

AZOTH

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SPECIAL ARTICLES THIS MONTH

**What Do Doctors Know
About the Organism
of Man?**

—*Alcinous B.
Jamison, M.D.*

**Thumb Nail Sketches of
Creeds and Isms**

—*H. S. Whitcomb*

**1917 in Correspondence
with the Egyptian Year**

—*The Count de Mac-
Gregor de Glenstrae*

The Philosophy of Symbolism

—*Gertrude de Bielska*

The Soul of the Plant

—*Hereward Carrington*

The Law of Substance

—*Eugene Del Mar*

**The Horoscope of Herbert C.
Hoover**

—*E. G. Bradford*

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

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

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



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

Contents

	PAGE
EDITORIALS	499
WHAT THE DOCTORS KNOW ABOUT THE ORGANISM OF MAN— Alcinous B. Jamison, M.D.	503
AZOTH—W. F. Richardson	508
THUMB NAIL SKETCHES ON CREEDS AND ISMS—H. S. Whitcomb.....	509
1917 IN CORRESPONDENCE WITH THE EGYPTIAN YEAR— The Count de MacGregor de Glenstrae (Continued from June)	513
WEALTH IS IMPERSONAL—Percy Richards.....	517
THE PHILOSOPHY OF SYMBOLISM—Gertrude de Bielska (Concluded) ..	518
OCCULT STORY—THE SERPENT'S FANG—Nada (Continued).....	522
PSYCHICAL RESEARCH—THE SOUL OF A PLANT— Hereward Carrington	530
HIGHER THOUGHT—THE LAW OF SUBSTANCE; ENERGY AND MATTER; SOUL AND BODY—Eugene Del Mar.....	538
THEOSOPHICAL TALKS—Amru	543
ASTROLOGY HERBERT C. HOOVER—E. G. Bradford.....	547
PRACTICAL LESSONS IN ASTROLOGY—Howard Underhill.....	548
RENTS IN THE VEIL THE SAYINGS OF PTAH MENEN—W. E. Carson (continued from last number)	555
THE CALDRON—Letters from Subscribers.....	560
THE ORACLE—Questions and Answers.....	563
REVIEWS	563

To Our Readers

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

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

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

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

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"AZOTH"

A MONTHLY MAGAZINE

Devoted to

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

MICHAEL WHITTY, Editor

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Editorials

I AM THAT

Out of the clash of thought, the war of ideas, the inundation of Societies, Orders, Teachers, the destruction of old dogma and the worship of new gods, one note is sounding—faint at first but gathering volume until it is now reaching towards a dominance of all the other sounds, and indeed seems to be the one needed to harmonize the discord.

One can hear it in New Thought, it vibrates in Theosophy—there is scarcely an Order or Society in which it is not sounding more or less resonantly.

It is an old, old, long-forgotten tone. Many of us, probably, unconsciously recognize its ancient familiarity. It has its various overtones but the burden of the sound is I AM THAT, "I and my Father are One," "I am seated in the hearts of all beings," and it means the coming, or awakening of the Christos in man, the new dispensation, the herald of the dawn.

Students of the Bhagavad Gita, "Light on the Path," "The Voice of the Silence," have long been familiar with the doctrine that the divine spirit is the real I, the centre of our being; that the real man is godlike and beautiful, the son of God crucified on the cross of physical matter, limited and restricted in his expression by the human bodies through which he has to manifest, and that, to be "saved," to reach the "Peace," one must listen

to that Inner Voice and merge one's lower consciousness in that.

Last month we reviewed a little book called "The Impersonal Life." Its author prefers to remain unknown, but the message is this old, old, new one, beautifully expressed and elaborated. A thing of joy, of help, of comfort, of understanding.

This also is the burden of another printed song, "All Mysteries," of which we may write later.

Mr. Cohen, in his book, "What is God?", which he claims to be merely the results of his own thinking, recognizes the Self as immanent in all men.

In last month's *AZOTH*, Lumalett's theme in his article, "Man's Inner Guide," is the same.

Mr. Wells, in his latest book, "God, the Invisible King," which is engaging the attention of many thinking people, not only recognizes this new old conception, but accepts it.

There is perhaps some ambiguity of thought, the note is as yet not always clear and full, but it is gathering in volume.

We hope that the conception is prophetic and that it will become the keynote of our new civilization because upon it are based all good impulse, all spiritual understanding, all real progress, nobility, sacrifice, service, beauty, love.

THREE GRADES OF MEN

Of course we mean to include women. If English is such an adaptable and hospitable language as our professors assure us, why—among other things—do we not have a generic, singular pronoun and noun which will include both sexes. Really, the Nobel Prize Committee would benefit the whole English-speaking world generally, and those who have that fatal facility of expression called writing, in particular, if they would offer a literary prize for the best suggestion of two such words. We really think, also, that something should come to us for the idea.

Being an editor of a magazine like *AZOTH*, we are naturally in more or less touch with all sorts and conditions of men. (There it is again.) We receive letters and calls from gentlemen—and women—who are eager to prove to us that every action is conditioned by tendency and that Free Will has no existence, until we feel like forcibly proving the contrary.

Then there is the soulful person who writes or talks, or worse still—versifies—about the Fullness of the Infinite, Absolute Goodness, etc. "at our usual rates"; or, he-she who has received the automatically written message from a Great Master (in capital letters) who tells him-her that he-she is a chosen instrument to

give to the world the long-withheld truth that if we will cease from doing evil we shall achieve a heavenly state.

Another type has had an extraordinary dream and expects us to be a modern Daniel, or else it is someone who assures us that the survival beyond death *must* be true because a medium said his-her mother had passed out some years ago and described her exactly.

Sometimes it is one who really has had a remarkable experience but pooh-poohs it as being anything but his-her subconscious mind; again perhaps it is a gentleman (only one sex this time) who wants the name of a good Astrologer who will tell him when to go short on XYZ Rails, or how the market will go next week.

Occasionally we have a visitor who wants to know what sort of a magazine AZOTH is and, after looking it over, genially remarks "What's all this dope, anyway—oh, I get you—Highbrow stuff—not for mine!"

We have been thinking about these types and the old Gnostic classification of man has recurred to our mind as being as true today as in the early centuries of our era. Those wise men of old put men into the following compartments: (1) *Hylics*—those so entirely dead to spiritual things that they were as hyle, or the unperceptive matter of the world. (2) *Psychics*—believers in things spiritual but requiring signs and miracles to strengthen their faith; and (3) *Pneumatics*—those capable of knowledge of spiritual matters—those who could receive the gnosis.

AZOTH has of course no attraction for the Hylics, and, unfortunately for us and the world's progress, they are in the vast majority. To a pneumatic (we hope there is no egotism in classifying ourselves as such) it is pathetic to watch these grown-up children who are all around us, running this way and that, busy with their little affairs which loom so large in importance in their eyes and so trivial in ours.

They remind us of those wonderfully descriptive words in "The Voice of the Silence," "Behold the hosts of souls, watch how they hover o'er the stormy sea of life, and how, exhausted, bleeding, broken-winged, they drop one after another on the swelling waves."

We know, however, that they are slowly growing up, that the next class, the Psychics, are constantly being reinforced by them as the latter are reinforcing "those who can receive the gnosis."

These three grades are again easily noticeable as being rehearsed by the individual. Full of youth, vitality, desire, it is the will-o'-the-wisp of the "pleasure ground of senses" which

they pursue, and for the time are true Hylics. Later, beginning to be interested in higher things, they seek all evidence and phenomena, and correspond to the Psychics; later still, the intuition is developed and, with it, true spiritual perception—"Gnosce Seauton."

THE NAME AZOTH

We call attention in this number to the winning article of our competition on the word Azoth. We have received a number of papers on the subject, some of them showing much ingenuity and vivid imagination, but Mr. Richardson, the winner, has been the only one to give the etymology of the word and to show that it had other connotations besides the Alchemical one of Mercury.

Mr. Arthur Edward Waite writes of it as follows: "It is the essential and final principle of the great work; its analogies in the intelligible order are to be found in the Divine Will; it is, allegorically speaking, the hand of God in Nature, and therefore in its symbolic aspect as the outward sign of a withdrawn and unattainable potency it has not been inappropriately designated the God of the Sages."

It is a name little known now-a-days and strange, but we think our readers will confess that it would have been difficult to find a better or more appropriate one for this magazine.

CAPITAL PUNISHMENT AGAIN

The American League for the Prevention of Legalized Crime, otherwise for the abolition of capital punishment, is organizing state leagues throughout the country.

Although Azoth is concerned more with presenting thoughts, ideas and teaching of the deeper aspects of life than with reform movements we can hardly imagine that any one studying these things can possibly be in sympathy with this barbarous practice, inherited from the past, of murdering a murderer, of committing collectively the same crime as the criminal we are trying to punish.

From the aspect of utility or of ethics, or of logic or of philosophy, it is unwarranted. In an editorial in the March issue of this year we showed how dangerous and useless capital punishment is from the metaphysical point of view.

We would strongly urge all our readers to write to the secretary of the league, Mr. William H. Mapes, 920 Grand Avenue, Kansas City, Mo., asking for information as to their state league and thus do their "bit" to help along this movement.

What Do Doctors Know About the Organism of Man?

By ALCINOUS B. JAMISON, M.D., N. Y. CITY

Voltaire's criticism on doctors was quite severe, when he said they pour drugs, of which they know little, into bodies, of which they know less. In what sense was this stricture true in his time, and again how is it true at the present? I regret to say that Voltaire's censorious remarks about the doctors are true today, for they know little or nothing about man's origin or his psychophysical organism, therefore are incompetent investigators even of the external phenomena of man's psychic organism. They know nothing about the psychic dynamic action of drugs on the psychic organism of man. Hence the various and changing fashions in the makeshift treatment of to-day, which has developed into a mad scramble for something new daily, as they grope about experimentally for new speculations that they may hold a dominant power in the healing art.

The layman has long been asking, like Voltaire, "What is the matter with the doctor?" While awaiting the answer he has been entertaining himself in new and fertile fields of thought by investigating his origin, his psychophysical organism, his duty and his destiny.

What medical men should know is that the personality or mask, called man, is only an instrument and an armor through which a spirit manifests on this mundane plane; that spirit possesses a primal archetypal form, model or pattern, and during gestation an accretive process to all its various organs takes place, which continues after birth until growth is completed. The same psychophysical law operates in countless ways through all manifestations of incarnate life below that of man.

That spirit is a factor and recipient in Nature, a unit of form and mind that is indivisible; therefore we can truly say all is spirit, or all is mind. This being true, the relation of factors and recipients in Nature is that of spirit to spirit, or mind to mind. Hence the saying: "God is in everything." A spirit before incarnated as man is a being, and after such incarnation is still a being. Any factor and recipient or unit in Nature, however low in the grade of consciousness, to my mind, should be called a being.

Spirits constitute all the elements in Nature and might be called psychic entities or psychic nature-builders, that enter into all the phenomena recognized by the carnate and spirit senses of man. They are obedient servitors of a dominant mind or being.

A spirit possessing the proper requirements wants to be clothed as a man, seeks the right conditions—and its wants are supplied by Nature's servitors or sentient entities, who obey every call or desire of a dominant being. The same psychic law of call and obey permeates every factor and recipient in Nature—a unity of mutual helpfulness pervades all, as mind acts upon mind. A spirit incarnated in the seed of a pink makes its wants known by roots, stem, leaves and flowers, while waiting for accretive conditions to incarnate in a denser form to please and delight the bodily senses of man. Everything in Nature tells its story in one way or another, as do all incarnate and discarnate beings. How could it be otherwise, when all the diversified objects in Nature, in aggregation or not, are units of mind, and every conscious impulse is made objective by sentient beings? I think the primal unit of motion is the action of spirit or mind.

The personality we call man, with all his numerous organs, is only an accretion of psychic entities, to build out—or make manifest a psychic pattern of a spirit, and the sentient servitors are severally adapted to the various functions of the organs which they constitute. Therefore we find psychic bone, nerve, artery, vein, brain and various fluid and tissue constructors, who also repair and maintain the normal functions of the organs; quite similar to the construction and maintenance of a large city building, each group of builders attending to a special part of the structure.

A man in normal possession of vitality and magnetism indicates an abundance of psychic nature—entities sustaining all the functions of the body and mind. They are sent out by radio-activity of the body, and through the process of thinking, which is always made an objective creation by the sentient entities. Every unuttered, as well as uttered thought, is a creation and is made objective by the mind-servitors in and out of the body. The canary-bird expresses its ideation in chirp and song, and its theme is made objective also by Nature's sentient servitors. The hound, trailing the fox for hours after it has passed a certain point, simply scents Nature's psychic entities that have been strewn along from the body of the fox in its flight.

A balance of the psychophysiological functions of man's organism depends upon *cleanliness* and the normal number of sentient entities distributed to the various sentient organs of the body. Food and liquid nourishment for a man's body are simply an aggregation of sentient entities which are disintegrated by the process called digestion, in order that each particular group of servitors (composing the food-stuff) may reach the psychic organ-colony to which their psychic affinity directs them.

When the normal functions of man's organism are disturbed by *uncleanliness*, or accident, medical substances or perhaps surgery are employed by medical men to restore the patient to health. Drugs should be selected which have psychophysiological affinity for certain organs of the body, or for their general medicinal psychic effect on the body and mind. Mineral and vegetable substances have long been in use as remedial agents, and of late years animal therapy has come into use also, with the idea of supplying the deficiency in special organs of man, or in the system generally. Quite a compliment to hog, goat, etc.

It is quite a delicate operation to prepare and keep in a normal state the various colonies of sentient entities for effectual medical use. The therapeutic virtues of our various excellent remedies and foods are so often hindered by *systemic uncleanliness*, a universal factor in all the ailments man ignorantly or knowingly contracts. Man will never be clean bodily until he appreciates the purpose of his existence. He must realize that he is a spirit, and its incarnate body an armor and instrument for the spirit's use; that he is a creator of his own conditions. Realizing this, a purpose enters his life, and his creations are for normal usefulness to himself and to his fellow creatures.

A doctor may err in diagnosis or in selecting the proper psychic remedy. In such cases his judgment is at fault and not the medicinal remedies (if these are properly prepared) that Nature has so bountifully supplied for our use. As a rule the very common condition of *systemic uncleanliness* can be overcome with water and heat, entirely obviating the use of medicinal remedies, that are nevertheless valuable under the right conditions and time, but useless for a foul, dirty organism due to lack of mental and bodily elimination. A clean mind and a clean body are an imperative necessity for every sane human being. Vigilant foresight is the proper psychic remedy that prevents many bodily ills.

Those engaged in the use of drugs in the healing art are not aware that man is a psychic personality through accretions of psychic entities to the form of a spirit, for the purpose of manifesting as man; nor that all medicinal drugs have psychic affinity for certain organs of the body, and that the chief trouble of the doctor is the lack of true scientific knowledge of hygiene and psychic laws by which to prevent the many ills that afflict man from infancy to disintegration of the carnate form.

Spirit is the creator of the mask we call man, and after birth continues to create conditions through its command over Nature's psychic entities within its organism and outside of it, and its thought of word is "made flesh"; hence no two personalities

are alike, and the mask of the spirit, with its immediate environment, is an open carnate book of life, on the pages of which is recorded and made objective in all its living details, that which its creator has thought, felt and done. Mind not only embodies and projects its environment, but all that it creates and energizes in the process of thought; this also becomes living, embodied, acting, objective things, depicting a wondrous world of one inhabitant—the mind working out its potential essence and destiny.

Memory is what you can recall of yourself—all man has seen, felt, thought and energized himself. He cannot manifest himself to others, without countless numbers of sentient entities materializing or temporarily incarnating his thought in every detail, so that they stand objective to those who can see such phenomena. Man's five physical senses are instruments, and they will not give him any more information than his spirit demands of them. Thought is the dynamic force by which the spirit of man evolves. The spirit of man is here to acquire the ability to think normally and to progress.

Many men think abnormally and disintegrate, so are miserable; some think both abnormally and normally and suffer much. A few have found themselves and a purpose in life, and create normally, finding joy and progress.

Governing the operation of the mind of man there is one law—the normal creative action—and when not kept properly in activity disintegration occurs, followed by disturbance and degeneracy. It is said that few men think at all and that very seldom. Through heredity, environment and education man becomes embalmed mentally, and is content like all living creatures below him to continue to enjoy that which their five carnate senses furnish them. The bodily senses should be dominated by the mind, not the mind by the senses, during man's entire existence here on this sphere.

A spirit desiring to incarnate in human form calls to its aid countless sentient beings, who, by the law of accretion, fill out the model of a spirit organism that we call man, and sustain all its functions of body and mind, being also capable of dominating the very spirit that called them together for service, which accounts for man's inability to think clearly and for his many indulgences in bodily, sensational pleasures until disintegration parts foolish companions.

Nature executes man because of his lack of thought in the way of self-preservation. The duty of physicians is to stay the day of execution. They are often accused of doing what they were employed to prevent. The majority of people expect the doctor,

minister, lawyer and bodily servitors to do their thinking for them; when too late for help they pass on to the green tent where the curtains never blow outward.

In reality the habitation of man's mundane existence is in an ocean of diversified spirits, in which he is as actually immersed as are the fish in the waters of the sea with its teeming life. The same sentient units and aggregation of units composing all the elements of the seemingly solid earth, unite to constitute the ocean of life in which man exists.

The spirit of mind, through desire or word, is made man or any character of man the mind may conceive or create, hence all the pitiable things called man in the mundane sphere, and called spirit in the astral world. A few names have been given to the dwellers in the psychic ocean which environs man, and the list will be greatly increased when members of the Museum of Natural History explore the realms of the astral world for mind-products; still more when the members of the Medical Research Institute investigate the normal creative power of the mind and its results. Some students of the history of the astral world have called a few of its inhabitants hobgoblins, devils, brownies, elves, fays, sprites, fairies, angels, gods, goddesses, salamanders, elementaries, trolls, nixies, gnomes, kobolds, vampires, incubi, succubi, cherubim, seraphim, sylphs, dryads, naiads, goblins, etc., which is a very meager classification of countless beings representing innumerable states of consciousness. As an incarnate or decarnate spirit thinketh so it is.

A few psychic students have perceived that thoughts are tangible things, possessing power of inestimable influence, but the why and wherefore of their existence and character remained unsolved. About 1895 I called attention to the phenomena of thought-force very clearly in several articles published in a weekly paper, and again in 1908 I called attention to their existence, in a paper contributed to a medical journal. I cannot anticipate any more recognition of this suggestive article on the phenomena of being, than from my preceding papers on the subject. I have simply stated the existence of the continuous phenomena which environs every person, but, as I have said, you get nothing without constant, intense desire in all you do to get knowledge. This unvarying mental desire, urge and push for a purpose will open the senses to perceive what is desired.

It was said by the Teacher: "Knock and it shall be opened unto you, ask and ye shall receive." Let your motto be Solomon's injunction: "In all your getting, get understanding."

Azoth

By W. F. RICHARDSON, Seattle, Wash.

EDITOR'S NOTE.—The word Azoth has excited much curiosity and we have been receiving so many inquiries concerning its meaning that, being curious to find out if there were many readers who knew the name, we offered a prize for the best article on the subject.

We consider the following to be the clearest and fullest dissertation received and have pleasure in submitting it to our readers.

Like other occult symbols, Azoth has an infinity of interpretations. Only a few will here be recorded.

The word is composed of the first and the last letters of the Latin, Greek and Hebrew alphabets, AZ, Alpha Omega, Aleph Tau. It reminds us of our scriptures: the Old Testament Hebrew, the New Testament Greek and our English translation written in Latin characters. The inscription on the cross above the crucified Jesus was written in these three ways. The letters of a language have always been its most potent and primary symbols. Hence, the first and last letters would indicate the beginning and end of all things to the people using that language. St. John makes the Logos say: "I am the Alpha and Omega," the beginning and the end. The Logos itself is the third term, the synthesis of spirit and matter, God and Nature. Hence Logos expresses the reconciliation of the opposites—all that is. Now the first and last letters in three languages represent the ALL in three planes, ancient, medieval and modern. The Azoth of the Alchemists is the equivalent of the four lettered name, the tetragram of the Hebrews, the Thot of the Bohemians, the Taro of the Kabbalists and to the Adepts is the final word of human sciences and key of divine power. It is the name of the great magical agent, the fourth emanation of the life principle of which the sun is the third form and was called by Hermes the Telesma, the subject of the Emerald Table. This is a name for the Astral Light. All magical science is comprised in a knowledge of this secret. It is the name of the philosophical stone.

Thumb Nail Sketches on Creeds and Isms

By H. S. WHITCOMB

EDITOR'S NOTE.—It should be distinctly understood that the editor of AZOTH is not responsible for the opinions or views of contributors.

The appearance of any article in AZOTH does not necessarily mean that the subject matter is endorsed, but only that the editor considers it worthy of consideration.

The editorial policy of AZOTH is that of "Come let us reason together," to present in its pages all opinion, all thought, all teaching which will enable us to acquire "the whole truth and nothing but the truth."

The Vedanta Craze

Since 1893, when the Congress of Religions was held in Chicago, there has been a quiet, steady influx into the United States from India of individuals come avowedly to teach our people "Hindooism." These "teachers" are usually termed "Swamis." They nearly all belong to one organization, a monastic order, whose definite aims, purposes and ideals are beginning to percolate slowly to Western intelligence. As this knowledge becomes disseminated our people are beginning to understand the dangers connected with having anything to do with such destructive psychology. There is good reason to believe that the whole thing is but an organized attempt to graft material treasure from our people with less effort and danger than is usually encountered.

It is the old, old story of the individual who travels the left hand path; who prefers black magic and material pleasure, to white magic and spiritual peace and happiness.

There is the same shrewd measuring of the credulity of a host of foolish women, the same old appeal to feeling and emotion; the same old process of reducing the reason until an absolute state of negation be had; the same old use of the will to produce an absolute state of subjugation, until the poor victim hands over her money, abandons home, husband, children and friends and comes "to kiss the feet of the Master," only to be relegated to an insane asylum at a later date if she becomes too much of a drag or too troublesome through her family or friends.

When will our people awake?

The principle back of it all interests us immensely. It is of vital importance to us all.

In the very literature quoted from so copiously by these "Swamis" or "Gurus" stand out *two principles*, clear and distinct, clean cut and readily apparent. These two principles are em-

bodied in the word "Yoga," used by these left handed gentlemen so often, Yoga means "on the path"—"to practice on the path"—"to follow the path"—"the path of attainment," etc. Literally, it means the developing of "the sixth sense"—the unfolding of the spiritual senses.

Now there are two "Yogas" or methods of attainment, and *every one* of these "teachers," *if he comes from India*, knows it. Every intelligent Hindoo knows it. Every pseudo student of Hindoo philosophy knows it.

Of the two methods or principles involved, one is intensely constructive, one intensely destructive. One of purest morality and right ethics, the other of rottenest and filthiest concept and a profanation of the word "ethics." One is *based* upon morality, and the evolutionary principle of individual unfoldment; by self control and self mastery; leading to the freeing of a soul from all subjugation and bondage. The other the free surrendering of self consciousness and reason and all rational functioning, to feeling and emotion, pulling down the individual to the animal plane, on his way of devolution to disintegration and spiritual slavery and death.

It matters not by what names we call things. "By their deeds shall ye know them," and the results of these "isms" are all too apparent in the wrecking of homes and pure souls who are only led astray through right motives, in seeking for truth.

That these effects are apparent is self evident. And that these weak and foolish women yield in their ignorance cannot alter facts. Did you ever measure the vanity of a woman and deliberately "play" upon it? If you have thought along this line at all you will be considerably startled to observe how receptive she is. You will also note how intelligent she will find you and what a superior man you are in her eyes.

Poor, poor women. When will they learn to assert themselves and measure men by their deeds? When will they learn to gauge man by his motives and return to the rock of the great law, "By his deeds shall we judge him."

There is not one of these "teachers" but who knows the clear distinction. Not one but what is trading upon ignorance and credulity; not one but who is a master of hypnosis, black magic and psychology.

Which will you choose, mastership of yourself, of your mind and body, or mediumship and self surrender of the "inalienable" rights of your own soul? For that is all that it is, albeit under new names and headings.

Oh, America, where is thy plain old common horse sense?

Modern "Spiritualism"

Of all the great world crazes, which can be accurately defined as a "psychological hodge-podge," perhaps modern spiritualism can be elected "first choice." Just *where* the application of "spiritual" comes in would be hard to find. Just *why* the term was applied is another hard question to answer. In fact, it is a seven day wonder how any rational, intelligent being can find anything spiritual in tilting tables, strumming musical instruments, bells ringing from air, messages written on slates which are generally meaningless, silly or vulgar, or any of the other evidences of such refined and advanced ethics and morals.

Do we dispute the phenomena of spiritualism? No indeed. Nor does anyone else who has had any personal experimental experience with it. But if we are to say our loved ones who passed on came back to us doing such things and saying such things as are of common occurrence and repute, then indeed have they "gone crazy" and we would do well to let them alone. Can we credit the return to earth of Lincoln or Socrates, when both these gentlemen manifest their intelligence simultaneously through several very coarse and vulgar women, of a mediocre order of intelligence, both at one and the same time and in divers and several different places?

Such an experience, which is indeed a common one, should rouse the mind to the natural questions, "Assuming all these things are true, what kind of a hereafter are we going to find when we get there? And what kind of crazy fool individuals inhabit this 'heaven'? And if these conditions are true then does not this 'heavenly place and condition' violate every sentiment of pure morals and right ethics which we have learned to value and cherish on this earth plane and have we not been pursuing a wrong and mistaken course of action and system of conduct?"

In all philosophy underlying religions, past and present, there has been a well defined recognition of the fact that as there are good angels there must be bad angels, or devils, as well. Everything in nature being *dual*, it would only seem a fair assumption such should be the case. The moment we assume this statement as a fact and scrutinize the usual character of the phenomena manifested in spiritualism we come to several very evident conclusions.

- 1st. The phenomena exist as facts of nature.
- 2d. It would seem about the shortest road to "Hell" peopled by "devils" known to man at this time and age.
- 3d. Mediumship cannot be a "gift" or "power" in any sense,

because the great majority of mediums are of such mental and ethical development it is a travesty on reason to attribute to them anything but plain, coarse, common animalism, disgusting and revolting to any refined and clean minded individual.

4th. An analysis of the mental status and degree of spiritual unfoldment of the average spiritualistic audience is a complete demonstration of the foregoing three facts set forth, to those who will but investigate personally with an open mind.

5th. Spiritualism is based on mediumship. Mediumship is a process by and by reason of which "Hell" and its "devils" are opened upon the practitioner thereof. Is it any wonder most mediums are coarse, common and vulgar? Is it any wonder the process often leads to insanity, disintegration and death?

Some others of our religions practice mediumship in varying forms but using different terminology and surrounded by other attendant conditions. It is mediumship, however, even while they do not know or recognize it. This leads to "Religious Insanity," the most aggravated of all mental trouble, usually incurable.

Remember always, nature is exceeding slow in making her changes. The rise or decline of the spiritual and mental powers in any individual is almost imperceptible from day to day, either to himself or to others. Hence, it is only in *average* results covering a *period of years*, the individual of keen analysis can perceive the constructive or destructive results of any given system of Philosophy or Religion, either on himself or mankind in general.

Undoubtedly Modern Spiritualism has had its place in the history of the evolutionary unfoldment of mankind. Undoubtedly it has done much to change the thought of mankind from absolute materialism to inquiry and perhaps knowledge, that there is actually a hereafter. But however that may be, progressive humanity has come to know and realize that all spiritual power, nay! all mental and even physical power, is the result of direct, personal effort, derived as a reward for the living of a life of exemplary morality, based on highest ethical conception; a life of self-effort, love, and kindly service to humanity, without thought of material benefit or material reward, and the individual comes to know the Great Consistency of Nature, in "doing the law," thereby realizing and comprehending that Nature does not bestow her gifts on coarse, common, vulgar individuals, but contrawise, it is because these individuals *are lacking in part of Nature's gifts* that they can be made the playthings and sport of the "powers of darkness."

(To be continued)

1917 in Correspondence with the Egyptian Year

By the COUNT DE MACGREGOR DE GLENSTRAE

(Continued from the June number)

EGYPTIAN
DATE.

A. D. 1917.
DATE.

REMARKS

SEASON=SHÔM; Time of Crops, or Gathering in.
No. & Name of Month; 9. PASHÔNS.
Memphitic Coptic=PASHÔNS.
Sahidic Coptic=Pashôns.
Modern Copto-Arab=Beshens.

PROTECTING DIVINITY:—*Ramesseum*=The Theban God, *Chônsu*, *Shôns*, or *Shônsu*, standing, not mummified, having the tall plumes of *Amoun*, and only distinguished from him by wearing the side-lock. He is without the Lunar Disc. *Temple of Edfou*—*Shôns* in his usual mummified form, but without distinctive head-dress. "*Shôns* the Blessed."

PASHÔNS.
1st.

MARCH.
31st.

The Feast of *Shôns*, preparing the way for Summer. On the first day of this Month, 9. *Pashôns*, according to Plutarch, was the Feast of Broiled Fish, when the Egyptians eat Broiled Fish, each one before his house-door, only he says that the priests instead burned theirs to ashes. Herodotus says that the priests were not permitted to eat fish. Yet with the exception of the kinds called Phagrus, Lepidotus and Oxyrhinchus, the fish of the Nile, whether fresh or salted would appear to have been much eaten by the poor and to have also been served at the tables of the rich, though sea-fish were not much in request. Even the priests apparently at times partook of them. For there would seem to have been a marked difference in partaking of part of a sacrifice ceremonially, and eating the same thing at an ordinary meal. So that it would seem that the Egyptians enjoyed a greater range of choice in what they eat and drank than would at first sight appear.

2nd.
3rd.

APRIL
1st.
2nd.

Kircher says that in this month were celebrated the rites of SARAPIS,=the Subterranean Osiris, whom certain of the Greek writers would seem to identify with *Hâdês* or *Pluto*. Plutarch says that the colossal Statue of Pluto brought from Sinopé to Alexandria did not come bearing such a name as Serapis, but *after* arriving there it got the appellation that Pluto bears among the Egyptians, namely, *SERAPIS*. He

continues: "It is better, therefore, to connect OSIRIS with Bacchus, and SERAPIS with OSIRIS, for the latter obtained this appellation after he had changed his nature, inasmuch as SERAPIS is common to all, (i. e. not merely a local deity), in the same way as such as have partaken of the sacred rites (the Initiated) know that OSIRIS is. Phylarchus implies that SERAPIS is the name of Him who putteth in order the Universe (*tò pân*), joined to "*sairein*"=to adorn and arrange. Certain speak of brazen doors at Memphis, named the "Doors of Oblivion and Wailing" the which when they bury the Apis utter a deep and harsh sound. Some derive it from "*seuesthai*"=stimulating the motion of the Universe. But the most part of the priests say that in SERAPIS both OSIRIS and APIS are united into the same word, and inform us that we ought to consider the APIS as a beautiful *Image* of the Soul or Osiris. But if the name of SERAPIS be really Egyptian, I think it signifies "Cheerfulness and Rejoicing," founding my conjecture on the fact that the Egyptians call the Festival of Rejoicing, "*Sai Rei*," in fact Plato says that *Hàdês* is so named as the *Son of Respectfulness*, and a God benevolent to such as dwell with him, and among the Egyptians many other of the names of the Gods are significant words, also that place (or subterranean place) whither the Souls go to be judged after death they call "*AMËNTHËN*"="That which gives and takes." The form of OSIRIS called SOCHARIS, or PTAH-SOCHARIS-OSIRIS, would seem to be the same as SERAPIS.

EGYPTIAN
DATE.
PASHONS.

4th.
5th.
6th.
7th.
8th.
9th.
10th.
11th.
12th.
13th.
14th.
15th.
16th.
17th.
18th.
19th.

Full Moon in Libra.

Upon this day, being about six months after the celebration of the so-called "Loss of OSIRIS," the Feast of the "Finding of OSIRIS" took place, for on the 19th at night, or at even, they went down in procession to the water (the Nile, or its Estuary near the Sea), and the Stolistai (or "Dressers")—
and the Priests bring out the Sacred Coffin containing a Golden Ark into the which they pour water from the river, and a great shout is raised as though OSIRIS had been found; next they kneaded earth from fruit-bearing ground with this water together with

rich odours and spices, working it up into a small Image in the shape of the Lunar Crescent. They then robed and decorated this expressing thereby that they hold these Deities (Osiris and ISIS) to be the Principles of Earth and Water. It would seem also that this Ceremony may also have been at times celebrated at about the same date in the Months of ATHOR and of CHOIAK.

20th.

21st.

22nd.

Entry of the Sun into Taurus. New Moon in Taurus.

19th.

20th.

21st.

23rd.

24th.

25th.

26th.

27th.

28th.

29th.

30th.

22nd.

23rd.

24th.

25th.

26th.

27th.

28th.

29th.

SEASON = SHOM, Time of Crops, or Gathering in.
No. & Name of Month; 10. PAUNI, or PAONI.
Memphitic Coptic = Paöni.
Sahidic Coptic = Paöné, or Paönê.
Modern Copto-Arab = Baöoneh.

PROTECTING DIVINITY:—*RAMESSEUM*—The God HORUS standing, crowned with the *pschent* or Double Crown of Upper and Lower Egypt, with the Name *Chonti*. He is Hawk-headed. *Temple of Edfou* = HORUS, Hawk-headed, standing, with the Name *Hor-Chont-Chudit*.

1917. A.D. ?
DATE.

3rd.

4th.

5th.

6th.

7th.

8th.

9th.

10th.

11th.

12th.

13th.

14th.

15th.

16th.

17th.

18th.

PAONI.

1st.

Feast of HORUS, called *Chent* or *Chont*, perhaps considered as the preparer of the way for the Inundation. At the sacrifices of this month cakes were made bearing the representation of an ass bound, symbolising the restriction of the Evil Power of TYPHON-Seth.

APRIL.

30th.

EGYPTIAN.
DATE.

PAONI.

3rd.

4th.

5th.

6th.

7th.

8th.

Full Moon in Scorpio. In the Month of PAOPHI as well as for the Sacrifices of this Month, cakes were made with the Symbol of an Ass bound marked upon them.

9th.

10th.

11th.

A.D. 1917.
DATE.

MAY.

2nd.

3rd.

4th.

5th.

6th.

7th.

8th.

9th.

10th.

12th.
13th.
14th.
15th.
16th.
17th.
18th.
19th.
20th.
21st.
22nd.

New Moon extreme end of Taurus. The feast of HORUS CHONTI, celebrated at the beginning of this month or perhaps at its New Moon, would be that of the "Coming of HORUS," i. e., The Younger HORUS, from *Buto* where he had been left at nurse by ISIS. The ceremony would probably be that which Herodotus describes as taking place at *Papremis* and referred to the God MARS, in Greek ARÈS, the which latter is evidently derivable from HORUS, just as the Greeks also endeavoured to identify another form of HORUS, HAR-SHEWI or ARSAPHÈS the War-like, with their Hercules, a sufficiently erroneous misconception. But MENTOU, a Hawk-headed God somewhat resembling HORUS but crowned with the Disc and tall plumes of AMOUN, would seem together with ANHOUR, more particularly to represent the Egyptian MARS. The distinctive character of the ceremony was that the priests and votaries divided themselves into two bands armed with sticks, the one of which endeavoured to bring by main force the statue of the God into the Temple, while the other party strove to keep it out, and a sharp contest ensued, but at length (as without doubt was prearranged) those surrounding the statue forced their way together with it into the Temple. The Egyptians said that this Temple was the residence of the mother of the God, who had been brought up at a distance (HARPOCRATES at *Buto*) and came to visit his mother (ISIS), but the attendants (evidently of the Party of TYPHON) opposed his entrance and drove him away. Obtaining assistance (the HOR-SHESOU) he returned, severely punished the opposers, and thus gained admission. Herodotus says that the opposing parties fought so vehemently, that he would have that several might be killed or desperately wounded, but that the Egyptians said not. It may be supposed that the fighters were under the special protection of the Deity.

23rd.
24th.
25th.
26th.
27th.
28th.
29th.
30th.

Entry of the Sun into Gemini.

(To be continued)

Wealth is Impersonal

By PERCY RICHARDS

To be rich, without danger, you must excel your own riches in divine love and regard for your fellowman. To be poor, without danger, you must be a spiritual giant. To be above money, having it, is good; to be above money, not having it, is sublime. Wealth, in itself, is impersonal. Therefore, to the poor man, I say: Do not envy the rich; you have no excuse for it. Or have you shared in the labor, sacrifice and splendid persistence which led to that wealth? Or who are you that you may sit in judgment on your fellowman? You are not an infallible reader of moral motives, nor do you suspect the overwhelming, but hidden struggle with his lower self that this wealth may have brought on his shoulders. He is not under obligation to show you his private account book, where he might, in magnificent modesty, reveal to you large sums spent for common welfare, of which you yourself, in spite of your poverty, may share profit.

And to the rich I say: Do not be indifferent in sterile and superior pity to that insignificant man of the back street. Maybe he has a consciousness and happiness, rich to overflowing, a richness of such incomprehensible magnitude and quality, which you, man of wealth, have not even dared to imagine, in your luckiest moments. And maybe, under that somewhat worn and unpressed overcoat, he has a spiritual body clothed in garments of the most dazzling white splendor. Earthly wealth does not count for or against in the eternal Supreme Court. But your *hidden* motives regarding it count indeed. Therefore, verily, I impress upon you, meet each other in mutual understanding, unity, respect and equality, in the realm of the only reality: brotherly love in God. If wealth is given unto you receive it with noble balance of mind and with a clean purpose in view. Be superior to it, if it vanishes. For, in the last analysis, it is God that gives; God that withdraws. And He has always your ultimate good in view and is supremely indifferent to all your affirmations, systems of thought and business calculus, your daring speculations. Live in the intensity of divine love, and the shadowy fluctuations of business life and the stock market are thus reduced to transitory bagatelles.

"He who seeks his life shall lose it." Wealth, in itself, is impersonal.

The Philosophy of Symbolism

By GERTRUDE DE BIELSKA

(Continued from last number.)

The six-pointed star is the cosmic symbol of "Jesus the Christ," a symbol of the eternal "Krishna" illuminating the hierarchies of Melchisedek for occult purposes. It is composed of two interlaced triangles; each triangle at its apex symbolizing the godhead, the upper triangle being the symbol of God potential, the under triangle being that of God in manifestation; the right hand side expressing the involution of the Spirit through the states of consciousness derived from experiences in manifestation at its base, from which the Soul stimulates evolution back to the godhead.

The twelve-pointed star is the cosmic symbol of the "Son of God" dwelling in the hearts of the human race and includes the symbology of the five and six-pointed stars. The pivot of this star makes the number 13, the pivot being the center of the circle around which are grouped the twelve points of cosmic transition expressed through the twelve signs of the Zodiac and the twelve tribes of Is-ra-el hidden within the Pyramid. This was the star from which the priests of the early Christian era derived the inspiration for the "crown of thorns" and the "halo" of conquest which they put around the head of Jesus, and according to Pythagoras this is the supreme symbol of adeptship and of the Master who has earned the right to become a Teacher of divine Truth and an example to others; hence the circle of twelve initiates of ancient rites and the twelve apostles of early Christianity with their Master in the center. Jesus was an Adept of "The Lesser Mysteries," Christ is an eternally exalted Spirit belonging to the hierarchies of "The Greater Mysteries." All the stars are to be found within the symbolism of the Pyramid, but the five-pointed star has been selected for this elucidation because its inner points touch the earth's orbit and relate it most intimately to earth-life with its particular destiny; thus offering suggestions for unusual research to the student who has the desire, patience and perseverance to penetrate into its secrets; moreover it has been chosen because it illustrates facts that are indisputable.

It may be well to note right here that there was no "chance" in the choice that was made by our forefathers of the emblem of the five-pointed star upon the American flag, the symbol that was to embody their ideals of government, and while it is hardly

to be supposed that they knew wholly why they chose it, yet it is proved in the light of this symbolism that the American Congress assembled in Philadelphia June 14, 1776, had the inspiration of destiny when they arranged a circle of 13 five-pointed stars upon a square of blue in the upper left hand corner of our flag and made it the symbol of the United States, a land that was to become not only "a land of the free" and "a home of the brave" but a land that was receiving its first initiation for the new dispensation of regenerate humanity. The Cross in the Pyramid is formed from the distances measured at the points on the circle by the Sun's declination north and south of the ecliptic as it describes annually the transition of earth's seasons. The inner points of the Cross intersect the orbit of the planet Mars, and reveal to the student of symbology that the evolution of consciousness upon the planet Mars is probably not so advanced as that of earth. The cosmic Cross is a symbol of transition between the constructive and destructive forces of Nature. The student of Astrology will recognize this as a prominent characteristic of the effects of the planet Mars in human character and life. Jesus was crucified upon the Cross to show the full significance of this symbology. He could have chosen any other form for His purpose, but His death upon the Cross was far more effectual as an example of sacrifice and redemption and the fulfillment of His love for humanity, than His death upon the five-pointed star or any other form could possibly have been.

The story of this tragic symbology of the Cross gives ample evidence of the knowledge and mastery that Jesus possessed, for He showed this to the multitude after His crucifixion by his resurrection and ascension; He demonstrated by these events His power over the forces of Nature and the victory He had won over human bondage. Moreover the symbology of the Cross further defines the great cosmic transitions that were in process at that time, which Jesus must have known, indicated by the changing of the equinoxes from the zodiacal sign of Aries to that of Pisces, marking a completion of one of the greater cycles of 25,920 years; besides the beginning of an inner cycle of 2,160 years which was assigned for the Christian era. In addition to this there was the transition to be emphasized between the Mosaic order of duty and obedience to the Christian ideals of love and service. Jesus showed that He had fulfilled the law of His mission as the "Son of Man" and through this transition upon the Cross He gave to the world the "Son of God" and the promise of the second coming of the Christ; thus the Cross within the Pyra-

mid secreted the promise of the advent of Jesus, the birth of Christianity and the Mystery of that second coming of The Christ which was to fulfill its mission in the hearts of the human race.

There are many variations of the Cross in symbology and numerous interpretations according as the symbol may be used, but as our present definition relates principally to the Cross within the Pyramid and as we resume the symbology in a subsequent article we will leave further analysis until that time.

Opinions of archæologists vary very much as to when the Pyramids were built, but the Philosophy of Symbolism would place the time at one of the epochs of civilization designated by the passing of the eastern equinox over the zodiacal sign Leo, a sign in which the Sun of God is "ruler" par excellence! This measures at least 12,000 years ago and possibly 38,000 if we add another complete cycle of 26,000 to the 12,000. James Henry Breasted, Professor of Egyptology at the University of Chicago, gives a very much later date than this, from 3,000 to 2,500 B. C. But Professor Breasted's knowledge is derived from the scientific point of view, not from the occult. We hope that the time is not far distant when the latter may be of service to the former!

The Pyramid of Gizeh was built to serve many purposes, one being an observatory; it was open at the apex, and at its base, in the center, was a unique contrivance for still water, into which were reflected the heavens, so that observations of the celestial changes could be carried on interruptedly, by day as well as by night. There is no doubt its use has been many times profaned by less gifted succeeding generations and its wonderful mysteries have been almost entirely lost during the dark materialistic ages of the Christian era; but the "Lane of Light" now illuminating the paths of research is sure to open many ways for further revelations of its hidden secrets.

The composite symbol of the Sphinx was undoubtedly erected before the Pyramid of Gizeh to commemorate one of those epochs of attained wisdom which is recorded by the "passover" or recession of the eastern equinox from the zodiacal sign Virgo, the Virgin, into the sign Leo, the lion, and that is one reason why it has the body of a lion and the head of a virgin; moreover its symbology extends to that mystery confined in the four zodiacal signs, Taurus the bull, Scorpio the scorpion and "phoenix," Leo the lion, and Aquarius the Human, so it has not only the body of a lion and the head of a virgin, but also the hoofs of an ox and the wings of a "phoenix." The full interpretation of this symbology

necessitates an exposition of the esoteric wisdom concealed within these four signs, together with that of Virgo the virgin, and as that must be left for a future revelation of the esoteric meanings of the signs of the Zodiac, only a brief interpretation of the Sphinx can be offered now, yet it is hoped this may aid towards an enlightened solution of this wonder symbol of antiquity. The "riddle" can be solved only by wresting from virgin Nature her secrets, and through the wisdom of her eternal verities, challenging the animal propensities of man with self mastery, and transmuting them into their higher purified exaltations of Love!

The Philosophy of Symbolism was evidently known to the fathers of the early Christian Church, and Christianity formed its outward symbols around the same great Truth inherent in every religious system, but as the Roman Church grew out of the Christian Church and began to wield its temporal power, it gradually sought to exclude all knowledge that had not a direct bearing upon its own creed and ritual. Then began the denunciation and rigid suppression of all symbolism that could not be utilized in their own rituals and ceremonies.

The suspension of the true Christian Ideals, taught by Jesus, and the withdrawing of wisdom from the outer circle to the inner sanctuaries by the Preservers of Truth, began between the third and fourth centuries, A. D., and from that time on, to about the tenth century all esoteric knowledge was concealed. Buckle says of this period that "there were not three men in all Europe who dared to think for themselves and even they had to veil their knowledge in mystical language." From this suppression arose that error and fatal misconception of Truth that falls under the name of superstition, the sad effects of which have colored science, art, philosophy and religion more or less to the present time.

Fear, the great weapon of the Roman Church, gradually permeated the great and small minds of the "dark ages" until nearly every phenomenon of nature was looked upon with dread, and colored by the false interpretations of a willing priesthood that aimed to keep its subjects in absolute ignorance of the Truth. Is it strange, then, that for centuries these superstitions ruled the world by the terror that was wrought in those poor souls? Is it strange that when the great science of astronomy was revived by Kepler that it was bereft of its soul, Astrology, with all its higher symbolism and emerged into the most materialistic of all the sciences? Is it strange that today we are still groping in the darkness and find so few who are ready for, or who can even bear the Light of that great Truth which characterized the Teachings of the earlier sages? Superstition was unknown to these great

minds, for they enjoyed the freedom, beauty and richness of a system that forbade ignorance and gave to them the keys of the "Mysteries" that preserved the knowledge held in the constellations in the heavens, the symbols of the planets, the Sphinx, the Pyramids and the wonderful temples that are living tributes to their greatness.

A change for the emergence of Truth from its hiding places began about three hundred years ago, when Luther protested against the abuses of the Roman Church and began that revival of the Christian ideals which resulted in the Reformation, so from that time to the present there has been a gradual lifting of the veil that concealed and preserved the Truth through those dark centuries.

The Serpent's Fang

(A Tale of Magic—Black and White)

By NADA

(Continued from last number)

The whole situation was so inexplicable, so unheard of in my experience, yet so deadly real, my complacent anchorage in the commonplace was so completely wrenched loose, that my state had ceased to be one of argument, of either disbelief or belief. For the time being, I simply felt and knew, yet in a subconscious way I realized that my mind had never been clearer or my perceptions more acute. It should all be over before Jessamine reached the city; upon this I determined. She was ready to stand shoulder to shoulder—my darling, my wonder girl—that was enough; but the test was mine, mine to face, mine to conquer, and I would prove myself.

Oh, folly of ignorance, oh, vanity of fancied strength, going bravely forth to conquer, only to reap mortal wounds in the unequal combat.

Ignorance is one of our greatest enemies. A pure heart will do much to mitigate the virulence of evil but it cannot save us altogether from the deadly action of forces arrayed against us under the direction of a trained will, backed by *knowledge*. Only knowledge can war with knowledge; only a trained will can combat with full success a trained will. Of all this I knew nothing. Secure in my conviction that I could dominate, with

the realization of Jessamine's love and understanding going with me in thought, I dismissed my chauffeur and, driving to the Baroness' house, found her ready to receive me.

THE SORCERESS

I was ushered, by a perfectly correct French maid, into a drawingroom which, while quietly elegant, was altogether conventional. I do not know what I had expected to find, if, indeed, I had formed any preconceived idea of what the Baroness' surroundings might be; certain it is, however, that the absence of all startling features, the correctly subdued lights and the general air of good taste and quiet came upon me as a distinct relief which even the lady's rather extravagant costume and usual display of jewels did not check. As a matter of fact had she appeared otherwise it would have been disconcerting, for her dress was an integral part of her personality.

So complete was the soothing effect of this strictly normal environment that I met her graceful cordiality almost in kind, and as we chatted found myself pleased, delighted with her occasional sallies of a crisp and sparkling wit. There began presently to form in the back of my mind a question as to whether any aspect of her but this were not due to some hallucination of my own.

It was not until the silver chiming of a clock announced the hour of half after ten that I realized the passage of time or that I had made a very long call.

"This has been a charming evening, Baroness," I said, rising, "but to be frank, I came mainly, I must confess, to recover my ring. Will you let me have it now?"

"But certainly," she replied. "Unfortunately I am not wearing it at this moment, it is in my strong box in the next room. Come with me and you shall have at once this precious keepsake which I have been so rudely long in returning."

She moved towards heavy portieres at the end of the great room, thrust them aside and, drawing a key from somewhere, unlocked the double doors which they had concealed.

"One cannot be too careful," she remarked, glancing at me challengingly over her shoulder, "in this wonderfully policed city of yours, to guard against thieves and housebreakers. I find everything must be kept under lock and key."

She passed through the doors and heavy hanging draperies upon the other side and I followed, hearing the doors slide softly to behind me.

I followed and—stood rigid; for passage of that slight bar-

rier had led me from the sane, accustomed, homelike atmosphere of the Occident into the bizarre, mystery laden and languorous suggestiveness of the Orient. Not the Orient as conceived in the stuffy imagination of a Western upholsterer—the frenzied, utterly irrational output of gaudy colors, cheap gilt, brass, spears and dust gathering canopies—but the frosty lacework and delicate severity of Indian marble.

A general impression of white and crimson was the first. Then detail filled the eye and held the attention. A frieze of delicately scalloped arches, filled with frosty grillwork, below which panels inlaid in intricate designs of many colored and rare marbles picked out with precious or semiprecious stones, came to the floor. A crimson carpet and divans on two sides of the room of the same brilliant tone, the velvet covers and pillows stiff with gold and silver embroidery; black teakwood tabourets stood at intervals beside them. Rare oriental lamps hung from the ceiling, casting a soft glow of light over everything. Directly facing the door by which I had entered the line of paneling was broken where three steps seemed to lead up to a raised recess hidden behind a curtain of crimson velvet, embroidered in silver and gold, crusted with gems. This was flanked on either side by tall Indian tripod censers of gold, from which the smoke was rising in swirling clouds, filling the place with its heavy, intoxicating odor.

In front of and below the steps, crimson cushioned, a black inlaid chair was set and, in the center of the room, a carved and inlaid table, covered with a crimson cloth, upon which rested a monster crystal ball on its stand of wrought gold.

Such was the room—or temple, whichever it might be—in which I found myself. Beautiful, exquisite in its intricate simplicity, but to me distinctly repellant. However, I could afford to be tolerant, to smile; was I not holding my own with perfect ease after all? If she liked this sort of thing what was that to me?

She motioned me to a seat on one of the luxurious divans and smilingly pushed one of the tabourets, furnished with ash tray and matches, towards me. Lighting a cigarette, I watched her as she moved across the room to a large box of curious design and unlocked it with a tiny key.

With a certain self gratulation I saw my mission almost accomplished—and she had been perfectly frank, charming and like other people. There had been no wiles, no tricks.

“All this may be theatrical, outré,” I commented to myself, “but it fits her and she fits it. There is a certain charm, a certain beauty——”

Could I trace now the stages by which I passed from that easy, half critical observation to the unreasoning passions, to the beast of the next hour, I might have controlled or checked them then; but I cannot trace them. It seems to me the change came as she slipped the ring upon my finger. I can feel even now the thrill of her touch; I burn again under the look of those green eyes.

"Sorceress," I whispered, "What is your secret? Is it beauty? Have you been to Hell and gathered there, in flame and ice the merciless knowledge of the damned? Have you collected and stored fumes from the pit wherewith to drug men's souls? What is your secret? Is it a will of steel hidden behind a presence as soft as thistledown, as illusive as mists, as misleading as Will-o'-the-wisp, beckoning, coaxing the unwary deeper and deeper into the sucking morass of your favor, only to sink down at last to dissolution and despair? You lure men on and they go mad for you. They load you with jewels, jewels, jewels; they die at your feet, their glazing eyes turned to you still—and you laugh. You do not care. Or do you care? What do you desire of them? Tell me. Speak, I demand it!"

She retreated before me, a look half of fear, half of exaltation in her eyes.

"Bayard, *you* are mad," she cried, thrusting out her hands as though to ward me off. "You speak wildly, without reason."

I seized her slender wrists and crushed them in my grasp.

"You are hurting me cruelly, Bayard, Bayard!"

"Then use your magic to loose my hands for I will not free you else. What do you desire of your poor dupes—what ends do their jewels serve—*what* do you do with them when you have sucked them dry?"

"What — what do you know, Bayard?" she gasped.

"Enough that I will know more. Answer me!"

A lambent green flame leaped in her eyes, a smile parted her lips and she laughed low, a strange, crooning laugh; her arms and wrists went limp and soft in my hands; and she told me—told me with head held high, her hair shimmering and glinting red like some coiled, living, venomous thing in the soft glow of the lamps; her voice soft and liquid as the murmur of a distant stream.

Precious stones were the breath of life to her, she could not have too many; they, or their fire, rather, rebuilt her daily. I could not understand—these things had to be learned—but the souls of rubies entered into her blood—it became like wine; sapphires played with her mind and together, they showed her mar-

vels of thought, of reason. Emeralds, like magnets, drew to her the fruit of her desires; opals—opals built their fire into the inner body—they made it luminous, exquisite. But stones wearied—they must rest at times, therefore she must have many, many stones. If men loved to give, why should she refuse? The love of men? Pah! It fed her, gratified her for awhile but—it could not touch her. She held herself unsoiled, secure on untainted heights; when dotard men became unruly, then—a look of sinister cunning for a moment quenched the fire in her eyes—why then, they went their ways as she directed.

“And all this spells what,” I ground, “gratified greed, vanity——”

“Power,” she flashed back. “Power for love and life and——,” she went on swiftly, “power to pull puppets’ strings; power to make then dance and laugh and weep; power of eternal youth renewed, power of undying beauty; power to sway kings, to make and unmake empires. Would not you have the same if you could, Bayard?”

“No,” I cried. “*That* for your Hell’s power; *that* for your unsoiled body—your soul is wanton, wanton, *wanton*.”

Unreasoning rage, black, violent, bestial, held me. Frenzied, I dragged her to the divan and flung her down. The brute in me snarled and mouthed. Just to spoil, to mar, to destroy her, that—that!” And then I went mad—stark mad.

Through a red mist I knew I held her in my arms—a strangle hold.

“Sorceress, devil, hell-wench, whatever you may be, you shall not escape me. I am your master—your master, do you hear? The torrent of my fury shall sweep you on whether you will or no.”

Flinging her arms about me she spoke in panting whispers.

“You *are* my master, Bayard, my master and my God. I glory in you, I revel in your strength, my whole being melts to your will.” She laughed wildly, breathlessly. “You do not understand, I have held myself for you—through all the years—through all the centuries, for *you*. I believed I held myself inviolate for power—but now I know—I but waited the coming of my Lord, my Emperor. Think you I could not have called my emissary to destroy you as I have done to others, grown too bold? But you are King, my Bayard. I love you—love you; you hold me in the hollow of your hand!”

“Love?” I gritted. “What do you know of love?”

“For you, I have known it through the ages. You did not

know but I knew at the first glance. You remember that first evening? I knew, but you were asleep. I have waked you—at last; and the pains of Egyptian Nephis, the glory of Roman Pulchra, the impotent weeping of the Moorish woman scorned by you, then the great Bayard, are forgotten here, in your arms; still to me, always to me, Bayard! '*Chevalier sans peur et sans reproche.*'"

"And the powers you boast, the knowledge that has been your pride. What of them?"

"They may go, *all*, if they must. I know the price. When love enters their day is done. *You* are the consummation of them all, beloved, you are my boast. Hold me close—bruise me with your arms—break me as a reed with your strength."

My lips crushed hers—and, like a bolt of blinding light, the thought of Jessamine struck across my storm-wracked soul. Reason, honor, manhood cried within me; I saw myself for what I was. Seared, beaten—a thing abhorrent, soiled.

Tearing the Sorceress' arms from about me, thrusting her back upon the crimson couch, I sprang away from her quivering in every fiber, furious, made impotent to punish by my own degradation.

"Curse you, curse you, devil! Murderess of men's souls, curse you," I gasped and fled from the room, from the house, into my waiting car, to drive and drive and lash my sick soul with the scorpion whip of despair.

Through empty streets I fled; the moon leered down and mocked me with its crooked smile. Past houses dark and still in wholesome rest. On, on, on! A stray dog shrank yelping from my wheels and its cry echoed and re-echoed in my ears, a lonely, friendless sound. Far up an avenue one window showed light. I sped on, was under it. With a sobbing groan I realized it was Jessamine's. She was there. She had come—come, that we might "win together." Jessamine, my Jessamine! Mine? I writhed in agony. I had betrayed her; never could I call her mine again—never could I claim her.

My whole being, body, soul and mind ached for her; the sweat of anguish stood upon my face and hands. I stopped the car and in the darkness of that hour I stretched my empty arms to her. To go to her and at her feet to pour out my defeat, my repentance, even though she drove me from her; to hear her voice, even though raised in just indignation and anger. No! Confident in my own strength I had gone out to conquer and had reaped defeat—worse than defeat. I had ignored her and her strength,

though, God bless her, it was the thought of her that had saved me from final, utter ruin. This was no thoughtless sin of a moment's folly. Such as that I might take to her feet; but this—? God! I had held the leprous-souled vampire in my arms—I had pressed my lips to hers! The beast had found his mate. Never could my arms be clean again, my lips were accursed forever.

A shadow fell upon the window's lowered shade. It was Jessamine's. She raised the shade and looked out. In terror lest her pure eyes should find me I put on the power and fled. The darkness of death descended upon me, enveloped me, wrapped me round.

Hours later I found myself still driving, far from the city and wild, incoherent thoughts hurtling through my mind, in reckless defiance of reason or order.

It was late afternoon when I finally turned back towards town. An immobile, rigid calm had superceded the distracted disorder of the past hours. Out of the wrack, the chaos, one purpose, hard, cold, unshakable, had taken form. I would kill the Monster.

Her traffic in bodies and souls must cease.

Not in revenge for my own wreck would I punish her; not for that. I had been warned—I knew or should have known, the unholy net which was spread for me—I had known and had, in my self-conceit, ignored it until too late. I had but myself, my stupid, self-sufficiency to blame. But all these others, lured like insects into the honey-smearred mouth of the pitcher plant, to be sucked dry, devoured—. For them must my vengeance strike. Upon me, who knew and understood, upon me who, though scarred and bleeding had escaped with life and knowledge, upon *me* lay the duty, the solemn duty to end it—*now!*

As I neared my own door I was quite sure of the course I must take. The Creature was outside of and beyond the reach of courts. I laughed mirthlessly as I pictured judge and jury listening owlshly to a plea against "Magic with intent to defraud and kill." There was but one way. To Jack and all these others who had been, to all those who might yet become victims of her insatiable greed, her soulless, debauched power, my duty was plain.

Her incoherent, impassioned protestations of love to me? I considered them not at all. They were of course the means she had chosen by which to lead me on to destruction; a destruction worse, far worse for me than death. Why? I did not know nor did I care. She had had her way, now I would have mine.

Using my latch key, I slipped into the house and up to my rooms, unobserved. There I bathed and changed and sat down

quietly to smoke and wait for the hour I had fixed upon. The Baroness would be there in her "temple," of course—she *must* be. It was written.

When all was done—I must pay the price? Naturally, I had no desire to shirk it. What was my life as against the reason, the lives of all those others? I could go into the outer dark knowing that I had served my kind.

Would Jessamine understand?

In the twilight which shrouded the room I seemed to see Jessamine standing radiant, sweet, strong and tender. Hungrily I strove to fix the image but it paled and was gone; yet a great peace fell upon me and a breath as of her scented garden passed about me. "She will understand," I whispered, "for she shall know everything before the end. She shall know that, fouled and shattered though I may be, my love has never faltered—no, not even when I went down to hell, wrapped in the Vampire's arms for, though I, the Beast, went down to hell, I, the Soul, still clung to her and am hers throughout all time, to do with as she will."

A little longer I sat; then, muttering, "'Tis I, the MAN, who will avenge my brothers," I slipped a revolver into my pocket and quietly left the house.

"Has Monsieur an appointment?" The little French maid seemed doubtful about admitting me.

"A most pressing one," I answered grimly.

"If Monsieur will wait here I will tell Madame."

Left alone in the great drawingroom I went at once to the curtained doors at the far end. They might be unlocked, perhaps?

Pushing the draperies aside, I found the doors drawn to but not latched. Very softly I slid them back sufficiently to admit of my passing through, then closed them as softly behind me.

Standing between them and the curtains on the temple side, I listened. Yes, there was a murmur of speech; the Baroness' voice rising and falling in rhythmic cadence as if she were praying or performing an incantation. For a few moments I tried to catch the words but they eluded me. Parting the curtains slightly with my hands I looked into the room.

A strange, weird scene was being enacted there.

(TO BE CONCLUDED)

Psychical Research

THE SOUL OF THE PLANT

By HEREWARD CARRINGTON

Have plants souls?

Professor J. Chunder Bose, M.A., D.Sc., of the University of Calcutta, is inclined to believe that they *have*—at least that they possess a form of life-energy so closely allied to that of animals, and even human beings, that it is difficult to draw the line, and point to any single characteristic which the animal possesses and which the plant may not also be said to possess in some degree. Plants eat, sleep, drink, rest, become fatigued, react to stimuli, become drunk or anæsthetised, notice light and darkness—in fact live and die in much the same way as do all the rest of the living things upon this globe; their life history is apparently made up of physical, electrical and vito-chemical activities very similar to those in the higher animals.

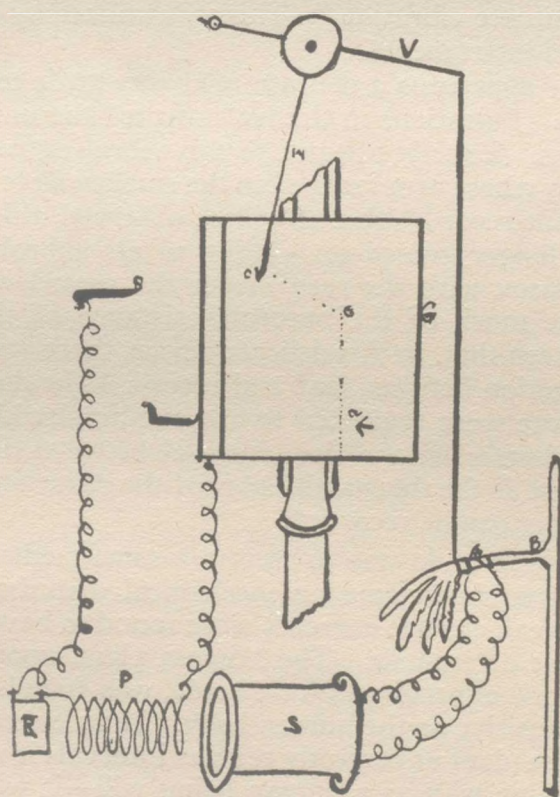
These astounding reactions, and many more of like nature, have been not only proved to exist but actually measured by Professor Bose, by means of the delicate instrument about to be described—an instrument so delicate that it will record the growth of a leaf “in the single beat of a pendulum!” We can see it growing before us! Professor Bose is well known in the scientific world for his original work on the fatigue of metals and other so-called inanimate bodies, and for his experiments upon the shortest electric waves so far obtained (millionths of a centimeter long, whereas the Marconi wireless waves are hundreds of feet in length). The experiments upon plants have been in progress for a number of years past and are so extraordinary, as he himself says, that unless he were to give the precise details of his work it might be considered incredible by the skeptic.

A brief description of the instrument by which these results were obtained will prove essential for a correct understanding of the facts themselves. Several types of instruments were devised and used by Professor Bose—the later and more delicate ones being perfections or developments of the earlier instruments. We will describe the first one, however, as being the simplest and most readily understood, before touching upon its final improvements. (Fig. 1.)

The leaf of the plant to be experimented upon (the *Mimosa* was selected for the majority of these experiments as being the most suitable) still attached to its stalk, was connected on the one

hand to the arm of the recording apparatus, V, and, just below this, two wires were wound round the stem of the plant, these being connected with the "secondary" of an induction coil. The strength of the stimulating current was carefully calculated, and so regulated that it could be applied at regular intervals (by a clockwork arrangement) so as to eliminate all possibility of human error. Attached to the long arm of the pedulum, V, was a pointer, W, which was so adjusted as to mark upon a smoked plate-glass, G, making a fine line in much the same manner as all "graphic" tracings are produced.

FIGURE 1.



(PLANT RECORDER.)

(The responding leaf is attached to one arm of the lever "V," at the fulcrum of which is attached "W," the writer. "G," sliding smoked glass plate for record. "P" primary, and "S" secondary of electric coil. "A," "B," "C," tracings on smoked glass plate.)

It was soon found, however, that this instrument was not delicate enough to arrive at any definite results. The friction offered by the scratch of the needle point on the smoked surface offset, very largely, the response of the plant—"a weight so small as four-hundredths of a gram is enough to arrest the pulsation of the leaflets." Still more sensitive apparatus was therefore necessary, and to obtain this sensitivity Professor Bose invented his "resonant recorder"—a marvel of mechanical skill.

It is founded upon the well-known principle of resonance. If one strikes a note on a piano, a corresponding note on another piano will vibrate, if they are tuned in unison. If we play a note on a violin a similar note will be emitted by another instrument, on which a similar string will vibrate in unison. It is the principle of "sympathetic vibration." This was utilized by Prof. Bose in his improved instrument.

In this new apparatus a delicate reed was made to vibrate at a definite rate. Pulsations in the leaf affected the uniformity of these vibrations. Exactly attuned to this vibrating reed was the reedlike writer, whose arm reached to the smoked slate and traced upon it the plant-record. But, it will be observed, this recording arm now no longer traced an outline in an unbroken line; it vibrated in unison with the reed; hence the record was in *dots*. This overcame much of the natural resistance of the tracing; and it will be seen that, in this delicate device, there was no actual physical connection between leaf and record. The dots made on the smoked plate were regulated to one-one-hundredth part of a second. By shortening the time interval between dots a time-interval as short as the thousandth part of the duration of a single beat of the heart can be recorded.

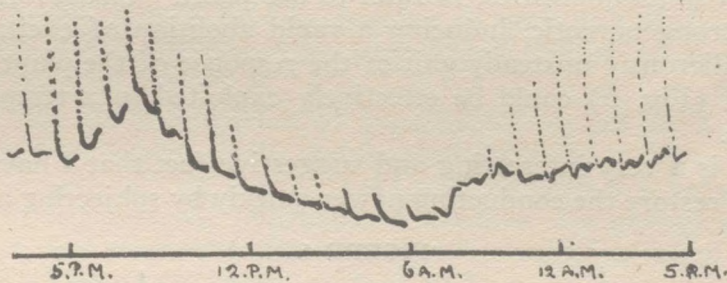
The next thing to do was to ascertain some method of stimulation which would not cause a mechanical disturbance of the plant. Very weak electric currents were found to have this effect—as in the case of animals. The *Mimosa* plant, upon which the majority of these experiments were made, was found to be about ten times as sensitive as the human body. If an electric stimulus be applied to the plant at perfectly regular intervals it will respond in much the same way as a human being will—it will react, go through a period of rest or recovery and again respond to the next stimulus, and so on until "fatigued." The method of its response is as follows:

The leaf-stalk of the plant, A, being stimulated, will pass on this excitation to the responding "pulvinus," B, which reacts something like a nerve-cell, causing a fall of the leaf. After a definite period the leaf recovers from this shock and responds to

the next stimulus. The leaf is re-erected. Of course the period of this response is infinitely small, and the variations in the leaf are infinitely small; that is why an electric current and so delicate an instrument as this are needed to record the effects.

Now let us see what some of the results are, obtained by means of this instrument. We may first mention *sleep*. Although it is probably not true that plants "sleep" in the same sense that animals do, they nevertheless show a lessened response to stimulation which indicates something akin to it. According to popular belief and tradition flowers and plants of all kinds go to sleep with the setting sun and get up with the first break of day. But this is not at all the case; the results obtained are very surprising here, as the tracing (Fig. 2) will show. Those who like to lie abed late in the morning and "turn night into day" may console themselves with the fact that they are in good company; the moral plant-world keeps them company! For we see that, so far from popular tradition being true, the plant does not go to sleep until after midnight and does not wake up again until ten or eleven the next morning. This is a very unexpected result; and, while it can be accounted for, the fact nevertheless remains.

FIGURE 2.



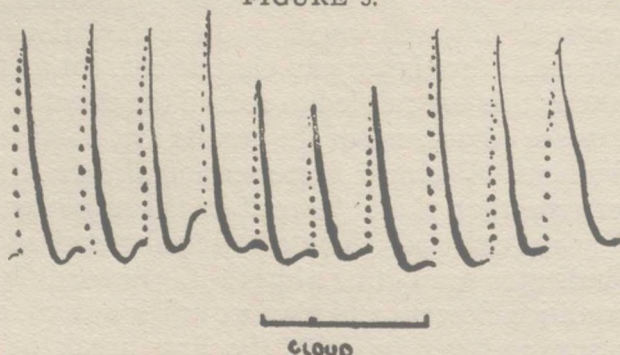
(Record for 24 hours, exhibiting variation of excitability.)

Plants are very sensitive to darkness or to excessive light, and react quickly to either. The tracing (Fig. 3) will show the effect of a passing cloud. As soon as the cloud passes normal sensibility is again restored.

The living plant is very sensitive to the variations of air, food and drugs. It can get drunk or become anæsthetised by ether or chloroform very much in the same way as a human being does. Professor Bose says:

"The plant is intensely susceptible to the impurities present in the air. The vitiated air of the town has a very depressing effect. According to popular science what is death for the animal

FIGURE 3.

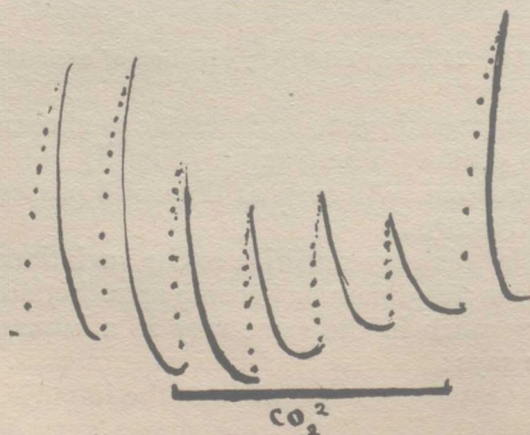


(Effect of a cloud. Dotted up-curve indicates responsive fall, and continuous down-line exhibits slow recovery. As the cloud passed, normal responsiveness was restored.)

is supposed to be life for the plant, for does it not flourish in the deadly atmosphere of carbonic acid gas? The record (Fig. 4) shows that, instead of flourishing, the plant gets suffocated just like a human being. Note the gasp of relief when fresh air is introduced. Only in the presence of sunlight is the effect modified by photosynthesis. In contrast to the effect of carbonic acid, ozone renders the plant highly excitable. Sulphuretted hydrogen, even in small quantities, is fatal to the plant. Chloroform acts as a strong narcotic, inducing a rapid abolition of excitability. The ludicrously unsteady gait of the response of the plant under alcohol (Fig. 5) could be effectively exploited in a temperance lecture.

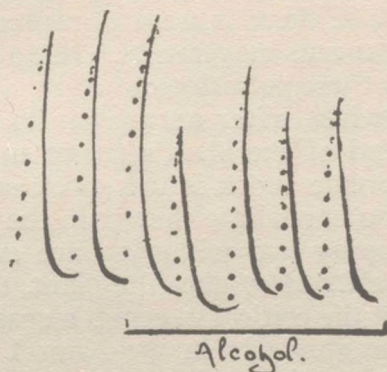
"It is a very interesting and suggestive fact that I have been able to restore the conducting power quickly by subjecting a para-

FIGURE 4.



(Effect of carbonic acid gas.)

FIGURE 5.



(Effect of vapor of alcohol.)

lyzed portion to a measured and moderate dose of electric shock.

* * * It has been shown that the various conditions which accelerate, retard or block the impulse in the animal also enhance, retard or block the impulse in the plant in a manner which is identical. I have, moreover, from my investigations on the plant nerve, been led to the discovery of certain hitherto unknown characteristics of the animal nerve. The investigation of the simplest type of plant nerve is expected to cast a flood of light on the obscure phenomenon of nervous impulse in general and the causes operative in bringing about the degeneration of the normal function of the nerve * * *.

"When, for convenience of experiment, we cut off a leaflet, its spontaneous movements, like those of the heart, come to a stop. But if we now subject the isolated leaflet by means of a fine tube to an added internal hydrostatic pressure, its pulsations are renewed, and continue uninterrupted for a very long time. It is found again that the pulsation frequently is increased under the action of warmth and lessened under cold—increased frequency being attended by diminution of amplitude, and *vice versa*. Under ether there is a temporary arrest, revival being possible when the vapor is blown off. More fatal is the effect of chloroform. The most extraordinary parallelism, however, lies in the fact that those poisons which arrest the beat of the heart in a particular way arrest the plant pulsation also in a corresponding manner—the arrest produced being either as systole or diastole, depending on the characteristic reaction of the poison. Taking advantage of the antagonistic reactions of specific poisons, I have been able to revive a poisoned leaflet by the application of another counteracting poison. * * *

"What we call automatic movement is simply the overflow of

previously stored-up and unspent energy. When this accumulated energy is exhausted, if there is none to replace it, then there is also an end of spontaneous movements. But a fresh acceleration from outside renews these pulsations. * * *

"A time comes when, after an answer to a supreme shock, there is a sudden end of the plant's power to give any further response. This supreme shock is the shock of death. Even in this crisis, there is no immediate change in the placid appearance of the plant. Drooping and withering are events which occur long after death itself. How does the plant, then, give this last answer? In man, at the critical moment, a spasm passes through the whole body, and similarly in the plant I find that a great contractile spasm takes place. This is accompanied by an electrical spasm also. In the script of the death-recorder the line, that up to this point was being drawn, becomes suddenly reversed and then ends. This is the last answer of the plant.

"These, our mute companions, silently growing beside our door, have now told us the tale of their life-tremulousness and their death-spasm in script that is as inarticulate as they. May it not be said that this, their story, has a pathos of its own beyond any that we have conceived?" ("Lecture before the Royal Institution of Great Britain," May 29, 1914.)

The *rate* of this reaction of the plant to the electric stimulus occupied Professor Bose for a long period of time, and occasioned some of his very best work. For a long time, it was thought by many scientific men (and is still believed by the public) that the nervous currents were *electrical*, or closely akin to electricity; but it is now thought that they are *chemical* in character—a wave of communication passing along the nerve-tract when a 'current' is passed. This conclusion is based very largely upon the reaction—times of human beings and large animals. Thus electricity, travelling at the rate of light, 186,000 miles a second, would travel to and fro, from a nerve-cell to the surface of the body with incredible rapidity; but we know that, as a matter-of-fact, an appreciable time is involved in all such reactions. Nervous impulses travel at the rate of only a few feet a second! They cannot therefore be electrical. The same is true of the plant. Professor Bose, in measuring the rate of nervous transmission (which he was careful to distinguish from purely 'mechanical' transmission) in the plant, showed that there is a current to and from a center, and also a period of 'latency,' before the response to the stimulus is given. This latent period was found to be about one-tenth of a second. The whole period of time, between stimulus and response, was 1.6 seconds. (This for a distance of 30 millimeters of travel.) In this case, then, the velocity was about 20 milli-

meters per second. Temperature was found to accelerate the rate of this transmission, up to a certain point (as in man) while poisons delayed it. Various other factors which are known to affect the higher animals, in their reactions, were also found to affect the plant in a very similar manner.

Perhaps the most marvellous achievement of Professor Bose, however, is his instantaneous record of the *growth* of a plant. As he himself says "the rate of growth is so exceedingly slow that even the proverbial pace of the snail is two thousand times quicker. It would take an average plant 200 years to cover the short distance of a mile. This extreme slowness is a serious drawback in the investigation of growth." Indeed, one would think so! And yet, by means of his high-magnification "crescograph," the absolute rate of growth of a plant can be registered in a period of time "as short as the single beat of a pendulum!" The various magnifications available are a thousand or ten thousand times. For demonstration purposes, a magnification of one million times has been shown! "The infinitesimal growth thus becomes magnified so as to appear rushing forward as if in a race. The actual rate of growth and its variations under the action of drugs, of food materials, of various electrical and other forms of stimuli, are thus recorded in the course of a few minutes. The great importance of this method of investigation in agriculture is sufficiently obvious."

This is the great work being done by Professor Bose. And, once again, it will be seen, the purely "theoretical" side of science is shown to have an actual, practical bearing upon every-day life. Let those who are inclined to scoff at impractical, "theoretical" knowledge remember this; and remember also that the last thing we learn about any science is what it is all about! For two thousand years, men worked over conic sections without knowing or believing that they would ever be more than a purely intellectual pastime; yet now the engineer employs them in the most practical manner. All science—all knowledge—is good; no matter how apparently "remote" from daily life. Even these remarkable experiments of Prof. Bose on plant reactions show this.

Higher Thought

THE LAW OF SUBSTANCE; ENERGY AND MATTER, SOUL AND BODY

By EUGENE DEL MAR

It is always interesting to draw a parallel between the physical and mental, the visible and the unmanifest, the tangible and the formless. If this is a Universe it is dominated by One Law, and it is a foregone conclusion that there is an identity of the inner and outer, the interior and the exterior, the centre and the circumference. There must be complete correspondence between the Universe, Substance, Energy and Matter, and God, Spirit, Soul and Body.

The Universe is eternal, infinite and illimitable. It has neither beginning nor ending. Its Substance fills infinite space and is in eternal motion. Matter and energy are its two inseparable attributes. Energy cannot act except in conjunction with matter, and a consideration of energy constitutes the study of physical science. Although the atom and its ceaseless motion are inseparable, yet each has its identity.

Energy is the power to change the direction of the motion of a body, or the capacity to perform work; and force is a manifestation of this power. Energy is known only as that which in all natural phenomena is constantly passing from one portion of matter to another. That is energy which is capable of being transformed into energy, or into which energy may be transformed. One cannot identify a particular portion of energy or trace it through its transformations. The energy transformed does not retain any character by which it can be identified when it passes from one phase to another.

That there is but One Energy is a fundamental truth. One Energy and One Law pervade all space and stretch through all time. Any natural force, directly or indirectly, can be converted into any other. Mechanical and chemical energy, sound and heat, light and electricity, gravity and magnetism, are but different modes of one omnipotent Universal Energy. Mutually all are construable in terms of each other and all in terms of motion. They differ only in their phenomena or outward manifestations.

Any phase of energy is convertible into any other and an accurate measurement proves that not a single particle is lost in the process. When any quantity of energy of one phase disappears a precisely similar quantity of energy appears simultaneously in

some other phase or phases. They are transmuted back and forth without loss, and every kind of energy may be converted into heat.

Energy is neither extinguished nor created, but every phenomenon is due to a transference or transformation of energy. The sum total of force or energy in the universe is infinite and eternal. Whatever changes in forms may take place, energy remains constant. The conversion of kinetic into potential energy goes on uninterruptedly, but the sum of active and potential energy remains constant.

Substance is everywhere and is in unceasing movement and transformation. Nowhere in the Universe is there perfect repose or rigidity, yet the infinite amount of matter forever remains constant. The sum of matter which fills infinite space is unchangeable. Little or nothing is known of the nature of matter, and any conception concerning it is theoretical. Matter is said to be the inert constituent of substance; that which is intrinsically devoid of energy and motion. Matter is known only as that which may have energy communicated to it, and which in turn may communicate it.

Fundamentally, the chemical law of the persistence of matter and the physical law of the persistence of energy are one. Matter and energy are co-existent and co-eternal. The law of persistence of matter and energy has no beginning. Through all eternity the infinite Universe has been, is, and ever will be subject to the Law of Substance. It rules unconditionally in the most distant realms of space exactly as in our planetary system, and in the most minute particles of the earth as well as in the smallest cell of the human frame. The doctrine of Conservation is the one generalized statement which is found to be consistent with fact, not in one physical science alone but in all physical science; not only in regard to matter in general, but in regard to each element or elementary substance in particular.

The same principle obtains both in the inorganic and in the organic worlds, and usually the analogy is discernable clearly. What the physical scientists call energy the mental or spiritual scientists term mind or soul. What the former have come to regard as the manifestation of intelligence the latter consider as the expression of Intelligent Mind, or Intelligence itself. And as there is One Energy so there is One Mind—eternal, illimitable and omnipotent. Each separate expression of Substance is a composite of energy and inorganic matter. Each individualized expression of mind is a composite of soul and organic matter. In neither case may the two attributes be separated. One is as necessary and essential as the other, for a true conception of the one without the other is impossible.

The One Substance has two inseparable attributes: energy and matter. Matter may not exist without energy nor energy without matter, and neither may be expressed without relation to the other. To reach a better comprehension of their collective qualities, many have attempted separately to consider and analyze their attributes. In doing this the intimate and necessary relation of matter and energy has come to be overlooked, and they have been regarded erroneously as distinct entities, separate from and opposed to each other.

The conception of the One Mind or One Spirit similarly has undergone transitions. In its individualized manifestations it has two factors, soul and body. Soul is the energy of Spirit and body its matter, and neither may exist without the other. In postulating life in the one as separate from the other a false premise is assumed which leads to an erroneous conclusion. No living form is without soul, and no soul lacks an avenue of expression.

As with the Substance of the inorganic world, so with the Spirit of the organic world: no particle may be destroyed or created anew. The sum total of Spirit remains constant, for it constitutes all that Is and it is infinite and eternal. It is manifested unceasingly in varying expressions of soul and body, but the sum total of these remains constant and unchanged. Spirit is everywhere and is in unceasing movement and transformation.

The law of persistence of Spirit knows neither beginning nor ending. It rules unconditionally through all eternity. The law of persistence of soul and body is fundamentally one, for these factors are co-existent and co-eternal. A complete consideration of the various forms of psychic existence would constitute the whole science of physical life. So inseparable are the two, however, that from the material plane the former may be understood only by and through a study of the latter. Even as energy must be expressed in terms of matter, so, if the nature of the soul is to be understood, must its materialized expression be comprehended.

What is called death gives opportunity for a separation of the soul and body that have outgrown mutual usefulness as then constituted. The body resolves itself into its constituent atoms, each of which may express a plane of growth different from that which it possessed when it became incorporated as a part of that particular body, and each of such atoms is prepared to take part in new life-combinations.

The soul development of a human being is a unit comprising the aggregate soul development of its constituent atoms. All growth in the aggregate represents the sum total of the growth of the separate parts; and as every single atom is forever con-

served so likewise is conserved every particle of growth that each atom has attained.

Could the body be separated from the soul and considered separately for the purpose of comparison, it might be regarded as the inert constituent of Spirit and as that which may have Spirit communicated to it. But the body cannot be considered as a separate factor possessed of certain absolute and determined qualities. Body is Spirit and it is the only aspect of Spirit that appeals to the physical senses. It is Spirit made manifest on the physical plane. When Spirit has been individualized and when soul development is manifested in physical shape, that which is recognized as body is the aspect of spirit that appeals to the physical being. Viewed psychically the soul is the immaterial, and discerned physically it is the material, personality. Soul development denotes the increasing superconscious appropriation of the qualities of Infinite Spirit, and physical development is its visible, tangible, material manifestation.

While it is true, broadly speaking and in the aggregate, that "the same matter which enters into the composition of all bodies on earth, including its living inhabitants, builds up the rest of the planets and the most distant stars," it would be illogical to assume that the same atom in the same condition of development expresses different planes of living growth. Soul development must be conserved both in its psychical and physical aspects.

There is really only one development and whether it is regarded as psychical or physical depends upon the plane from which it is viewed. While the psychical and physical may be said to be in complete correspondence, such an expression is open to misinterpretation. Soul and body are in complete accord always, not because they are two separate entities governed by the same principles and limited by the same environment, but simply because they are but different aspects of the same One Spirit. Viewed from widely divergent planes apparently there are two contrasting pictures, and the conclusion is drawn that one beholds two distinct entities. When the truth of their substance identity is perceived and understood, a beautiful correspondence is discerned between the two, the two that in reality are one and the same, which must be in harmony with itself.

When individualized Substance passes from one form of energy to another it does not retain its character sufficient to enable us to identify it with its previous existence. Seemingly it has been reincorporated as part of the One Substance and again individualized in another form. As far as known, inorganic matter may have no consciousness either of present or past existence. Apparently it has not yet acquired either a recognizable faculty

of self-consciousness or the attributes of differentiated individuality. In these respects it is distinguished from the plane of growth physically evidenced in the forms known as life.

When individualized Spirit is disassociated from a manifested form apparently it is re-incorporated as part of the One Spirit, again to be individualized as a soul. When the body dies the soul is re-absorbed by the One Spirit, but its individual unfoldment is retained and it is prepared to assume a new physical manifestation. In the inorganic world conditions may be induced which will determine the form of transformation of energy, but in the organic world these conditions are not, or have not yet been made amenable to human control.

The inorganic possesses a lesser growth than the organic and the latter manifests attributes that the former possesses only in latency. While the former is simple in character and its self-consciousness is unrecognizable, the latter is complex and possesses self-consciousness as one of its most conspicuous qualities. Thus a complete analogy may be drawn between what the physical scientists call the One Substance, energy and matter, and what the spiritual or mental scientists term the One Spirit, soul and body.

PROFESSOR EGBERT MORSE CHESLEY

The passing of Prof. Egbert Morse Chesley deserves notice. Mr. Chesley was a native of Nova Scotia, a graduate of Arcadia College, Harvard University and Bangor Theological Seminary. After his graduation from the latter institution most of his life was given to the study of philosophy, metaphysics and astrology. He was well known as a prominent educator, writer and lecturer and once a practitioner of mental healing. Some of his principal writings were: "The Four Cardinal Principles of Health," "The Ideal Philosophy of Leibnitz," "The Universal Christ," "The Divine Law of Love," and the "Ideal Philosophy of Spinoza." For three years he held the chair of Philosophy and Ethics in Meadville Theological Seminary. About sixteen years ago he became interested in the study and application of astrology which he declared, after continued study and observation, to be a "profound science." He has given the later years of his life to the study of this science and the dissemination of its truths and been of great service to many by his practical knowledge and willing service. He ranked among our first American astrologers and his labors will be gratefully remembered. Never advertising his profession nor abilities, he was widely known and greatly honored.

REV. C. C. LYON.

Theosophical Talks

By AMRU

Affinities or Counterparts

The teachings of Theosophy have thrown much light on many problems of life, but there is still much which is obscure. Particularly is this so with regard to what has been called the mystery of sex.

When one accepts the idea of reincarnation, one of the first questions to arise in the mind is—do we always keep the same sex in our various incarnations or do we change from one sex to the other?

I believe that Mr. Sinnett, in one of the "Transactions of the London Lodge," is responsible for the statement that the incarnations of the ego alternate in a series of male and female bodies, and this seems to be the theory generally accepted by students. Whether it be true, however, is extremely doubtful.

So far as the writer is aware nothing of the kind has been stated by H. P. B., but, on the contrary, there are hints that the idea of affinities, soul-mates—or counterparts, as some writers put it—which has of late years been so common and which has been so nauseatingly prominent in the divorce courts, is really based on fact.

In "The Secret Doctrine" (vol. 11, 27) it is written: "Every race in its evolution is said to be born under the direct rays of one of the planets. Race the First receiving its breath of life from the sun as will be seen later on; while the Third humanity, those who fell into generation, or from androgyne *became separate entities, one male and the other female*, is said to be under the direct influence of Venus," etc.

It is also said that Ego itself is sexless. Functioning on a plane of consciousness above and removed from the Kamic, the plane of emotion, sensation, passion, etc., it must be so—but, descending into this plane of Kama and functioning in a vehicle of that matter, it has added to it these lower attributes, and therefore the dual expression or potentialities of expression of the masculine and feminine natures.

Possessing both in one body on the astral and ethero-physical planes, which were the lowest reached by the first two races, it can truly be said to be androgyne, but falling into generation, or otherwise taking on physical bodies, which necessitates physical means of reproduction, these androgynes became two "separate entities, one male, the other female."

It would seem, therefore, that the ego, having to gain all

experience in the lower worlds, has in reality two channels of manifestation therein, one masculine and one feminine, and that instead of gaining experience in a body of one sex and then another of the opposite sex, there are existent two personalities at the same time, one of each.

This idea is borne out by other occult writers. It was the doctrine of Thomas Lake Harris, as given by Respiro in the volume on "Counterparts" in "The Brotherhood of the New Life" series.*

In "The Kabbalah Unveiled," by S. R. MacGregor Mathers, page 34, the following clear statement is made:

"All souls are pre-existent in the world of emanation and are in their original state androgynous, but when they descend upon earth they become separated into male and female and inhabit different bodies. If, therefore, in this mortal life, the male half encounters the female half, a strong attachment springs up between them, and hence it is said in marriage the separated halves are again conjoined."

In "The Voice of Isis," by Dr. and Mrs. Curtiss, similar teaching is also given (vide p. 159 et seq.) and it is written: "The two sexes can never blend into one until each has reached a perfect expression of his or her sex and they have learned to work together in perfect harmony while separated."

The possibility and even probability of this being true will provoke many interesting questions, and the principal will naturally be of the relations between these two halves of one whole.

All occult teachings have the dual possibility of doing both good and harm, and the question under discussion seems to be peculiarly one of these. No occult teaching such as this should ever be considered by itself or without reference to laws which may be said to impinge upon it. It cannot be torn away from the body of doctrine and acted upon as if it were a single unrelated fact. In considering this, therefore, the student must keep in mind the law of Karma, the teachings of Dharma, and the life cycle of the personalities on the three planes of physical, astral and mental matter, besides other laws.

It is undoubtedly extremely probable, if any of us are fortunate enough to meet our alter ego in our physical bodies that the fundamental unity of the two natures would express itself as a very forceful attraction, into which the sex question would naturally enter. Two such persons, if free of other obligations,

*This book is for sale at the office of Azoth Publishing Company, 1400 Broadway. See adv.

would inevitably marry—and this would indeed be a marriage “made in heaven” between two whom “God hath joined” and which “no man” shall “put asunder”; but it is easily to be imagined that such instances are extremely rare.

It is the karma of most of us to work out our debts in relations with other entities, and it is our dharma to conform as faithfully as possible to the social laws of the country in which we are living and to perform the obvious duties which we have taken upon ourselves.

Real love for one of the opposite sex is a spiritual feeling which will give a mutual sympathy and understanding that will never permit the neglect of our duties or obligations to others, nor any selfishness.

It is also improbable that the two halves will be in physical incarnation at the same time, or that the two will be of mutually marriageable age. The relations might often be those of mother and son, father and daughter, brother and sister, if the two are brought together on earth at all—or perhaps twins.

The phenomena of twins is a very interesting occult problem, and perhaps this duality of personalities will explain it in part. When the twins are both of the same sex it somewhat complicates this, but the suggestion given by the Curtisses in “The Voice of Isis,” that, where one has disliked and scorned the other sex in one life, he or she is reborn in a body of that sex so as to learn the lesson, but still remains a male or female nature, may account for it.

Students of Theosophy are invited to discuss this question in AZOTH.

Salvation

One of the fundamental tenets of the Christian faith is that Jesus the Christ came to save men and that it is only through Him or by acknowledging him that we can be saved. That from which we had to be saved was at one time believed to be hell, a place of everlasting punishment; and it is safe to say that there are still many good people, among Protestants, who believe this and of course all Roman Catholics are supposed to.

To readers of AZOTH it is supererogatory to point out the absurdities of the hell idea, but let us replace this word with either *destruction* or *annihilation* and then consider it from the Theosophic viewpoint.

If we do this it will appear that there is not so very much difference in the two teachings. According to the writer's understanding of Theosophy, salvation needs just as much emphasis as Christianity gives it. The principal difference of the two ideas

is that, in Theosophy, by the Christ we mean the Christos—the self within—rather than the personality of the Nazarene.

That which is to be saved—and therefore, possibly, lost—is what is called in Theosophy the personality or the soul as distinct from the individuality, the ego, or spirit. The Christian philosophy knows practically nothing of the latter.

It is this soul which is to all intents and purposes a distinct entity, during its life cycles on the physical, psychic and mental planes, which is mortal, capable of extinction, which appears on this earth and may never return. The only way in which it may be “saved,” or achieve immortality, is by uniting itself with the Christ principle or the spiritual soul.

In the magazine “Theosophy,” for August (which is doing a fine work in rescuing from oblivion valuable articles by Madam Blavatsky and William Q. Judge, which originally appeared many years ago in “Lucifer” and “The Path”), is an article on Elementals, in which are quoted the words of a Swedenborgian minister, which bear on this question, which we reproduce here, with H. P. B.’s comment:

“Physical death, or the death of the body, was a provision of the divine economy for the benefit of man, a provision by means of which he attained the higher ends of his being. But there is another death which is the interruption of the divine order and the destruction of every human element in man’s nature, and every possibility of human happiness. This is the spiritual death which takes place before the dissolution of the body. ‘There may be a vast development of man’s natural mind without that development being accompanied by a particle of the divine love, or of unselfish love of man.’ When one falls into a love of self and love of the world, with its pleasures, losing the divine love of God and of the neighbor, he falls from life to death. The higher principles which constitute the essential elements of his humanity perish and he lives only on the natural plane of his faculties. Physically he exists, spiritually he is dead. To all that pertains to the higher and the only enduring phase of existence he is as much dead as his body becomes dead to all the activities, delights and sensations of the world when the spirit has left it. This spiritual death results from disobedience of the laws of spiritual life, which is followed by the same penalty as the disobedience of laws of the natural life. But the spiritually dead have still their delights; they have their intellectual endowments and power, and intense activities. All the animal delights are theirs, and to multitudes of men and women these constitute the highest ideal of human happiness. The tireless pursuit of riches, of the amusements and entertainments of social life, the cultivation of graces of manner, of taste in dress, of social preferment, of scientific distinction, intoxicate and enrapture these dead-alive; but the eloquent preacher remarks, ‘these creatures with all their graces, rich attire and brilliant accomplishments are dead in the eye of the Lord and the angels, and when measured by the only true and immutable standard have no more genuine life than skeletons whose flesh has turned to dust.’

“Although we do not believe in ‘the Lord and the angels’—not, at

any rate, in the sense given to these terms by Swedenborg and his followers, we nevertheless admire these feelings and fully agree with the reverend gentleman's opinions.

"A high development of the intellectual faculties does not imply spiritual and true life. The presence in one of a highly developed human, intellectual soul (the fifth principle, or *Manas*), is quite compatible with the absence of *Buddhi*, or the spiritual soul. Unless the former evolves from and develops under the beneficent and vivifying rays of the latter it will remain forever but a direct progeny of the terrestrial, lower principles, sterile in spiritual perceptions; a magnificent, luxurious sepulchre, full of the dry bones of decaying matter within. Many of our greatest scientists are but animate corpses—they have no spiritual sight because their spirits have left them, or, rather, cannot reach them. So we might go through all ages, examine all occupations, weigh all human attainments, and investigate all forms of society and we would find these *spiritually dead* everywhere."

These spiritually dead souls, we are told, reincarnate again a few times, degenerating more and more until they are annihilated. The spiritual soul will descend again and proceed with its evolution, but the person we knew—the man or woman on earth—is literally dead and has forever disappeared.

Astrology

HERBERT C. HOOVER

By E. G. BRADFORD

Students of astrology may be interested to see the star map of a man who has played a big part in the world's recent history, Herbert C. Hoover, head of the commission for the relief of Belgium, and subsequently food controller of the United States. Mr. Hoover is an Iowa man, and his profession, aside from the public duties mentioned, is that of a mining engineer.

The two benefics, Jupiter and Venus, are seen to be in conjunction on the line dividing the Sixth-house and Seventh-house signs. The Sixth house has to do with food and hygiene, etc., and the Seventh is the house of the public.

Three energy-planets, including the Sun, are in the sign Leo; and two more planets, Moon and Mercury, are just entering that sign. Leo has to do with positions of authority and public eminence.

This arrangement of the zodiacal signs makes Saturn the high planet, posited in the humanitarian Aquarius, and in relation by opposition to the group in Leo. Saturn is the planet of privation and thrift, and in this aspect (since both Saturn and the Sun are "essentially dignified") may well suggest activities in

tical, but the precession of the equinoxes of fifty seconds a year has now changed their positions by a whole sign.

The sign rising in the East on the cusp of the ascendant at the time of birth, is the most important sign in the horoscope, and, modified by the positions and aspects of the planets, it describes in a general way the character, disposition and personal appearance of the native; the general trend of his life, his health and the length of his life. The character delineation is analogous in many ways to the influence of the same sign when the Sun is in it, but the personal appearance is much more emphatically described by the sign when rising. However the student must bear in mind that the description of personal appearance given as belonging to each sign is only approximate; it may be much modified by the effect of the sign the Moon is in at the birth, and also by the sign in which the planet which rules the rising sign is placed. Nevertheless these descriptions are worth careful attention, especially when the time of birth is not known.

ARIES (The Ram)

The Zodiacal sign Aries fills the first thirty degrees of the ecliptic, beginning with the first degree on the 21st of March, when the Sun enters the vernal equinox; and it represents approximately the first two hours of Sidereal Time. It is a fiery, cardinal, moveable, masculine sign and is the positive pole of the Fire Triplicity; imparting energy, activity, courage and ambition. Aries natives are dauntless, impulsive, enthusiastic, frank and outspoken. They usually have good vitality and a strong mentality; are enterprising, inventive, ingenious, adventurous, combative and ardent in whatever they undertake. They have great executive ability, like to be at the head of things, and are great workers if interested in the work to be done. In fact they often overwork both mentally and physically. They are conscientious and earnest in faith and religion, and will take on self-imposed duties often unnecessary. Intense in their feelings, they keep well keyed up and should avoid stimulants in both food and drink. When once they know you they never forget you. They make excellent teachers, thorough and proficient. They are aspiring, easily change their vocations and opinions, dislike being restricted or interfered with in anything they have to do, quick to get angry but soon over it and rarely retain a grudge; are inclined to be hasty and to act on snap judgment.

Aries is said to marry in haste and repent at leisure. However, marriage often brings him property. The women are liable to be jealous, and as a rule have but few children. The native may be an only child, or have few brothers or sisters, and often

loses one or both parents early in life. The sign brings many changes in the course of the life and the native may attain celebrity through professional work or exploration; makes an excellent soldier, officer, or engineer and is fitted for any work requiring activity of both mind and body. The diseases to which the Aries native is subject are headaches, paralysis, eye trouble and to some extent those of the ears and teeth. Many at times are subject to mental depression. They need little medicine when ill; quiet, rest and sleep are the best treatment.

The first twenty degrees of Aries rising produce a person of medium to tall stature, strong and muscular, of medium weight; broad shoulders, head broad at forehead tapering to chin; long face and neck; dark bushy eyebrows; sharp eyes, gray to black; coarse hair and beard, light red to reddish-brown, sometimes black; often a scar, mole or some blemish on the face. Those born under the last ten degrees (the decanate of Venus) are shorter and more smoothly built. Its ruling planet is Mars. Its lucky gems are the amethyst, garnet and other red stones.

TAURUS (The Bull)

Taurus is a fixed, earthy, feminine sign and the positive pole of the Earth Triplicity. When rising in the East on the cusp of the Ascendant it covers from the thirtieth to the sixtieth degrees of the ecliptic and approximately the third and fourth hours of Sidereal Time. Next to Scorpio it is the sign of widest scope of character. It gives a temperament strong-willed, determined, proud, constant, persevering, very practical and independent. The passions are strong with deep feelings and desires. Those natives that are undeveloped are vindictive, hard to reconcile, stubborn, unreasonable, indolent and sensual. The better developed ones are very social, love to entertain their friends, very amenable to kindness, and have a deep, constant love nature. They are cool and firm, loving peace, harmony and good cheer. In general they have fixed opinions; are not easily influenced, have good common sense; are practical and thorough in all that they do; have great endurance; are slow to anger but furious when aroused. There often come into the life great questions that have to be fought out and settled. Taurus is naturally conservative, quietly ambitious and likes honor and prestige. There is often a superior intelligence which may lead to distinction; together with a subtlety of diplomacy connected with its activities quite unexpected. They have excellent memories, a good taste in dress and ornaments; a love of music and the beautiful in art and nature.

Taurus usually acquires land or money. There may be a leg-

acy from an admirer or relative of the opposite sex. There are often two marriages, or an outside attachment in addition to a marriage. Both sexes are inclined to jealousy. The jealous Taurus man is harsh and incorrigible; the wife often has a hard time of it. Taurean marriages, either sex, are not always happy. A great vitality pertains to this sign and generally a long life unless shortened by overwork or excess in pleasure. The diseases of the sign are those affecting the heart, throat, spleen and generative system and in some cases liver and kidney troubles. If the native leads a sensual life, apoplexy and brain disorders ensue. There are many sudden deaths connected with the sign. Temperance in both eating and drinking is very necessary.

The physique of Taurus rising is that of a person short to medium height, strongly built and inclined to be fleshy with a shiny skin; broad shoulders, often bent forward; short, heavy neck; large features; broad forehead; large, round, full eyes, dark or light, according to planetary influence; hair wavy or curly; mouth wide; nose large, wide nostrils; hands broad with short fingers. There is a tendency to obesity increasing with age.

The ruling planet is Venus. The lucky gems are moss-agate and the diamond.

GEMINI (The Twins)

Gemini is an airy, mutable, masculine sign and is the head of the Air Triplicity. It covers from sixty to ninety degrees of the ecliptic and approximately the fifth and sixth hours of Sidereal Time. The sign gives a decided mental temperament; studious, ingenious, generally intelligent; liberal-minded, affable, courteous, kind-hearted and humane. The natives are apt in mechanics and invention, usually busy, and have a faculty of carrying on two businesses or occupations at the same time. The Gemini character often seems to be double, one trait contradicting another; there is a dual nature involved in the native, one often seeming to be the opposite of the other; seldom satisfied with anything; liable to be irresolute and changeable. These persons may lack concentration and perseverance and sometimes surprise their friends by expressing contradictory opinions about the same thing within a short space of time. There is a tendency to be shy, nervous and reserved. The better developed ones have excellent ability as speakers and writers and can handle several subjects well; there is aptitude for business and matters of ways and means. They are good thinkers, with fine, subtle intelligence and comprehensive minds, excellent in mathematics, chemistry and science, and are given to a form of expression at once concise, piquant

and pertinent. They have a strong sense of justice and are generally kind, sympathetic, conscientious and honest. The Gemini native is liable to fluctuations of wealth and position. There are troubles growing out of marriage or association with the opposite sex. There are often two or more alliances and one may bring treachery or detriment to the native. The Gemini woman has many children. There are often calumnies against the character of both men and women, and secrets in the family. The friends are various and variable. Gemini is more susceptible to tuberculosis than any other sign. Deep breathing and light exercise in the open air should be practiced from childhood. Worry, excitement and overwork should be avoided. There is a tendency to throat, rheumatic and nervous disorders and accidents to the arms and hands. They are more fortunate on high ground. The mystical gem is the Beryl. The ruling planet is Mercury.

Gemini rising at the time of birth generally gives a tall, slender figure, long arms, hands and feet, long face, thin features, good skin, bright complexion; blue, gray or hazel eyes, with keen intellectual expression; hair fine, light brown or black; the muscular activities quick and positive; they can do wonderful things with their hands.

CANCER (The Crab)

Cancer is the head of the Watery Triplicity, and is a Cardinal, movable, feminine sign; covering the 90th to the 120th degrees of the ecliptic, and approximately the seventh and eighth hours of Sidereal Time. When rising on the ascendant Cancer confers the most sensitive, versatile and imaginative nature of any of the signs. The natives have superior intelligence, excellent memories, but are sometimes given to fabrication because of their powerful imagination. They react readily to their environment and to the influence of those they love or admire. They have a warm-hearted, social nature and at times express deep emotion; but in order to attain the friendship of Cancer persons you must first become well known to them. They are apt to be guided by precedent; like antiques and old records; there is a tendency to hoard money and old things. Nevertheless they like novelties and are apt at learning new things; are fond of dress, display and like to see their names in print, love change and traveling and to be in public life. They are usually unobtrusive and on the defensive, but if Mars is strong they will go into a fight with much zest. They are often undecided in their ideas about non-essential things, but if it be a matter of importance or of practical utility they exhibit much firmness and decision. They are successful in matters of detail, make good manufacturers, and are good at

managing large retail establishments. They change friends frequently and it is not uncommon to see them at enmity with those with whom they were formerly friendly and intimate. But however strong their anger may be it quickly departs. Cancer gives a strong domestic nature that is much attached to relatives and home. The native is not always successful in marriage and should not marry early in life. Some of the men are inclined to amatory freedom and some of the women are fickle and inconstant; but most of the women make excellent mothers and often have large families. There is always difficulty in acquiring property. Sometimes money is carefully invested and then lost through foolish speculation. The latter part of life is more prosperous than the first part. In health matters the stomach and chest are liable to cause the most trouble. Colds, chills, gastric and rheumatic disorders are common and there is a tendency to carcinoma.

Cancer rising gives short to medium stature, much dependent on ancestry and the position of the Moon. There is a plump, smooth body, wide chest; upper part of the body large in proportion to the lower and tendency to stoutness with age. Hands and feet are small; there is often an awkward gait. The complexion is white or pale; round face, full cheeks, and often a short nose with a prominent tip; the eyes light blue or gray. The vitality and constitution are not strong. The lucky gem is the emerald. The ruling planet is the Moon.

LEO (The Lion)

Leo is a fiery, fixed, masculine sign and covers from the 120th to the 150th degrees of the ecliptic and approximately the ninth and tenth hours of Sidereal Time. The Leo temperament is positive and generally endowed with great vitality and force. The disposition is warm-hearted, candid, faithful, honorable, impulsive, generous, persevering and determined. The native likes power and distinction and expresses ambition to attain them. Mars in evidence renders him rash and quick-tempered, but a prolonged expression of energy depends altogether on the motive involved. Leo appreciates rest and comfort and accepts them with a zest that is sometimes called laziness. He does not like to work any more than he has to, and, like the cat, enjoys a place in the chimney corner. He is fond of all the good things of life, is cheerful, sociable, sympathetic, magnetic, a good story teller and likes to be of use in either public or private capacity. There is a certain pride and dignity not noticed in the other signs; the feelings are easily aroused; they love deeply and make very faithful friends; readily adapt themselves to different conditions in life; look out for themselves and their families; but often make enemies. The

undeveloped may deceive and prevaricate and even misappropriate that which does not belong to them. These are the people that have a foolish pride, hot-headed and easily aroused to anger, and some are easily over influenced by the opposite sex. They are more inclined to act through their feelings than through their reason. The Leo native is fond of public office; honors are easily attained by him, and there are many executive positions he is naturally adapted to fill. He is often aided in his business or professional career by people of wealth and position of both sexes, but as a rule he rises through his own merit and ability and makes many friends. The body must be kept up to its standard of vitality. Any falling off in the health should receive immediate attention and the diet should always be sustaining and as complete as possible in quality and variety. The diseases Leo is subject to are fevers, heart troubles, back, spine and kidney disorders, pleurisy. There is great recuperative force, unless in disease of long standing, when the mind is affected and the native becomes discouraged. He delights in the sunlight; the night and cloudy days are often depressing.

Leo produces a fine physique, medium to tall, with firm flesh, gaining fullness of body at middle age; broad shoulders, full chest, strong neck, head upright, demeanor generally expressing dignity and power. Complexion florid or light tan; hair usually fine, light and wavy, baldness begins young; eyes generally light colored, ranging from gray to dark blue. The lucky gem is the ruby. The ruling planet is the Sun.

CONTINUITY

Why say the past is dead? That cannot be.
Throughout the subtle chain of Destiny
There are no broken links—each holds the store
And is the sum of all that went before.

Like children weaving garlands at their play,
We form our lives—we shape them day by day;
And Fate is but the scattered seed we sow,
Which waits the harvest for its kind to show.

The slaves of Circumstance we cannot be
If we through circumstance will but be free.
The sleeping soul to resurrection wakes
By rising victor o'er its past mistakes.

Life does not cease—it only changes form:
The flower of peace unfolds from out the storm:
And Destiny means only Good at last.
Rejoice, O Soul, in thy immortal past!

ADELE CHESTER DEMING—"Lyrics of Life"

Rents in the Veil

THE SAYINGS OF PTAH MENEN

By W. E. CARSON

(CONTINUED FROM LAST NUMBER)

WHEN WISDOM RULES

In the day when wisdom and love shall be enthroned on high the sun shall rise on a new earth, the woes of the past will be forgotten, and the sons of men shall rejoice.

Men strive to leave wealth to their children, but if they succeed they leave only that which is transitory. The real treasure is in so learning to live that wealth is a burden and virtue is all in all.

Men seek truth, but seek it in different ways. When they find truth it is the same to all. There are many roads to the dwelling place of light, but all have the same ending.

When men are so ruled as to enthrone wisdom with supreme power, they shall be divinely blessed in living and in seeing, in giving and in taking, in waking and in sleeping, and in dying to reawaken in the halls of life eternal.

To do what is wise in life proceed as one who is assigned to death, and seat thyself in a tomb whenever thou wouldst act unjustly. Be wise in all things, for death comes with bitterness to the foolish.

THE WOES OF THE POOR

Toil is man's lot, but toil without reward is hard to bear. The poor toil to live, and live to suffer, with woe and bitterness to keep them company. The workers are weighed down with cares that cry to the gods.

Men toil for the wages of the world, but they lose the wages of the spirit through the woes of poverty and oppression.

The weariness of the poor is the shame of the rich who reap the harvests of labor.

Woe unto them who rob the poor and wait on the gods with sacrifices bought with the meat of the laborer. Their offerings shall be rejected and the gods shall send a curse instead of a blessing.

THE MORTAL AND IMMORTALITY

Man is like the bright heavens when this day of life begins.

The sun shines for him, the light tints his brilliant skies; the trees, the flowers; the countless works of nature, cheer his eyes; the glow of life is everywhere. But when the chill of winter touches the land all is changed. The golden days are over. Beneath a mourning sky the face of nature is sad. Gone are the flowers, departed are the sweet singing birds, and all the trees are withered. On every side the hand of death is seen.

Let not the heart be troubled when thoughts of death arise, for the life eternal is ever before and not behind. The golden age lies in the future, not in the past. Before is the way of life though it leads through the sombre valley of death.

THE POWER THAT GUIDES

Life sees wise acts neglected and foolish deeds made the fruit of action; but on all lies the shadow of destiny.

Ruler of men, healer of wounds, bringer of woes, sender of joy, giver of sorrow! Oh, fate, thy hand leads ever to conquest or destruction, to good or evil, to happiness or grief.

We set out to look for the good, we discern the evil; we seek the evil, we find the good. By the hand of fate we are led into the light or are left in darkness. The light fails but the darkness is dispelled. By fate all is wisely directed in the lives of men.

MEMORIES

Looking back leaves the soul full of regret; looking forward fills the heart full of dread. The only peacefulness lies in the present.

Memories are like the lines on the face. They seem to hear the call of the past, to bear witness of the life that has been.

To sweet memories clings the fragrance of past happiness, to last until the power to remember has gone forever.

AN INVOCATION AND FAREWELL

Send one light to the hearts of men. Reveal the way to all that follow wisely. Help them to win the wealth of wisdom by the power of truth. Lead them to the portals of life eternal.

CONCLUSION

"Near Memphis was Ptah-Menen's burial place, but his tomb was long ago destroyed by time and human hands. He left no writings, but he taught the truth. His words he left in the hearts of men to bear fruit for later generations."

AN EXPLANATION

It will be noted that the supposed communication from Ptah-Menen is written in the second person singular. The reason for

this was explained by a subsequent message that I obtained. In response to my written question: "Why was not the communication written in the first person singular?" the reply was made: "Ptah-Menen was not the writer of it." Then followed these questions and answers: Q. Who was the writer? A. A man of learning, an Egyptian scholar, English, who lived at the close of the preceding century.

Q. What was his name? A. W-a-c-e (slowly). He put the sayings into English.

Q. Why did the Jewish writers denounce the Egyptian religion and say uncomplimentary things about Amon-Rá the iniquitous "children of Amon," etc.? A. Some knew better, others were ignorant and supposed that all the Egyptians worshipped bulls, sphinxes, the sun, cats, ibises and other things. Those were merely emblems of a supreme being that was manifested in all nature.

Q. How did the Egyptians regard Rá? A. Rá is the sun, not a god. They did not worship the sun but only what the sun represented.

Q. What was the riddle of the sphinx and its solution?

A. The soul is destined to live when the body perishes, and in life it is superior to the body. The sphinx depicted a human soul with an animal's body. The soul was shown to be supreme. Take away the head of the sphinx and what remains? Only a body devoid of the intellectual. The animal body was used to accentuate this fact.

SOME REMARKS ON THE COMMUNICATION

Although I am interested in psychic research, I am not a spiritualist, and have never believed that communications received by means of a planchette, Ouija board or automatic writing, originate in the spirit world. My impression has been that such messages are the result of certain mental processes that even the most advanced psychologists do not fully understand. In some instances it would seem as if the conscious mind temporarily abdicated its rule and allowed the subordinate faculties to usurp its place to put themselves in evidence without proper control. Some messages are undoubtedly the product of imagination.

But this does not explain how an automatic writer can impart information that he does not consciously possess and could not have acquired consciously by reading or other study. Take my own case as an example. I had never made more than a casual study of ancient Egyptian, and could not write any words hieroglyphically, and yet the characters transcribed on my pad

bear a significant resemblance to the hieroglyphs representing the name, Ptah-Menen. It is interesting to add, that on another occasion I received a communication, alleged to have come from a personality that lived in Crete nine hundred years before the Christian era, in which words in ancient Greek characters were introduced, while my knowledge of Greek is so elementary that I could not possibly have written the words under ordinary conditions. As these mysterious processes cannot be explained by men who have made a life study of psychic phenomena, I shall certainly not attempt to explain them.

Ptah-Menen, of course, speaks for himself. As I cannot regard myself as the author of his sayings, I am at liberty to say that I consider them to be excellent. Whether Ptah-Menen ever existed or is simply a product of the subconscious mind it is impossible to decide, but in either case this example of automatic writing is, in every way, remarkable.

Some critics, perhaps, may not agree with this opinion, because they may be more impressed by the source of the "sayings" than by the "sayings," regarded solely as literature and philosophy. If we had undisputable evidence that Ptah-Menen had lived, and the sayings had been copied from his own papyrus, these identical words would perhaps be hailed as a great addition to the world's literature. On the other hand, because they may have been the result of some strange mental process, confined solely to the writer, their value as philosophy or literature is at once destroyed, as far as some people are concerned.

In this connection, I may observe that Lord Northcliffe, the English publisher, with whom I was associated, has always believed that names in literature often carry far more weight than actual merit.

I firmly believe myself that if the spirit of William Shakespeare were to actually dictate, through a medium, some passage as fine as Hamlet's soliloquy, the mere fact that the written communication could not be proved to have emanated from Shakespeare's spirit would be enough to condemn it. The passage might be sublime, but in the eyes of most people it would appear to be the work of a third rate poet.

For the consolation of spiritualists or others, who may regard the "sayings" as an authentic communication from an Egyptian philosopher of three thousand years ago, let us hope that Ptah-Menen actually existed, and that his identity is as certain as the hieroglyphic characters that represent his name.

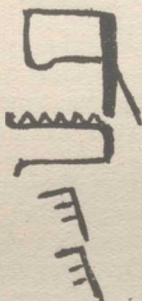
REMARKS ON THE HIEROGLYPHIC CHARACTERS

In Professor Myers' work on psychic phenomena there is a

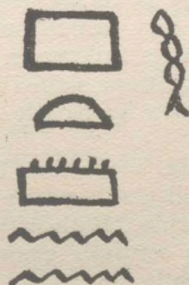
chapter giving the results of some interesting experiments in thought transference. In these experiments two persons, a sender and a medium, were employed. The sender was told to concentrate his mind upon a certain design, such as a square within a circle, which was absolutely unknown to the medium. After an interval the medium drew what was supposed to have been transferred. In hardly any instance was the design correctly transmitted. In the illustration mentioned, for example, the circle would perhaps have been placed within the square with something additional. In almost every case the designs were imperfectly reproduced. Nevertheless these results showed very clearly that there had been a transference because the tests were made under conditions that admitted of no deception.

In the case of the name Ptah-Menen the hieroglyphic characters were not correctly reproduced, as will be seen by the following result:

AS RECEIVED



CORRECTLY WRITTEN



In ancient Egyptian a box represented P, a cake T, a strand of rope H, a draught-board with men M, waves of water N. Vowels were not used, as in most cases the sounds were given by the consonants.

Although the characters were not correctly reproduced there is, however, enough resemblance to the correct hieroglyphics to show that there was a transference of some kind. The first three characters were apparently run together in the process of transference, the rope having been reproduced as a thick line, while the P and T were also consolidated. The end of the next character, M, is missing, and the spikes have been changed into a series of triangular-shaped points. The two N's have been placed in an almost perpendicular position, and three spikes apparently represent the points in the properly drawn characters. Yet in spite of these changes and mix-ups there is an obvious resemblance between the correct hieroglyphics and those which were written automatically.

The Caldron

Azoth Publishing Company,

Philadelphia, Pa., June 27, 1917.

DEAR SIRs:

I have very recently obtained a copy of your pamphlet, *What Ten Astrologers Have to Say*. I agree with Dr. Stevenson that probably we are all wrong in our calculations if we accept the time given as 3 p. m. for Emperor William's birth, and I trust that you will please find room to put the following in your column for the August issue of the *AZOTH*, as I think that it will be interesting and valuable:

EMPEROR WILLIAM'S HOUR OF BIRTH

Most all leading astrologers seem to have taken it for granted that Emperor William was born near 3 p. m., January 24, 1859, with the exception of Dr. Stevenson. I wish to thank him for being true to himself and to the science.

Astrology is, to my belief, a true and noble science if properly understood. It is easy to find out the physical nature and disposition of a child when it becomes full grown provided that the exact time is known. But I also believe that one skilled in the science can find out the true time even if it is not known by closely observing the rules laid down by the different authors.

Of all the books that I have not one author says that Cancer on the ascendant will give a native the appearance of the Kaiser; neither will the Moon in Scorpio. Both will give a short and fleshy person with a very weak vitality, who certainly cannot live long. No wonder Dr. Broughton predicted his death for twenty years ago. I personally will challenge a world of astrologers to prove to me that there is any astrological book in the world wherein it would say that neither the Moon, Cancer or Scorpio would describe a man like the Kaiser.

Put Leo on the ascendant so that Saturn has well passed into the twelfth house. I would say Leo 18, as we dare not leave Saturn in the ascendant because the Sun is in opposition to him and would have caused blindness before this.

All the books show that Leo most represents the Kaiser, or, in other words, all the rules for finding the true time of birth show that Leo should ascend. Please note that Saturn is Lord of the house of open enemies in the house of secret enemies, opposition to the Sun Lord of the ascendant, both being in mutual reception by being in each other's houses. Does not Saturn so situated argue that probably after all the enemies of the Kaiser brought on this cruel war in an under-handed and malicious way? Saturn here is not as strong as the Sun, being Retrograde Dexter Sextile to Jupiter in midheaven; but Jupiter also is sinister Trine to the Sun, which argues that probably after all he will overcome all his enemies.

I will give further judgment upon request.

Yours respectively,

WILLIAM D. BURK.

To the Editor of Azoth:

I note in your August number that "Amru" voices his alarm at the perilous state of the Theosophic Ship and grants to Mrs. Besant, our President, every good quality except that of safe and sane leadership. This attitude of pessimism and criticism is not new or even novel, but has been adopted for many years by certain Theosophists of a conservative turn of mind. They belong to the last century, give allegiance to H. P. B. and her wonderful books, and are inclined to deny the value of anything written or published since 1893. They are in the trenches, as you so tersely put it in your July number. "Their food must be cooked just so; woe to the cook who would introduce a new dish." They apparently believe that Theosophy is so pure and holy it must be kept on the abstract plane. To actually mix the Theosophical Society with the practical application of any one of its three objects, would, they think, seriously compromise its future.

Now, Mrs. Besant is a great leader of the twentieth century Theosophists. They gladly join her in using practical methods for service. They recognize the great debt we all owe to the founders of the Society, but they believe our knowledge and understanding are always evolving and that new times and circumstances can not be met by clinging to forms, however admirable, of the last century. It is true, Mrs. Besant has a commanding personality, and a wider outlook than the ordinary Theosophist. The inspiration we have received from her lectures and writings has made us love and revere her. The relation of teacher and pupil is a beautiful one and it may be that some few enthusiastic ones deserve the criticism of following her blindly, without question. The great majority, however, support her because what she suggests seems wise and reasonable and timely.

At no stage in the world's history has there been such a need of Theosophic knowledge as today. Mrs. Besant recognizes this, and sends out her clarion call to you, who would be of service, to assume your part in the struggle. Give of your time and your special knowledge to the solution of the world's problems. Problems of reform in social, educational, religious and political lines. In a notable article in the November, 1916, "Theosophist," under the title, "The Wider Outlook," she urges that Theosophy must be made practical. To accomplish this object the various orders of service were founded, e. g., the Educational Trust in India, which is furnishing a practical and needed example of the right methods in education for about five thousand pupils; the Star in the East, which has spread over the entire world, and given a spiritual uplift to thousands; the Temple of the Rosy Cross, which lays no claim to Rosicrucian lineage and works no physical plane miracles, but is a wonderful instrument for its purpose; the co-Masonic order, which gives to women the light of Masonry on equal terms with men. It is quite possible that masculine Masonry will eventually receive, through this new movement, its ancient occult knowledge now obscured or entirely lost. The old Catholic Church is the latest suggestion for those who seek devotional aid through religious forms. All of these movements are quite apart from the Theosophical Society and every member may support or reject them as he chooses.

We do not believe that any of these activities have been injurious to Theosophy. On the contrary we know that great interest has been

aroused by them and to them the remarkable growth of late years in membership is partly due. All of these orders harmonize with Theosophy, and attempt in one way or another to help the world in some definite practical manner. Censure of Mrs. Besant for starting, and of Theosophists for supporting these activities savors of narrowness and intolerance. The most astounding criticism of all is, that Mrs. Besant and Theosophists in general must not support India's claims for just treatment from England, because it may reflect upon the Theosophical Society. That Mrs. Besant has been muzzled by the officials of India, who seek to perpetuate their fat salaries and pensions is very much to her credit. Every lover of freedom and justice will honor her for her brave stand and rush to her assistance. The attention of the world is at last drawn to India's grievances. For many years India has been exploited for the benefit of the English, despotically ruled, systematically impoverished, and treated as an inferior nation. What is it India asks? She wants to be free as Canada or Australia are free, and yet a part of the Empire. To be governed by her own men, elected by herself. To make and break Ministries at will. To levy her own taxes and make her own budgets. To educate her own people. In fact she demands the rights and privileges all free men and nations cherish, as their inalienable heritage. For some time Mrs. Besant, with her clear-sighted vision, has pointed out the wise course. In "Wake up, India," she says, "You know that my belief is that England and India are necessary the one to the other, and the worst injury that anyone can do either is to tear these two lands apart. But union in the future will have to go on the lines of mutual respect, of liberty, and of recognition of the place of Indians in India."

Theosophists, with their knowledge of the law of cause and effect, may look calmly on the world's struggles and philosophize, but how much more effective to speak and act promptly on the side of truth as Mrs. Besant has always done fearlessly.

Yours fraternally,

August 3, 1917.

H. C. STOWE.

To the Editor of Azoth.

Dear Sir:

If "M," who is seemingly in a quandary regarding astrological assumptions (sic) will read carefully a book just out of press on "Astrosophic Principles," he will find most if not all of his difficulties duly resolved. The treatise referred to is obviously of too great length to admit of a paraphrase. After he has pondered its contents, however, I would suggest that he then peruse Ptolemy, Placidus, Sibley, the *Opus Reformatum*, the works of Lieut. Morrison and Dr. Pearce (Zadkiels I. and II.), and to read the *Astrologer's Magazine* (now *Modern Astrology*) from 1890 to the present monthly issue. These will obviate the necessity of piling Ossa upon Pelion in the vain repetition of answers to arguments propounded by every rambler into the domain of Astrology. Besides, these will keep him mentally occupied for about twenty-five years, by which time he will have crossed the outer portals of the science, and will then be able to "go it alone" without further "assumings." At least, I'll vouch for the fact that his curiosity will be satisfied if not indeed satiated.

Very sincerely,

J. H.

The Oracle

QUESTIONS AND ANSWERS

Enquirer:

Occasionally I am in receipt of pamphlets purporting to relate to the mediaeval Order of the Rosy Cross. Knowing somewhat of the hidden methods claimed for that sect I am puzzled at this public propaganda output, and am writing for such information as you may be able to give on the subject.

Answer:

There are a number of organizations in this country using in some form or other the name of the Rosy Cross, and several of them claim to teach their members the knowledge held so sacred and so secret by the real fraternity, that notwithstanding the persistent research of many, no one who is not an initiate of the order has ever been able to discover it. It is extremely unlikely that that which was guarded with such care could by any possibility have become so easy of access that various societies are now engaged in its propaganda and publicly advertising themselves as possessing it and seeking members.

Such a policy is against all the tradition of the real fraternity, whose doctrine, membership, places of meeting, etc., were never divulged to anyone. No one could gain admission to the fraternity by application. An aspirant had to wait until, coming under the observation of one or more of the brothers, he was judged to be worthy, and the opportunity afforded him.

The societies referred to in your question are perhaps doing useful work in teaching something of the Ancient Wisdom and ideals of service and they may have some scraps of Rosicrucian knowledge gathered from old writers on alchemy, etc., who were known or suspected of being brothers of the order.

The writer knows whereof he speaks when he asserts that none of them has any right to the name and that they are practically sailing under false colors. The real Order still exists; there is even a center in this country, but it works unseen and unheard of, in the old way, guarding its secrets and teachings with as much jealousy as it ever did.

F. R. C.

Reviews

God: the Invisible King, by H. G. Wells. 174 pp. \$1.25. The Macmillan Company. New York.

This book is being very widely read, not only on account of the popularity of its author, but because of the increasing interest of the reading public in the subject, and the general unrest and dissatisfaction with accepted conceptions.

Mr. Wells sets out to give to the world a new idea of God, one which he states is arising in the minds of many. He essays to voice this conception but the book leaves us the impression that it is Mr. Wells' own conception, and not a particularly good one at that.

As a result of Mr. Wells' own thinking it is very interesting, but as a prophecy of what the world is going to believe about God and man's relation to Him, it is extremely unsatisfying.

The author drives a number of good, strong nails into the coffin of Theological Christianity, and seems to be particularly down upon the idea of the Trinity as taught in the Churches. While agreeing with him as to the absurdity of the materialized dogma, we could wish that Mr. Wells had been more familiar with its philosophic aspect.

While repudiating with scorn and ridicule this doctrine and every other connected with Christianity, we have sketched for us a God who, in his way, is quite as unsatisfactory, as illogical, and, to us at least, as unappealing as the familiar anthropomorphic Father from whom we are emancipating ourselves.

As a contribution to the exposition of the very poor foundation upon which Christian theology is based, we welcome this book, and hope that it will induce all orthodox readers to think a little for themselves and carefully review their faith.

As a destroyer Mr. Wells is effective, but as a builder he has not yet learned his trade, though he is a promising apprentice.

If he continues to meditate upon this subject, and, above all, if he will dig into the Ghosticism which he rather scorns, and the Buddhism he sympathizes with, and can be induced to go deeper into Brahmanism than he apparently has, we shall expect in a few years another book from his able pen which will indeed give the eager world something worth while.

We have very little patience with his Finite God, which he, at once, calls God in the Heart, and yet an extraneous personality whose purpose is "the attainment of clear knowledge of knowledge as a means to more knowledge, and of knowledge as a means to power," for which "he must use human eyes and hands and brains."

The author seems to have a hazy idea of the Higher Self in all men and the racial thought form or deva of the theosophists. His idea of this God in the Heart, the Invisible King, points to the continuity of the species as being His expression on earth, and that individuality ceases at death. In fact he brands as egotists those who believe in the persistence of the Individual—and this notwithstanding the mass of proof of the continuity of life or consciousness on the other side of the Styx.

Our author evidently senses some of the difficulties of his position, as he has to acknowledge the existence of a Greater God, whom he terms "The Veiled Being," by which, with his God in the Heart and his Invisible Finite King, we have him getting very near to his despised Trinitarians.

Everyone should read this book; it provokes thought at least.

M. W.

A Realistic Universe—An introduction to Metaphysics, by John Elof Boodin. 404 pp. and index. The Macmillan Company, New York.

If this book is an introduction to metaphysics, as its author states, then the majority of us who are unable to devote all of ourselves to the subject, will be inclined to dodge a more intimate acquaintance. If it is only an introduction it serves at any rate to make the reader very well acquainted with the case for modern scientific speculation upon the ubiquitous problem of Force, Consciousness, Space, Time, and Reality.

Let us say at once that it would be quite unfair to the author to attempt to review properly a book like this in the space at our disposal. Dr. Boodin has put a great amount of thought into it and shows a fine erudition and thorough familiarity with the subject. The book is confessedly written for the philosophic student, and is somewhat of too strong a meat for babes.

From our point of view, which is that of the student of Eastern Philosophy, seeking in the knowledge of facts corroboration of the hypothetical wisdom offered to us, and discovering that such wisdom continually explains and throws light upon such problems as this book deals with, such works as this always arouse in us a feeling of regret.

It seems a pity that such men, earnestly seeking for truth, digging into the philosophies of Greece, Rome, and later Europe should not go a little deeper and reach to the bed rock strata of India and there find the precious metal they seek.

Let us take one instance out of many. In treating of the Absolute, he naturally recognizes that one cannot know it and seems to doubt the hypothesis, seeing in Being, energy. He truly points out "that which explains process must manifest itself in the process." If he will turn to the East he will get the idea of the limited manifesting in the unlimited, and the logical necessity of the Absolute as the Causeless Cause—the one dynamic, the other static.

A Realistic Universe is typical of the modern or western inductive method, which is a groping along in darkness seeking the light but frequently going in the wrong direction, a process which is unlikely to get anywhere.

We prefer the deductive or Eastern, every process of which throws more and more light in our darkness.
J. M.

The Vendor of Dreams, by Julia H. Coffin. 108 pp. and illustrations. \$1.50. Dodd, Mead and Company, New York City.

It is seldom we have the pleasure of reviewing a book like this, where sound knowledge and beautiful imagery are blended in well-written stories, or perhaps they had better be termed parables.

The Vendor of Dreams who by the magic of his wand, shows in dream what each one wants to know, passes through the world with his loaded ass, eager to give without reward to all who seek. His wares are completely satisfying to the suffering, the lonely, the courtesan, the sage and the scientist.

This central figure of the book is himself an allegory as are those to whom he gives the dreams, and the dreams themselves, and the reader will do well to ponder over each story in which is embedded for him or her who shall discover them some of the wonderful gifts contained in the empty jars and dirty bundles of the old man's patient beast of burden.

The book is well printed, beautifully illustrated by Mr. Haskell Coffin and Mr. John O'Neill, and is one which we can cordially recommend to all readers of Azoth.

M. W.

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