected, so that each new sub-species is a wonder and surprise to its discoverer. But this is an effect of ignorance: in chemistry, where we have gained some true insight into nature's laws, we have been able to predict unknown elements by periodicity, new compounds by hypothesising a geometrical atomic structure (in such things as benzene) of which we have and can have no direct perception. If therefore one may to-day predict—I hereby formally do so—that lunatics will arise imagining themselves to be attacked by aeroplanes, is this a final proof of the unreality of what they fear? May it

not be, at the very least, that that which persecutes them is a real thing, presented to their minds under the form of current and rational dreads? Nor is any argument based on the classification of phantoms valid, since no one pretends that we have a complete knowledge of the world of phantoms.

Nor is their correspondence—if proved, which it is not—with the normal phenomena of mind of any value as evidence toward, or rejection of, their validity, since it may easily be replied that only those phantoms which have a natural affinity for the mind can be perceived thereby. It is clear that the aether, for example, having in its nature no attraction for any sense, cannot be imagined. It never was imagined, accordingly; it came as the final term, the climax, so to speak, of a writer of scientific speculation: it is a necessary postulate underlying observed facts, just as Euclid's postulates are necessary because we know by experience that his propositions are true. The aether is indeed a thing of exactly the same nature and quality as the hyle or the God of the philosophers and theologians of a past age. A merciful God, provident for Mankind, was necessary to account for the taste of corn and wine, for the desire of woman and her beauty, and for all things good and convenient for man; a vengeful God was necessary to account for suffering and death. The legend of the Creation was constantly being elaborated to fit new facts observed, new generalizations accepted: and only when science, taking sudden strides, marched too fast for theology, was the fable exploded, and a new theory of Genesis required.

But to-day we put Aether in the place of God: for His impossible and irreconcilable attributes of Three-in-One, of Omnipotent and Omni-benevolent ruler of an evil world, we acquiesce in a substance at once infinitely rigid and infinitely tenuous, a conception equally unthinkable, equally impossible in nature, equally contrary to all experience. More useful? To the abstruse calculations of science, yes. But for all the practical purposes of life, I think no. Not but what the old idea of God has wrought immeasurable evil, bringing fear and torment to thousands, being the apology of vice and tyranny to thousands more. But this is not our present concern; all we wish to do is to show the identity of quality between the conceptions of modern physics and those of mediaeval metaphysics. This being so in the ultimate, why not also in the mediate? If in the deduction, why not in the observation?

You can fix di-atoms on a glass slide, and exhibit them at will; you cannot so fix ghosts, nor can you so fix shadows, or the rapture of spring winds, or—God and the poet know too well!—

the thoughts of the mind. Yet each of these has unquestioned reality.

Is it the evidence of mankind that we require? We have schooled and scolded men into a belief in religion, so that to-day myriads of people who are verily atheists are ready to persecute others in its name, if not to die for it: and we have made it "stupid" to dispute conclusions of "science" which change yearly, and of which not one man in ten thousand is really in any proper sense aware.

But even now one could get far more people to testify to the Resurrection of Jesus Christ than to the quadrivalence of carbon. If we believe the latter dogma, not the former, it is because some few of the adherents of the latter could bring forward proofs of their belief; could, in fact, establish their case to such persons as were qualified to understand the evidence.

The argument for the reality of phantoms is not so strong: the phenomena are transitory. But we do not doubt the astronomer who reports a comet seen for a moment and never again: only his colleagues do that! There are two theories of all kinds: one that they are images of no substance pictured by a diseased or disordered brain, or figured by a disturbed sense; the other, not necessarily denying the first, that they are images either true or pertaining to or reflections or refractions of true things.

The evidence of insanity and that of folk-lore has been briefly sketched above. There is admittedly a family likeness between delusions. There is a whole class of lunatics who fancy that they cannot eat, and have not eaten for years; another which pretends to royal or divine honor; a third which fears conspiracy manifested in divers forms. The very natures of the Gods coalesce and blend, and the legend of the Flood is all but universal.

In sum, the ideas of the uncultured brain on the one hand and the diseased brain on the other tend to fall into certain not very numerous classes.

Consider now the further evidence of mystics and of persons under the influence of drugs, both types that I have long and carefully studied.

I have succeeded in producing artificially the mystic trances in persons totally ignorant of the history and literature of the subject, so that they spontaneously reproduce the exact language used by the mystics of history to describe their experiences. The Vision of the Creator, of the Personal God, of the Pantheos, of the No-God beyond that, and of the final Nothing, this being conceived as a positive making the previous gods negative: these have come successively and in the same order.

With such drugs as opium, hashish and mescal I have found results strikingly similar. I even go so far as to perceive a certain consonance between Chinese art and Chinese opium visions, to mention one case, so that it might be maintained that the artist so far from imagining dragons, was merely trying to paint the things he saw. However, this is a matter of smaller importance. My point must be that most brains, given the same stimulus, will agree on most points; that is, the mind if stimulated tends to perceive the same sort of things. (There is also a correlevance in dreams of the irrational class, e. g., the flying dream. But most dreams are rational, i. e., are clearly distorted ideations of either proximate memories or actualities of the slumber) just as if you take men to Switzerland they will tend to perceive mountains, and (alas!) Swiss. This fact is not held to militate against the reality of Swiss and mountains; but on the contrary, to establish it.

Now I have no wish to argue that the things which one tends to perceive, the ideas which one tends to formulate, are themselves real. That is another argument. The microscope may so distort perception that what we see as round may in reality be square. But it is probably something rather than nothing; whether or no there is any coherence between it and its representation in the mind. The application of a magnifying glass to a half-tone reproduction reveals an illusion indeed strange: ones razor-edge is a very saw under the microscope. One's sense of touch breaks up under examination; so far from being uniform, there are separate centres sensitive to pleasure and pain, to heat and cold. All that we perceive, when investigated in some subtler way, turns out to be very different from what our senses told us, and we have no guarantee of any finality of knowledge. Matter itself, we now again begin to think, has no substance, is but the name of a condition of strain and stress. But this is a matter of no import; something may be anything, but is not nothing, or if so is a kind of nothing which must be defined in some new way.

It is then not only possible but probable that there is a certain kind—very likely not the ordinary kind—of objectivity about all phantasmagoria, a real world of which they are the reflections. It is urgently desirable that a closer classification be attempted, a subtler analysis made, a more careful aetiology suggested, and above all a freer and less dangerous way into their world discovered.

In my ignorant and very limited way I have endeavored to do this by the practice of what are (inconveniently enough) called "astral visions."

And of this one fact I am sure, that there is a real and immutable correspondence in thought between ideas and symbols which are not connected by rational trains of thought.

Some years ago a slim volume was published, called "777," in which were tabulated colors, perfumes, magical weapons, gods, demons, geometrical figures, names, numbers and so on, so that one could trace the correspondences (traditional for the most part) of any idea through almost all departments of Nature. Thus, one reads on line 6 Beauty, Sol, Clear pink rose, (Gold) yellow, Rich salmon, Gold amber, Asar (Osiris), Ra, Iacchus, Apollo, Adonis, Vishnu-Hari-Krishna-Rama, Phoenix, Lion, Child, Acacia, Bay, Laurel, Vine, Topaz, Chaist, Olibanum, Stramonium, Alcohol, Digitalis, Coffee, the Mysteries of the Crucifixion, the Vision of the Harmony of Things, the Lamen or Rosy Cross, Calvary Cross, truncated Pyramid, Cubes, etc., to about 200 times.

Now then, by burning the incense mentioned and perhaps making the experimenter imagine himself to be passing through a door marked with a star of the appropriate number of points, he would get a vision in which all the things seen corresponded to that perfume and that number.

This he would do although ignorant of the very existence of the book "777."

It is true that I would know the proper correspondence; but if I communicated them to him, then is indeed telepathy established as a practical means of superseding speech: the alternative is to admit not only the accuracy of the traditional correspondences, and thus incidentally vindicating the theories of such people as Paracelsus, but the objectivity of the ideas which correspond.

I may say that I do this experiment with such success and so frequently that even partial failure is almost distressing; and with the majority of people convincing results are obtained even on the first trial.

And yet I must conclude thus: I am but a crude and ignorant experimenter; I have but partially opened this

"magic casement, opening on the foam
of perilous seas in faery lands forlorn."

Yet have I heard the song and learnt the secret of the nightingale; and who offers his breast to the thorn may follow boldly and firmly in the path which I have trod but timidly and with halting gait to a goal in which the Reality of phenomena of whatever kind shall no longer be a subject for any conceivable discussion.

Higher Thought

THE HEALTH PRINCIPLE

By EUGENE DEL MAR

One's conception of the Universe measures and determines his conception of the Self. Self is the universe in miniature. And as the consciousness divides and separates the one, so also does it divide and separate the other. As one realizes the Universe, he realizes the Self. And as the Self is a Unit essentially, one's conception of the Universe determines fundamentally the action of each and every organ, faculty, nerve, muscle, blood vessel and physical atom.

As is the Whole so is the part. Were the Universe an essential Duality as erroneously it has been conceived to be, so would be each and every part and portion of it. If good and evil, life and death, health and disease were distinct and separate entities representing contradictory and antagonistic principles, then in fact there would be two universes within what is termed the Universe. If, on the other hand, these are but the contrasting manifestations of One Principle, the Universe constitutes an essential and fundamental unit.

As an integral part of the Universe man symbolizes and is an epitome of all that the Universe represents, and to each one the Universe is what he believes it to be. One knows that only to which he relates himself in consciousness, and to him that of which he is not cognizant has no existence. That alone with which he is in vital correspondence, impinges upon his consciousness. To the blind there is no light, and to the deaf there is no sound.

The thought world of each of us is peculiarly individual. One is mentally deaf and dumb to ideas to which he has no responses. His thought world is the gauge of the breadth or narrowness of his own mind. It is exactly as deep or shallow as his own mind prescribes it shall be.

If one believes in a Universe of Hate he will manifest the spirit of hate, and at the same time every environmental condition will seem to reflect and send back hate to him. Similarly, in the degree that he realizes a God of Love only, is his life dominated by love, and is love reflected and returned to him from his environment. That which one gives out returns to him,

or deeper still, one vitalizes and appropriates by the act of expression. One receives as he gives.

One's conception of God is his highest ideal and at no time can one either live fully or manifest completely that which he ascribes to God. At the best, he may emulate. As one seeks to manifest his ideal of a God of Hate, hate to him becomes a virtue and he glories in "righteous indignation," if not in persecution. In worshipping a God or Universe of hate and love, it becomes one's pleasant duty to hate equally as well as to love.

The distinctly material or animal conception of the Universe is that of an agglomeration of unrelated and inharmonious factors which, antagonizing and opposing each other, struggle eternally for supremacy. "God helps him who helps himself" is the creed of such, and each lives accordingly. Physical force is worshipped in the conception of a God of Strength and Power, and to such might and right are synonymous. What is of advantage to one is understood to be of disadvantage to others, and the fortune of one is interpreted as necessarily the misfortune of others.

With such a conception, the Universe is looked upon as a realm of confusion and chaos. The gods, devils, and elements are ever waging war with each other. The conception is that of a battlefield where conflicting forces meet in unceasing warfare. And inevitably, as an integral and inseparable part of the Universe, the Self takes part in this eternal conflict of diversity.

As this conception gradually expands and evolves, it is replaced by one which regards the myriad diverse forces as united in two great divisions, respectively representing inherent beneficence and malevolence. In this conception of duality there is a glimmering of the truth of essential Unity, for the separate forces of diversity lay aside the universality of their conflicts and now unite with one-half of the universe against the other half. In this understanding, God and devil, good and evil, health and disease, are in eternal conflict.

This conception of separated duality is followed by that of related duality. The essential conception of duality is retained, but it is seen that the dual factors are related and connected by means of a third factor. This conception develops gradually into an understanding of the equal importance of the three factors, and the principle of the trinity—Three in One and One in Three—is perceived in every expression and manifestation of the Universe. From this conception of the trinity, develops the realization of the essential Unity of its three factors, and from this is finally evolved the conception of their complete Identity.

The process of this development in thought and consciousness is orderly and consecutive. First, the factors that indicate infinite diversity seem to group themselves into infinite duality; then the consciousness of an additional factor of relation leads to the idea of trinity; further on, a sense of the essential harmony of the factors of the trinity impels a conception of their Unity; and finally the consciousness realizes the fundamental Identity of All That Is.

When the conception of separated and unrelated duality develops into one that involves these dual factors in necessary and inseparable relation, it is symbolized by the trinity, each and every formulation of which represents fundamentally the factors of cause and effect and the relation which connects them. The conception of Unity recognizes the three factors of the trinity as together constituting a Unit, while the conception of Identity realizes the Unit as being indivisible fundamentally, but as manifesting itself in the forms of diversity, duality and trinity according to the interpretations of evolving human consciousness.

Universal love and harmony exist for one in the degree that his consciousness realizes complete Unity and Identity. One's highest ideal is then conceived as a God of Unity and of Love. Realizing that the Universe is One Grand Harmony, necessarily the individual is actuated by and permeated with that harmony.

As this harmony essentially is beneficent, the individual comes to perceive the good in all things, is receptive to good from all things, and radiates good to all things. No longer is there anything for him to hate, fear, deny, ignore or destroy. Each thing is seen to have a beneficent place and purpose; and as this consciousness develops, one comprehends more clearly the various meanings of the constituents of his environment and the purpose they subserve.

With the deepening consciousness of Unity and Identity, one's understanding of environment broadens, and he is increasingly conscious of the harmonies by which he is surrounded. The grosser harmonies are attuned to the higher ones of the Self, and the finer and more ethereal vibrations appeal to the consciousness.

With this realization, one becomes a confirmed optimist; his hope is transformed into faith; his thoughts become positive and constructive; he affirms his vital harmony both with Self and environment; he identifies himself with the Universal and Divine; his blood courses naturally through his veins; his physical being functions in healthful and normal activity.

One then becomes receptive and responsive to the rhythmic

movements of the Universe, and the more intense harmonies with which it is pervaded. Ever a new note is being struck, which is more beautiful and more satisfying than the one preceding. Notes merge into chords, and chords combine with higher and still higher harmonies, which in turn sound grander and more beautiful symphonies.

The realization of diversity interprets individual notes only, while that of Unity carries the consciousness of associated and combined harmonies. The conception of diversity senses appearance alone, whilst that of Unity elevates the consciousness to the spiritual harmonies lying far beneath the mere appearance, and which constitute the essence and substance of appearance.

The realization of the Unity and Identity of All that Is, involves the consciousness of a God of Love, a Universe of Love, a Self of Love. It perceives that the Self is one with all that the Universe contains, that one loves the Self only as he loves others, and that he hates others only as he hates the Self. It means an ever increasing consciousness of harmony, an ever broadening environment, and an ever intensifying happiness and health. Nor is this for the individual Self alone, but for each and every individual.

It is God-consciousness that constitutes the fundamental basis of health. It is faithfulness to one's highest ideal, his ideal of God, that determines the degree in which he shall manifest the fullness of that plane of health that his God-consciousness permits. As the world-thought develops in its conception of God, so do the world harmonies alter and its discords or diseases change. Ideas and ideals are translated into their correlated outward forms of manifestations.

The realization of Unity and Identity harmonizes the Self with environment through its consciousness of their mutual and loving co-operation and dependence. With its attendant poise of soul, it permits one to appropriate from the invisible the best there is, and to mould this into expressions of mental peace and manifestations of physical health. It enables one to convert the wondrous inner harmonies of life into outer forms of exceeding beauty. It is the realization that lies at the heart of a normal physical condition.

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

EUGENE DEL MAR.

Theosophical Talks

By AMRU

The T. S. and Politics

For some time Mrs. Besant, the President of the Theosophical Society, has been actively engaged in Indian politics, and has been asking the members of the Society everywhere for their help and sympathy with her activities.

She has in consequence gotten into trouble with the British and Indian governments. According to the newspapers she is to all intents and purposes confined to Adyar, the T. S. headquarters, and not allowed to travel anywhere in India. Her publications have been suppressed, with the consequence that her very valuable books, such as "The Ancient Wisdom," "A Study in Consciousness," "Thought Power," and "In the Outer Court," etc., are at present unprocurable.

For a number of years now members of the Society have been urged by her to enter the field of social reform; to take an active interest in those questions of national politics which, according to their belief, will better our social conditions; to which there is or can be no possible objection so long as the individual exercises his own right to decide what movement is desirable, and that his activity is not identified with Theosophy or the Society of which he is a member.

"The Theosophical Ship," as H. P. B. used to call her beloved society, seems to have lost her course. The captain and officers are proving incompetent navigators, and, with a few exceptions, the crew are obeying orders blindly and devotedly. Unless the crew promptly wakes up we are afraid the ship will run upon the rocks and be perhaps a total loss.

To abandon metaphor, let us review the situation calmly and dispassionately. Mrs. Besant is a very wonderful woman. In intellect she is a giant. In oratory she is unsurpassed. In energy and devotion to her ideals she is an example which few can emulate. As an organizer and leader of the Society she is a failure. She has done Theosophy a great deal of good and a great deal of harm. It would be difficult to weigh them in the balance.

In short, wonderful as she is, she is human, with very human shortcomings and faults. Her great gifts have been so very apparent that her followers, the great majority of the members, have been and are so dazzled by them that they have failed to see or recognize her imperfections, and have given her a blind devotion, an unquestioning obedience, an utter acceptance of her teachings. They have set her on a pedestal and worshipped her. They have voluntarily delivered the Society wholly into her hands. She has ruled as a despot, not through fear, but because of the unquestioning love and devotion of her subjects.

This is beautiful, perhaps—unwise certainly, and, above all, absolutely *untheosophic*. It shows that the members as a whole are so weak that they need leadership, just as a church needs a pastor. It shows an inability to think for themselves, uninfluenced by the thoughts of others. It shows an absence of the true spirit of tolerance, open-mindedness and a right comprehension of what a Theosophist should be. As things are she may truly say, paraphrasing another would-be despot, "La Societé, c'est moi." And, putting

aside the question whether she has designedly sought for this position, it is the members' own fault that the situation exists.

No wonder "the ship" is in difficulty and heading for disaster.

Theosophy and the Theosophical Society have nothing to do with politics. This was not only enunciated over and over again by both H. P. B. and Col. Olcott, but should be obvious to all members and students. It is sad to realize that the Society has grown so far away from its original ideals that even this needs to be stated again.

Theosophy is an all-embracing philosophy which contains teachings of great value to material science, to economics, and to religion. It is an universal fount of knowledge, from which all may draw the waters of understanding and illumination, and to which all may have access. It has no special application to any one branch of science, to the necessities of any one race or nation, or to any one system of religious belief. The intention back of its restatement to the modern world, in a clearer and more easily comprehended form than ever before, was that it should permeate as a vivifying, stimulating and purifying influence in all directions of human thought. To identify it as a religion, or as a science, or with any one religion or branch of science, is to stultify and restrict it.

The Theosophical Society was founded as an instrument primarily to spread the teachings in every direction. Secondly, to furnish its membership with opportunities for the study of those teachings, the one qualification for such membership being the subscription to the belief in human brotherhood. Accepting this the Society's doors were open to all mankind, irrespective of race, creed, sex, caste or color. The widest possible latitude of thought obtained. No one was asked or expected to believe anything; each could accept or reject what he pleased.

Members of the Society are therefore of all creeds, all nationalities, all religions, all political beliefs. Such being the case, how can the Society as such declare for any one policy, any one method of reform? It is concerned with abstract principles, not concrete problems. The latter are the business of individuals only. It was perhaps inevitable that the Society, as time went on, should lose a good deal of its all-inclusiveness. The people who now form its membership are those who have been attracted by the Theosophic teachings and who have accepted their fundamentals and have joined in order that they may help in the propaganda or be associated with others of kindred belief, but this should in no way change the object of the Society of spreading the Theosophic teachings. There is a tendency toward the losing of this ideal, to lay undue emphasis on the Society's own growth, to consider themselves as apart from the world, and set upon a higher plane of thought. Propaganda is undertaken and lectures given, not so much with the motive of spreading the truth, but of gaining new members and forming new lodges.

This threatens its universality and is likely to make of the Society a school or church among many other schools and churches. Still more so is this likely if, as a body, the Society is so foolish as to declare itself for any particular mundane reform or for any political idea.

It will be said in answer to this that the Society has never done so; that Mrs. Besant, in her activities in India, is acting merely as an individual and that the Society is in no way committed by her action. This is merely begging the question. It is the same old excuse always made to those who object to the order of the Star in the East, with its teachings of a Coming Christ; to

the Temple of the Rosy Cross, which has as much Rosicrucian knowledge as the Salvation Army; to Co-Masonry, which no reputable Masonic order will recognize, and to the latest development of affiliation with the old Catholic Church, a movement within the Church of England.

Mrs. Besant has started all these things, and she is the *President of the Theosophical Society*, and stands prominently before the world as its head and representative. Also, as previously pointed out, the members as a whole blindly follow her, and what she does and says they do and say. The world is therefore justified in identifying all such movements as part of the activities of the Society and inferring that they are inseparable from the Theosophic teachings.

What a private member may do the President may not do. The President is, or should be, the representative of the whole Society, embodying in his or her person its ideals, and careful to preserve them inviolate before the world.

These things have brought the Society into public disrepute. Its members are considered to be cranks, or crazy devotees of a new religion, and it is now beginning to be thought of as a dangerous sect meddling in politics.

Every one must admit, even Fellows of the Society, that this state of things is exceedingly harmful to the Society's usefulness and decidedly detrimental to Theosophy itself. Instead of holding a place of dignity and respect in the opinion of the world Theosophy is becoming a subject for scoffing and ridicule, and a greater prejudice against it than ever before is growing and spreading.

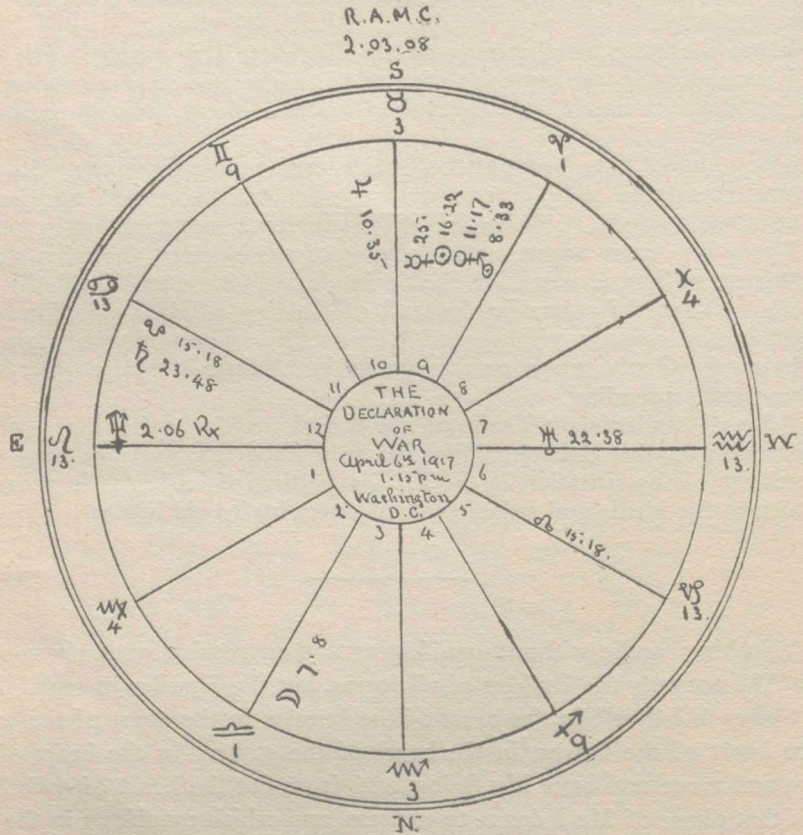
All real students of Theosophy will feel, as the writer does, terribly disheartened at this debacle. We can only hope for an awakening to the seriousness of the situation by F. T. S., a setting of its house in order, and a return to the ideals and principles laid down by its old leaders.

"Nothing can be without manifesting and expressing some phase of Me, Who AM not only the Builder of all forms, but the Dweller in each. In the heart of each I dwell, in the heart of the human, in the heart of the animal, in the heart of the flower, in the heart of the stone. In the heart of each I live and move and have My Being, and from out the heart of each I send forth that phase of Me I desire to express, and which manifests in the outer world as a stone, a flower, an animal, a man."—*The Impersonal Life*.

Astrology

HOROSCOPIC OUTLOOK OF THE WAR DECLARATION SIGNED APRIL 6, 1917—1:15 P. M.

By CAPTAIN GEORGE W. WALROND



The Declaration of War was signed under the very best and most favorable planetary conditions. The Sun, Venus, Mars and Mercury were grouped together in the war-like sign of Aries under the War God, Planet Mars, which dominates the Kaiser's life, his nation and his destiny. Three of the planets were in good aspect with Neptune, which rules the oceans, the navy, and matters relating thereto. Hence, it will be safe for any Astrologer to predict victory on the waters or through any naval bombardment. Three planets were in good aspect with the Planet Uranus, which is known to have control and dominion over inventions and original contrivances of every kind, hence it is astro-

logically proper to predict that this country will be first and foremost in everything connected with any new weapons for warfare, not only on land and water, but in the air. It is beyond question that the aerial warfare will be the dominant factor in bringing the European war to a speedy termination. The only unfavorable aspect in the war Horoscope is the affliction between Jupiter and Neptune signifying the Administration will have considerable trouble and difficulty with the labor and food questions; it indicates risings and turbulent conditions among the masses and will affect many business propositions and financial arrangements, and the industrial and manufacturing interests of the country a great deal more than it will land investments and the great corporation interests in mining, oil, coal and other products of the earth. Many thousands of persons will go back to the land in preference to holding on to the residential properties in large cities or towns. The astrological testimonies for the United States' success are many.

What Are the Prospects of the Kaiser?

He is the principal figure in this unparalleled war. An examination of his Horoscope and the Horoscope connected with the Empire he has dominion over, indicates beyond question a German bankruptcy, a defeat through financial relationships with other countries; his own death either through assassination, on the battlefield, or suicide. His country and Allies connected with him will be defeated. The Kaiser's possessions will pass into other hands. The next question is—

When Will the War End, Or What Will Be the Duration of War?

These are questions uppermost in every person's mind. I have given these two questions very close scientific consideration. The balance of power seemed doubtful owing to the Revolution in, or unsettledness of Russia. There have been many doubts and fears on this subject, not only in Russia. I predicted that although the local indications were very conflicting, Russia would "hold on." The United States will be favored through her dependent colonies, that is, the Philippines, the Hawaiian Territory, Cuba, and Porto Rico, also through the Republic of Mexico and some of the other Republics further South.

The present war did not come about by chance. It is the result of conditions, elements and causes running through many decades. I believe, however, that if the rulers of nations and the statesmen who control the destiny of an Empire or Kingdom had studied planetary laws, the war might have been prevented.

Astrology and planetary science teaches that the mission of astrology is to enable humanity to rise above planetary influence and to heed the warnings of the stars, in order to avert the calamities, catastrophes and other inconceivable disasters which occur in seemingly regular periods or cycles, but which, in my judgment, need not occur. Nearly all the troubles of life, national wars and catastrophes, are unquestionably brought about through men's benighted ignorance. I have predicted the war will terminate at a much earlier date than generally anticipated, probably before the close of another Winter, or maybe by the end of the present year; in fact, it would not surprise any occult student, or astrological scientist if a German collapse were brought about at any time during the Fall season. Planetary indications are that there may be either an armistice, a cessation of hostilities, or a total German defeat in SEPTEMBER or OCTOBER. To limit the period within as small a circle as possible, I predict that the war will terminate within the next 12 months, though I am sufficiently sanguine to predict peace at a much earlier date. There is no doubt but that Russia will remain with the Allies; Japan and China, already with the Allies, will probably act independently; Mexico and Southern Republics will also be very strong factors in expediting the termination of the war. Greece and Spain will follow suit, while Portugal, Holland, Norway, Sweden and other kingdoms will, one by one, fall into line and favor the Allies, which now include the United States, before the war is over.

Now Comes the Question

What effect will the war have on the industrial and financial problems of this country and on affairs generally?

That there will be disturbing elements and perhaps panicky conditions is almost certain, but if there are they will be brought about by mercenary individuals, cliques, trusts or corporations who will create such conditions for their own selfish ends. The planetary indications are that the country will gradually settle down, not only to peaceful conditions but to more industrial activity in every line of progress. The sign Gemini and the planet Mercury are the ruling celestial factors over the United States and with Jupiter passing through this country's ruling sign, Gemini, for the next 12 months there will be, war or no war, more activity and prosperity than this country has ever known. After the war every European kingdom will be dependent on this country for almost everything for reconstruction, building up, feeding, clothing and other items conducive to European

growth. All the present war countries will be financially indebted to this country, and for many years the liquidation of these debts will flood this country with untold millions. Whatever panicky conditions arise, they will be of a temporary nature.

The Probable Progress of the U. S. War:

The present month of June will be an active one in every respect, but it will be connected with the work of preparation of the troops and their embarkation in other lands. Mars is now transiting the 10th House in the Taurus sign, and will pass into the Gemini sign on the 15th. Therefore there will be the successful landing of large contingents before the end of the month. JULY, with Jupiter and Mars in the Gemini sign there will be considerable activity, and it will not be surprising if the United States has the first report of a successful encounter with the Germans. The passage of Mars through the Cancer sign during AUGUST and SEPTEMBER will be a period of activity, but with some unfavorable reports during the days of the 6th, 14th and 20th, when Mars will be square Mars, Venus and the Sun. In SEPTEMBER Mars will be square Mercury during the week of Monday, the 3rd, probably some bad news connected with transportation. Towards the end of SEPTEMBER and through OCTOBER there will be considerable activity, for Mars and Saturn will be trine the airy sign. NOVEMBER and DECEMBER will be months of activity, but with peace prospects in view. By the advent of 1918 it is more than probable that the military, political and war-like conditions of Germany will have undergone some remarkable changes. Other powers now neutral will be on the side of the Allies, Germany's internal conditions will be more or less paralyzed, the Allies will have made considerable advances toward the reclamation of Belgium and Northern France. These changes are indicated by the transit of Mars northward in the 4th House. Mars will be retrograde in the Vigro sign trine the Midheaven and 10th House until very nearly the end of June. Very favorable indications for the success and valor of the United States.

Practical Lessons in Astrology

By HOWARD UNDERHILL

Lesson No. 8

Mars

Mars is the fourth planet from the Sun and his year is 687 days. He is only about one-half the size of the Earth, but what he lacks in size he makes up in action and energy. Mars is called the god of war; he is fiery in nature and rules all things fiery, electric, inflammatory or burning; also powerful acids and astringents. He expresses force, energy, courage, activity, fearlessness, self-assertion and aggressiveness. Dependent on his place and aspects, he may be forceful and combative for the right, or cruelly selfish and destructive for wrong. The most successful and aggressive soldiers, iron and other metal-workers are ruled by Mars. Nearly all the mechanical trades are under his dominion. We should be a weak, indifferent, non-progressive people if it were not for the Mars qualities inherent in our composition.

Well dignified, Mars is manly, frank, open, honorable, generous, free with his money, fearless, imperious, combative, physically strong, an active leader and a hard fighter. He will stand for what he considers right in the face of all opposition. He represents parental love, love of family, the mother love and love of country. Loving and careful to protect their own, Mars people will manifest hatred toward anyone or anything which disturbs them.

Ill dignified, the Mars native is rash, harsh, cruel, contentious, disagreeable; he lacks moral tone, will oppress the weak and show no mercy to a foe. Will lie and steal with little or no provocation, and may be treacherous, murderous, inhuman, lustful and obscene. Quarrels, accidents and misdirected energy in various ways are common to him. Mars is termed the Lesser Infortune.

Next to a bad Saturn a bad Mars is the worst person in the world. Mars seldom tortures his victims; he kills them outright, while a bad Saturn may take fiendish delight in torture.

A representative of Mars in physique is of medium to tall stature, large bones, strong, lean and muscular, of florid complexion, coarse, sometimes curly, red hair, or bronze of various shades from yellow to brown, sharp piercing eyes, high cheek

bones and heavy jaws. He is quick stepping, bold and active in demeanor.

The businesses and employments under Mars' domain are those of both military and civil officials, soldiers, policemen, firemen, enginemen, steamfitters, plumbers and workers in iron, steel and all kinds of metals; also builders, farmers, dentists, surgeons, thieves, burglars and prize-fighters.

Mars brings cuts, burns, and accidents from fire-arms, railroads, and explosions. His diseases are fevers, inflammations, pneumonia, small pox, carbuncles, boils and blindness. He rules the gall, external sex organs, and the muscular system.

His signs are Aries and Scorpio. His day is Tuesday. His color is red. His metal is iron. His musical note is G. His angel is Samael.

Jupiter

Jupiter is the giant of the solar system. He is 1,200 times larger than the Earth. The period of his orbit is 11 years, 10 months and 17 days. He was regarded by the ancients as the god of justice and righteousness and was termed the Greater Fortune. He is associated with wealth, religion and all worldly benefits. Ecclesiastical and civil officers and the moral code come under his rule. He is by nature warm, moist, sanguine and masculine, more electric than magnetic, but partakes of both qualities. Jupiter symbolizes judges, law courts, ecclesiastical power, morality and philanthropy. His nature is expansive and he scatters material blessings according to his position and aspects. In astrology he is called the Great Benefic. He is friendly with all the planets except Mars, who would make a spendthrift of him.

Well dignified, his native is given honor, wealth, social and official position. His nature is genial, kind-hearted, philanthropic, compassionate, merciful, charitable, conscientious, devotional, religious, though with tolerance for the religious beliefs of others. He is an excellent judge, and a defender of law and order. He is kind to his family, sympathetic with the unfortunate in whatever social condition and does what he can to relieve their distress. He may be depended on for a friend, and as an opponent will always fight fair. He is largely in evidence among professional people in the law, church, medicine and commerce. He inclines his natives to the higher walks of life; gives honesty, prudence, hopefulness, faithfulness, benevolence and magnanimity.

Ill dignified, Jupiter is improvident, extravagant, dissipated—

a confidence man. He pretends to the good qualities of a dignified Jupiter, but is disappointing to all with whom he comes in contact. Through his glib tongue and good appearance he deceives and swindles. His profession of religion is cant and his expressed desire to do good is revealed as selfishness. He is the type of those that destroy faith in human nature.

Jupiter's professions and businesses relate to civil and ecclesiastical officials, bankers and merchants of various kinds; or he may act as an employee in these occupations. If well allied to Mercury he makes a good orator.

In personal appearance the unmodified Jupiter has a large full body, usually tall and inclined to be corpulent as age advances, has a large well-proportioned head, thick wavy hair, becoming bald early in life, an oval-shaped face, fair to ruddy complexion, large eyes, blue, gray or hazel, and a soft moist skin.

Jupiter is said to rule the blood, arteries and veins, the breath, lungs, thorax; through Sagittary he controls the thigh and through Pisces the feet. His diseases are classified as blood disorders, apoplexy, pleurisy, quinsy, gout and plethoric troubles.

His signs are Sagittary and Pisces. His day is Thursday. His metal is tin. His color is purple or indigo. His musical note is B. His angel is Zadkiel.

Saturn

♄ Saturn is next outside of Jupiter in his orbit around the Sun. It takes him 29 years, 5 months, and 16 days to complete the circuit. Saturn is termed the Greater Infortune in his relation to material welfare. He is the father of sorrows, the symbol of duty, and the epitome of justice. Slow, sure, methodical, he binds on heavy burdens, he limits and circumscribes. His lessons must be learned. He teaches with severe discipline and bitter experience. He scourges every son that he receiveth. Under his tutelage we come to a sense of discrimination and wisdom. He demands the use of reason and a deep intellectual appreciation of things as *thy are* and not as they *seem* to be. He inculcates patience, persistence, thoughtfulness, endurance and, above all, the mastery of the senses. Occultly he is said to devour them, so that they may be regenerated on a higher plane of activity. To the material-minded he is evil, to the spiritually developed he is good. His wrath is terrible, but his blessing is a divine benediction.

Well dignified, Saturn gives a philosophic mind, a strong imagination and excellent faculties of perception. He is much given to philosophy and science, profound in intellect, severe in

criticism, often apparently cold-hearted. He is not given to charity and under some aspects gives himself up to the accumulation of wealth. He does not waste goods or money, neither does he waste words, his speech is incisive and to the point. He is firm, positive, has strong likes and dislikes, is a firm friend, or an uncompromising foe.

Ill dignified, Saturn is sordid, miserly, covetous, envious, timid and suspicious. Never contented, always complaining, dislikes labor, or works with an ulterior purpose, and with a bad aspect of Mars often comes to some bad end.

Employment. If the mentality is good there is inclination to a profession on the mental plane, or if the physical plane predominates the native is predisposed to some laborious uncongenial work, often in connection with mining, quarries or excavation in the earth.

Saturn rules the bones, joints, liver and in particular the spleen. He produces a physique of medium height, rather spare and with large bones. Frequently there is some defect in the form, a hunchback or lameness. The forehead is high—full over the eyes, the complexion is not bright, often sallow, coarse dark hair, scanty beard, eyes dark and often deep set in the head. There is a thoughtful or furtive expression to the countenance.

His signs under the old astrology are Capricorn and Aquarius. His day is Saturday. His metal is lead. His color is black or gray. His musical note is D. His angel is Cassiel.

Uranus

Uranus formerly called Herschel by English writers, uses 84 of our years to complete his orbit around the Sun. He therefore takes 7 years to go through a sign. He has a variable nature, cold, eccentric, both electric and magnetic, and he brings to the great mass of humanity an erratic, impulsive, disturbing influence sudden and unexpected in its results. He has to do with public catastrophes, tragedies and sudden events of a peculiar or unexpected nature. He is highly spiritual and even a more severe taskmaster than Saturn, but to those who can respond to his vibrations, the gifts of the gods are unexpectedly laid at their feet; while those that do not meet his requirements suddenly come to grief. He brings more important experiences into the lives of those well advanced in the vanguard of human progress than any other planet. His influence acts according to the development of our innate characters, either to make or to break us. He is the great iconoclast, always clearing the way for the great reform; always interested in developing the new order. The springs of

his action are deep, impersonal and far-reaching. The hidden, mystical and incomprehensible may always be found in the influence of Uranus. He is believed to be bi-sexual in nature. His house influence is always to be counted as stronger than his sign influence.

Well dignified, the native becomes well known in his sphere of life; he is capable and has responsibility thrust upon him, is successful in science, literature, research and invention. If the Sun or Jupiter favor he has political or other public preferment. The will is strong, there is ability for original thought, there is much desire for freedom and dislike of restraint and conventionality. He is often inclined to the study of the occult and psychic. All good astrologers have Uranus strong in their horoscopes.

Ill dignified, Uranus causes the native to have sudden misfortunes, estrangements and losses. He is opinionative, critical, erratic, selfish, has troubles with the government and with corporations, is anarchistic in his ideas and is called a "crank." The mind is eccentric, sharp and inquisitive. This applies both to the ill and well dignified, as does also the fact that a strong aspect of Uranus with any planet in any progressive figure always brings changes in the life.

Uranus predisposes to businesses and employments of an uncommon nature like astronomy, astrology, occultism, psychism, electricity, mechanical and constructive engineering, science, all kinds of research and any employment requiring a keen active mind. He often gives the most extraordinary abilities in special directions.

Depending much on the sign in which he is placed, his form is tall, dignified, he has an expressive face, easily remembered, gray eyes, long nose, light brown to dark brown hair. His diseases are those affecting the brain, spinal cord, solar plexus and troubles that respond to mental treatment. He is joint ruler with Saturn of Aquarius.

Neptune

Neptune is the last planet known to astronomical science. He takes nearly 165 of our years to complete his orbit around the Sun, but his rate of movement is much slower than that of the Earth which travels about five miles to his one. The influence of Neptune is not so well known as that of the other planets, but some things about him, ranging from very good to very evil, have been so thoroughly noted, that we are justified in considering them settled. His influence is very much diversified from

the physical sensory plane up to the mental. To natures that are spiritually receptive no doubt Neptune's influence is harmonious, but to those who live altogether on the material plane it may be classed with so-called evil. Neptune is no different from any of the other planets; the spiritually minded man will get good out of adverse conditions in his aspects, or at least they will become of no effect, while those living fully under the rule of the physical plane will be buffeted about and suffer much so-called evil until they learn to control their environment. Planetary influence would not count for much if the elements of discipline and education through necessary experience were eliminated. Neptune has influence with the sensory nervous system, psychic mediumship, telepathy and the intuitive sense, and when all dignified no doubt aids in musical and artistic development. No doubt he is in close affinity with the astral body of man, those under his rule expressing a high-strung sensitive nervous temperament. They should never be hypnotized and should guard against the use of narcotic drugs and all things that affect the physical senses.

Well dignified, Neptune gives good ideality, imagination, benignity, with receptivity to mysticism, clairvoyance, clairaudience, rational psychic experience and an emotional nature of a high order. The will may be none too strong, but the native is kind-hearted and sympathetic; unconventional, with a desire to express his nature in his own way. If a good Mercury or a good Uranus is in good aspect, an admirable person usually results. Good effects are noted with Neptune in conjunction or in good aspect with the Dragon's Head.

Ill dignified, there are often nervous diseases, mental disturbances, and abnormalities of various kinds. There is mediumship of low order, sensuality through alcohol, narcotics or perverted sexual action. When in the seventh house or sometimes in the other angles and strongly aspected by Venus, unconventional sex attractions are manifested. It is a strange paradox that the opposition of Jupiter or Venus to Neptune is unfortunate, while the opposition of the Sun or Mars produces no appreciable effect. Fraudulent schemes are frequently associated with bad positions of Neptune, and evil effects when in conjunction with the Dragon's Tail.

Neptune did not receive his name by accident. There is a strong affinity between him and the watery signs of the Zodiac, particularly Pisces.

Neptune's color is said to be a bright tint of lavender.

Rents in the Veil

A WONDERFUL MESSAGE FROM ONE PTAH MENEN,
A SCRIBE OF THE COURT OF RAMESES II.

By W. E. CARSON

A few miles from the Nile, in northern Egypt, there stood three thousand years ago, a magnificent city, second only in importance to Memphis, the Egyptian capital. It was called Annu. Royal and sacred city, Annu was the home of Egyptian culture, for within its walls was the great temple of Amon-Ra, and connected with the temple was the University of the Sun. At the time of Rameses the Second (1350 B. C.) the school of Annu was famed for its advancement in science, philosophy and literature, and students found their way there from all parts of the known world. Moses, the leader and liberator of the Jews, is traditionally supposed to have been educated in this wonderful seat of learning. In fact, it was in the reign of Rameses' son that the exodus of the Israelites from Egypt is believed to have taken place.

In this golden period of Egyptian culture a seer and philosopher named Ptah-Menen is said to have lived. If the story be true, he was a scribe of the court of Rameses the Great. Egypt was then at the last summit of her glory. Rameses was the ruler of a nation far advanced in the arts of civilization, whose wonderful cities, temples, palaces and monuments astonished the world.

Ancient Egyptian wisdom survived, and was revealed to men through its learned prophets. Many scientific inventions, now lost, were in use then, and the development of psychic powers, long practiced by the priesthood, had reached a remarkable stage. Freemasonry existed, and had a wide application in all ranks of life.

An obelisk, about five miles north of Cairo, is all that remains of the sacred city of Annu. No trace exists of the once famous University of the Sun. Its wise men are unknown to this generation. But while the ancient city has vanished, the wisdom of one of its sages has perhaps been recovered, although no carved inscription or written papyrus attests the fact.

* * * * *

Books tell nothing of Ptah-Menen; his name is not included

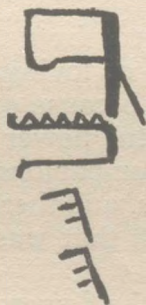
among those given in the Egyptian biographical dictionaries. The way in which it was revealed is my story of psychic phenomena.

I was gathering some material to use in a story of ancient Egypt, but was not satisfied with what I had obtained. My desire was to get a further insight into the philosophy and religious beliefs of the learned Egyptians of old. One evening I decided to see what I could ascertain through automatic writing, in which I experimented occasionally. I took up my pad, and having written my question, I waited for results. Very soon, as if in obedience to some mysterious impulse, my hand wrote the following:

"These are the words of Ptah-Menen, scribe of the court, and a man of learning:

"On our tombs we leave our names, in the hearts of others we leave our love. The tombs decay, our names are forgotten, but our love survives, even when hearts are stilled by death."

"A native of Middle Egypt, Ptah-Menen lived in Memphis when Rameses the Second was ruler. This was his name as written in his lifetime, and it was inscribed on his tomb when he had departed:



"Ptah-Menen was a man of high attainment in his day, instructed in all the arts and sciences, literature and magic of the temple in which he served as a priest. He was a teacher in the school of the temple in his earlier years. Moreover, he was a mason of high degree, initiated in all the mysteries, led through all the secret rites of the sacred temple of Amon-Rá in Annu. He was the watcher of the night, a seer and prophet, looking eastward for the rising of the sun. Men called him wise, but he knew that he was still as a child in the eyes of the gods.

"So he lived and taught beside the Nile. There he died and was entombed. A breath of life amid the sons of earth, he came and went. Here are his words, the fruit of what men called wisdom, the essence of his thoughts, the burden of the song of his life and experience:

THE SAYINGS OF PTAH-MENEN

KEYSTONES OF LIFE

To be loved by the gods, love all men. Deal even lovingly with enemies, for they are brothers of earth. See only the good in others and be blind to whatever is evil.

To walk with the gods love mankind, to be with the gods help mankind, to see the gods show mankind the truth.

Seek to find the gods and thy search fails; love mankind, and it succeeds. To reach heaven by piety is in vain unless piety be linked with love and charity.

As we part, we meet in love, as we travel away we come together by thoughts of tender regret, and through feeling the sorrows of separation we perceive the joys of friendship.

To live happily be as kind to others as to one's self, and as one would be dealt with so deal with others. Say not "This is mine," but "It is ours." When others deal unfairly, do what is just. When others speak falsely, say what is true. When others live evilly, live worthily. So shalt thou find happiness and win the approval of the gods.

Some lives are debarred from love, and were never led through the fragrant paths of loving, but are fated to leave the hearts of others sorrowful because of their loneliness and lovelessness. They are as a lotus flower that blooms alone in some silent pool. Lost to the companionship and animation of the riverside, it lives, it perishes, and there are none to pity or regret its passing away. So much that was lovely, so much that was sweet is lost forever.

Beautiful are the trees, the flowers, the skies and all the other marvelous works of nature. But in all nature's realm there is nothing so fair as a human soul that loves its fellow souls.

Seas separate nations, hatreds separate men. When love rules there is no more sea.

KINDNESS AND SYMPATHY

The gods are led to love some men by reason of their helplessness, but all men are comforted by the help of one another.

Searing of the heart wears away the soul, making life melt as the snow beneath the sun. Through sympathy the wounds are healed and the spirit regains its strength.

By sorrow the lines on the brow are increased; by pity they are taken away. By love the days are lengthened, but hatred decreaseth the years.

Say not to him who hath hunger, "Here is a stone," but

"Here is bread to eat." Say not to him who is athirst "Here is a cup," but "Here is drink to quench thy thirst." So when men hunger and thirst for the truth make them full of light. Give unto them the bread of life and the water of life, that they neither hunger or thirst but are satisfied.

DEATH AND MOURNING

As we live so we die, and as we die so we live again.

By the battle of life man wins his way on earth, but in the end death steals all his triumph.

Be wise in living and thou shalt be happy in dying.

Men try to live when they are led to death, but some try to die when they are being led to life.

Our seats are soon filled when we depart, our companions meet without remembrance, but we are oblivious to their slights.

Be mighty in good deeds, and thou shalt be mighty in overcoming the deeds of gaunt death when he cometh to destroy.

Sorrow not for those who have departed, for grief can neither help them nor comfort such as are left. Those who have gone are living in a world of souls, the survivors are living in a world of bodies, and between the two there is no passing save by death.

To love and lose is a bitter thing, but grieving cannot repair the loss or restore the love. Be comforted in the remembrance of departed happiness.

Men can destroy the dread of death and gain faith in immortality by having the heart in sympathy with the soul, the soul in sympathy with the heart, and in living, through love, in perfect harmony. Men are afraid of death because they fear evil; they doubt immortality because they see only the mortal. When they are ruled by goodness and see the divine might of love their fears and doubts vanish.

Let not the soul be troubled, for destiny cannot be changed by grief. Cast away sorrow, for tears have never moved the heart of fate. Trouble not the spirit, for sighing defeats neither misfortune or death. Live as one who faces all events, the good and the evil, with unflinching courage.

Through despair hope dawns, through searing of the heart joy enters, through death comes life that can never end.

(To be continued next month)

Reviews

The Sun Book, by John Hazelrigg. 189pp. 1916. \$3.00. Hermetic Publishing Company, New York.

Those who wish to study the very essence of Astrology, to know what the influences of the planets really are, who wish to go into the metaphysics of the subject, without which knowledge no one can truthfully call himself an astrologer, should most certainly own and study this book as one which gives much illumination and valuable suggestion. Mr. Hazelrigg's style is good, his vocabulary most extensive, perhaps too extensive for the average reader. If any one thinks he is going to read through this book quickly he is greatly mistaken. He will, if he wants to understand it, have to study it very carefully, but it is well worth any effort which may be made. Mr. Hazelrigg shows that Astrology is one of the keys which unlocks the mysteries of the Bible and particularly Christian Symbolism. The orthodox believer in the literal meaning of the Scriptures may and probably will be shocked, but if he will continue to the end of the book he will, unless hopelessly bigoted, be convinced that the letter indeed killeth.

Among other most interesting and suggestive statements we find the surprising one that the name of Jew did not mean a nation, and that the terms Christian, Jew, Hebrew, Israelite, etc., were but degrees of initiation in the mystic crafts. The author finds in the etymology of the word Israel an astrological origin, a compound of the Egyptian Ra, Sun, deified as Osiris and the Arabic El, star; whence Osiris-Ra-el (Israel), meaning a belt or land of the heavens, the twelve tribes being, of course, the degrees of the zodiac.

It is also pointed out that another interpretation of the word is given by Sanchoniathon, a Phoenician priest, who wrote 1300 B. C., and who states that the ancient name of the planet Saturn was Israel.

In another place it is shown that the magnificent Solomon of the Bible, with his wonderful temple, is probably also a myth.

The last three chapters deal with the mystical interpretation of the Christ story as distinct from the mythical, and its interpretation as relating to the regeneration of man is a valuable contribution to a real understanding of the Scriptures and, above all, of ourselves.

The appendices are not the least interesting pages of the book, and altogether we congratulate Mr. Hazelrigg upon this contribution toward replacing the science of Astrology in that dignified position which it held in the long ago.

M. W.

What is God? by Solomon Cohen. 159pp. 39 East Broadway, New York.

The author is that *rara avis*, a thinker for himself; one who accepts nothing unless it appeals to his reason; one who, throwing away all partiality or prejudice, examines all things. We heartily endorse his statement that "we have been endowed with reason that we may use it in all matters." We wish there were millions like him instead of a handful. Mr. Cohen is probably known to many as the author of *Homespun Philosophy*, published in

1910. And this later work is evidently the epitome of his further thinking and elaboration of what he then believed.

He rightly says: "Reason takes away the old idea of a great, powerful and terrible God who is jealous and vindictive . . . it enlarges our vision of God and brings us into closer communion with the Supreme Power of the universe."

The book should prove extremely useful in doing just this. If its readers will follow the reasoning of Mr. Cohen they will find themselves thinking for themselves also and getting a clearer perception—a broader view. While we cannot agree with all the author's conclusions, and could wish for his sake that he had studied more the old philosophers and the teaching of the sacred books of his own race, we can strongly recommend his book to all who are beginning to think themselves away from the ordinary anthropomorphic conception of God.

Such must, however, prepare to be startled, as, for instance, where he writes: "It is a mistake to suppose that God is goodness only, or wisdom only, or truth only. God is all things, even as the prophet Isaiah declared, 'I form the light and create the darkness; I make peace and create evil! I am Jehovah that doeth all these things.'" Which reminds us of a greater than Isaiah, who says in The Lord's Song: "I am the gambler of the cheat and the splendor of splendid things."

M. W.

The Soul of an Organ, by Louise Vescelius Sheldon. 90pp. Price, \$1.00. Christopher's Printing House, Boston, Mass.

This is a story said to portray actual experience of an organist who lived for his art and who, after death, returns in physical form to his sympathetic sister. Among other things he reveals to her that in breath control not only lies the secret of the spiritual life and of the connection with universal life, but also of health and happiness while here.

The story is pleasingly worked out, and there are incidental touches of truth that are illuminating.

The author is the sister of Miss Eva Augusta Vescelius, who was a modern pioneer in the ancient art of musical therapeutics, which opens up a fascinating study and supplies the real motive for telling the story.

E. D.

NATURE MYSTICISM

Dear Mystic:

I am interested in your "study in the open" idea. I may not be advanced enough to join the group but if there is a good leader and the others are sincere and agreeable companions I think a most interesting and profitable study could be carried on. It has been said that the French feel nature and the English simply admire it, but (many) Americans stare and wonder how much it can be bought for. Your idea is a splendid one and I hope to hear more about it soon.

Yours sincerely,

E. B. M.

Announcement

In addition to the usual regular contributions in the several departments we expect to publish next month:

"WHAT DO DOCTORS KNOW ABOUT THE ORGANISM OF MAN?"
by ALCINOUS B. JAMISON, M.D.

"1917 IN CORRESPONDENCE WITH THE EGYPTIAN YEAR," by THE
COMTE DE MACGREGOR DE GLENSTRAE (continued from June number).

"THUMB-NAIL SKETCHES ON CREEDS AND ISMS," by H. C.
WHITCOMB.

"THE HOROSCOPE OF MR. HERBERT C. HOOVER."
by E. G. BRADFORD.

"PROF." HENRY'S BOOKS Astrology in a Nutshell, \$2.00; Key Guide and Lessons, \$1.00; 20th Century Educator, 50c; The Radix, 75c; The Character Reader, 25c. Postage prepaid. Address:
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