

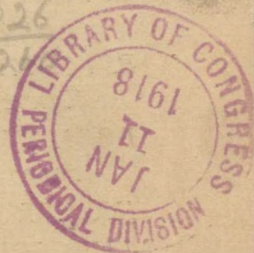

AZOTH

NOTICE TO READER

When you finish reading this magazine place a 1-cent stamp on this notice, hand same to any postal employee and it will be placed in the hands of our soldiers or sailors at the front. No wrapping—No address.

A. S. Burleson, Postmaster-General.

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**SPECIAL ARTICLES
THIS MONTH**

The Return of Mark Twain
—*Eunice Winkler*

Why Thoughts Are Things
—*E. Daniell Lockwood*

A Dangerous Pastime
—*Beth Warrington*

Transylvania: The Home of the Vampire
—*Hereward Carrington*

From the Fields Elysian
—*Answers from Maris and Jason*

A Normal Life
—*Eugene Del Mar*

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

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

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



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

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To Our Readers

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

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

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

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



JAN -9 1918

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"AZOTH"

A MONTHLY MAGAZINE

Devoted to

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

MICHAEL WHITTY, Editor

Assisted by Hereward Carrington (Psychical Research)

Eugene Del Mar (Higher Thought)

E. Daniell Lockwood (Occultism)

Howard Underhill (Astrology)

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Vol. 2

JANUARY, 1918

No. 1

Editorials

Azoth's First Birthday

We make our bow to you and hope for your congratulations on having weathered the most difficult and dangerous period of a magazine infant's life, and reached the somewhat immature age of one year. In our infantile mind we wonder if you have learned to like, perhaps love, us and whether you have noted our growth and development with pleasure.

We do not doubt that we have annoyed or worried you sometimes, but then, you see, we are such a peculiarly complex baby—made up of so many isms and so many opinions, that it is quite impossible to be perfectly darling and sweet to each one of you all the time.

Still, we have done our best, and we hope you will forget and forgive any little irritations of which we have been the cause, and that you will remember that, sometimes, a little of it is good for everyone.

We want you all to be good to us, to like us, to introduce us to all your friends. We crave notoriety with an inordinate passion, it is a peculiarity of our nature. We live on it! And we cannot possibly have too many friends!

So, to keep your friendship, and enlist your sympathy and aid in our growth, we promise that, this year, we will be as good as our mixed disposition will allow, and we assure you that we will do our level best to be more and more interesting as we grow up. May we not have your co-operation?

m. m. t. 1918/24

Courage

"Oh, for a lodge in some vast wilderness—
 Some boundless contiguity of space,
 Where rumor of oppression and deceit
 Might never reach me! My ear is pained,
 My soul is sick with ev'ry day's report
 Of wrong and outrage with which the world is filled."

How apropos to today are these words of Cowper, written so long ago, and how they must echo the feelings of many thoughtful people at this time of tragedy and horror.

Here we are entering upon a New Year, another small cycle of human life, and the outlook shows us only a lurid scene of murder, misery, horror, trial, suffering, hardship, a welter of blood and hate, similar to the three years of human agony which the world has somehow passed through, possibly worse.

Can we blame anyone for wishing to flee from all sight and sound of these awful years, to bury himself in some forgotten spot on the earth's surface where, surrounded by a few loved ones, he might be "the world forgetting, by the world forgot!" Is it not natural and instinctive in most of us to try to forget the horrors, the ugliness and selfishness of this world-at-war and to seek our own peace, tranquillity and welfare; to close our eyes and ears to the din and live our petty little lives in our own way?

Here in this great country, far removed from the awful scenes of blood and fire, the temptation is greater than in Europe, where one's home, the lives of one's nearest and dearest, and one's country, are at stake, and the urge to self-sacrifice dominates all else.

Surely our hearts, like our great President's, are with the pacifist and the conscientious objector and the idealistic and misguided Bolsheviki, and all their kind, but, like him again, our minds have a contempt for them, because, in spite of the darkness of the abyss in which the world now is, our minds know that light will surely come, and the power that will bring that light is that great human attribute COURAGE; not so much the physical courage which we share with the brutes, both animal and human, but that finer kind called moral.

If we look, even now, with the eyes of our mind, we may discern the dawn, in the courage which animates the hearts of our people and those of our sorely tried allies; the courage to trample upon our own selfish instincts, to steel our shrinking, refined sensitiveness to the terrible sights and sounds, to forget ourselves in the love of human welfare, to enter the fight in either body or spirit, and do our part to the bitter end, not able, perhaps, to see

that end, but steadfast and determined to go through at whatever cost, for the prize of a future peace and happiness for mankind which will endure through the ages.

This period is both the death rattle of our old world and the birth pains of a new. That which will surely bring to a safe birth the beautiful new world for which we hope and dream is the fearless courage to face the horrors of the present, to purify ourselves of the dross of selfishness and self-interest, to plunge into the fray wielding the sword of self-sacrifice, holding aloft the banner of right and justice.

This is the courage which is becoming so magnificently manifest in this country as it is in that of our Allies, and which will be the salvation of the world, bringing man through the fiery ordeal purified and spiritualized.

The Beautiful Adventure

In his new book "The Light Beyond," Maurice Maeterlinck inveighs forcefully against the general way in which man views death. He writes:

Is it surprising that the idea of death, which should be the most perfect and the most luminous of ideas—being the most persistent and the most inevitable—remains the flimsiest and the only one that is a laggard? . . . To fathom its abysses, we wait until the most enfeebled, the most disordered moments of our life arrive. We do not begin to think of death until we have no longer the strength, I will not say, to think, but even to breathe. . . . Let us learn to look upon death as it is in itself, free from the horrors of matter and stripped of the terrors of the imagination. Let us first get rid of all that goes before and does not belong to it. Thus we impute to it the tortures of the last illness, and that is not just. Illnesses have nothing in common with that which ends them. They form part of life, and not of death. We readily forget the most cruel sufferings that restore us to health, and the first sun of convalescence destroys the most unbearable memories of the chamber of pain. But let death come, and at once we overwhelm it with all the evil done before it. Not a tear but is remembered and used as a reproach, not a cry of pain but becomes a cry of accusation. Death alone bears the weight of the errors of nature or the ignorance of science that have uselessly prolonged torments in whose name we curse death because it puts a term to them.

and goes on to say:

A day will come when science will turn upon its error and no longer hesitate to shorten our woes. A day will come when it will dare and act with certainty; when life, grown wiser, will depart silently at its hour, knowing that it has reached its term, even as it withdraws silently every evening, knowing that its task is done. . . . There will be no physical nor metaphysical reason why the advent of death should not be as salutary as sleep.

This splendid thinker and mystic is making articulate a subject which is stirring in the minds of many—that practice

which the doctors call Euthanasia—the putting to death of the hopelessly suffering, and the abnormal infant.

With the practical certainty of the fact that death is not the end of life, but merely a change into another condition, which is permeating all thought at the present time, it is inevitable that before very long, the world will come to look at death with Mr. Charles Frohman, as “the beautiful adventure.” Also, as Maeterlinck says, “free from the horrors of matter and stripped of the terrors of the imagination.” Then the grim spectre with the scythe will put flesh on his skeleton and change his appearance to that of an Angel of Light, a kind and beneficent messenger who comes to escort us back to our real home.

To bring this new conception to a practical application is but a step and, in its light, the relief of incurable pain or the prevention of a life of suffering and uselessness seem to be the part of real humanitarianism, as it is in our relations with animal forms.

The arguments in favor are very strong. The main objection is one of prejudice derived from past ideas of the sacredness of human life, and a well-grounded fear that, admitting the principle to be right, the practice might grow to unwarrantable lengths.

To the student of occultism the right or wrong of it is by no means well defined.

Pain and suffering are great purifiers, they are flames of the fire which consumes the dross of self.

Looking at life in a larger way, the life in the body is but an incident, a necessary stage and every pain experienced contains a lesson to be learned.

Believing in reincarnation and the law of cause and effect, it is a corollary that, as Buddha says, “we suffer from ourselves,” and that not only pains and pleasures, inhibitions of or powers of expression, but death itself is destined for a definite time, so, the question arises—Are we justified in interfering with the operation of the law, or can we interfere?

As a matter of fact, in so far as capital punishment goes, mankind has been practicing Euthanasia for ages, but the ethics of this practice are being very severely questioned now.

Altogether, in view of the very general change of our outlook on death, many problems will confront us for solution which will need very careful study.

Nevertheless, robbing death of its sting, looking at it as at times rather a welcome than a terrible visitant, will remove an enormous amount of sorrow from the human heart and dread from the human mind.

The Return of Mark Twain

The following is one of the most remarkable communications from the "other side" which has so far come to our notice.

The letters and drawings all signed with the name or initials of Mark Twain, have been *done by himself* or whoever is personating him, without the aid of ouija board, planchette, or the hand of anyone. That it to say, however incredible it may seem to all but Spiritualists, *the Spirit has used pen and ink with his own spirit hands or by some other unknown means.*

The recipient of these letters, Miss Eunice Winkler, is a charming and intelligent young girl now attending a manual training High School.

We have closely questioned both her and her mother as to these extraordinary happenings, and are firmly convinced that the facts are as given.

The letters and the drawings are too many to give more than a few specimens in the space available here, and to our mind the contents of the letters are not of a character to prove the identity of the writer, nor are they of much value to our knowledge of after death states. We can perhaps imagine our great American humorist writing them, but the strongest evidence of his doing so is in the close similarity of the hand writing and signature with that of Mr. Clemens when in life.

We reproduce specimens of both for comparison also that of Miss Winkler herself.

The following is Miss Winkler's own narrative of how the phenomena came about and we append Mrs. Winkler's signed statement in corroboration.

"A few months ago I bought a planchette. Why I got it I never could understand, for I never believed in any of the current supernormal phenomena of haunted houses, spirit rapping, and the like. I was exceedingly materialistic, I cannot say that I truly believed in a future life. I thought that when a man died, that was the end of him, so far as we were concerned, at any rate. If there was a future life, there was no real proof of it.

The messages I got through the planchette were mostly very trivial, but there was enough to convince me that there was some outside intelligence working somehow. For, with my hand alone on it, planchette wrote many things that I could not possibly know

anything about. It did quite a lot of writing in Polish and German, which languages I do not understand at all.

One morning, after I had had planchette about six weeks, I found a note pinned on my bedroom wall. I thought nothing further of it than that someone was trying to play a trick on me, so I locked my door carefully that night. The window is five stories up, so no one could get in that way. Next morning there was another note.

I was a little worried then, for I believed myself to be a somnambulist. To make sure, my mother, who is a very light sleeper, slept with me one night. We fixed the bed so that I should have to climb right over her to get out, and it would be impossible to do this without waking her. She was awake most of the night anyhow, but saw and heard nothing. Nevertheless, there was a note in the morning, "Mother spoils current."

For a further test, my mother wrote a question on a piece of paper and hid it in my room without telling me anything about it. In the morning the question was answered but there were no signs that the paper had been taken from its hiding-place.

At first the notes were very silly and were all unsigned. They read as if more than one had written them. The writing was very scrawly and almost unreadable. Later on the hand-writing changed and became more distinct and smaller, until it was a clearly-formed hand. The notes now were all signed Mark Twain. I got a specimen of the original Mark Twain's hand-writing and found it just like the writing in my notes.

About three weeks after all the notes had ceased, we were going to move to another house. When I opened my trunk to pack, I found the ten weird pictures, some of which are reproduced here, carefully tucked away in the bottom.

I know there are many who will not believe this story. There is too much room for fabrication. But I leave it to the public to trust my word. I have told the incidents just as they have occurred, and I have left the letters just as I received them with the exception of a few very personal references which I have left out. I have not put anything to them. I do not blame those who disbelieve this, for I realize that, if someone had told me a similar story six months ago, I would not have believed it. I am giving this as—to use the author's own words—"an enlightenment to the world."

EUNICE WINKLER.

"I corroborate all the statements concerning the experiences through which my daughter has passed, having slept with her in

the manner stated and seeing no phenomena whatsoever, yet finding notes in the morning pinned in separate places on the wall near the ceiling.

I was also present when she found the drawings hidden in her trunk."

DAISY E. B. WINKLER.

MARK TWAIN'S HANDWRITING DURING LIFE

Part of a letter reproduced by courtesy of Brentano's

& beauty. It's a rounded,
symmetrical & masterly
performance altogether.

Yrs Ever
Mark.

Livy & the cubs are well
& I send the love of the tribe ~~to~~
to you & Susie without waiting
to go & formally collect their share of the
contribution.

Part of a Letter Received by Miss Winkler

warnings. But whether they believe
 or not, I am truly here in the
 mental plane, sending down upon
 them my fondest blessings, and
 praying that God may send you
 His.

Yours ever

Mark Twain

Miss Winkler's Own Handwriting

October 24, 1917.
 Dear Mr. Whitty,

I am sending you the two
 installments of the book which
 came in ink and you can pick
 out what you consider the best
 parts to print.

Sincerely,
 Ednice Winkler.

APPARITIONS.

Let me see now. Where was I? Oh! yes, I know. Here goes: Life here is a queer thing. We wander round and live with people (astral doubles), who can't see us, except at night if we will it. You mortals never really see us. If we want to appear to you for something or other, we fix up an elemental to look like us. The imagination of the people present has nothing at all to do with it. The elemental, who is entirely under our control, answers questions; but we put the answer in the mind of the elemental. No one but a Master can tell the difference between us and that elemental, so much alike do we look and act.

Don't think you are being cheated by what you see, when you see an apparition. Remember that, although it is not your deceased relative who is standing there, still, the warning comes from the relative himself, all the answers from the mind of the relative. The elemental in that case acts as a medium for our thoughts to reach you through.

It is altogether different in this writing. I can just pick up a pencil and write. No elemental is needed.

I made a mistake just now. I said that you mortals *never* see us. I wish to take that back. You *do* see us when you come out here in your sleep—that is, when your soul comes out here.

THE SIXTH PLANE.

Oh dear me! We *do* go through all of six of the seven planes of this earth. (There are seven planes on each planet; I know only by messages from the mental plane.) The seventh plane is Heaven, the eternal resting place, the all-beautiful abode of happiness, the home of God.

The sixth plane is something on the style of your theosophy class. That is, there is something there like it—Oh no! I am all mixed up! When you die from the fifth plane into the sixth, you find what is to you, Heaven. The scenery is magnificent, enough to inspire a poetic soul in a door-mat. Here, at certain hours, for a certain length of time, God comes with all five Masters who have been to earth. They bring with them the records of all the souls in the sixth plane. Each soul looks over his own record and plots out his next life as to time, amount of suffering and happiness, etc. Then he is allowed six restful months to enjoy the beauty of the place, when he dies down to the fifth plane again—so on down to the astral and finally to earth.

Say! What is wrong with me to-night anyhow? Here I am describing what goes on in the sixth plane when I know only by

hearsay, and there are, oh, so many things to say about our astral plane alone. I had better begin something about a plane I know.

DEMONS OF THE AIR

Don't those Roman numerals look pretty? I ought to stick them in oftener. They are only there for ornament anyhow. The book could just as well be all in one chapter, but it looks prettier with those numbers dotted around here and there.

Well, I might as well tell you about the evil things in the air. Some people believe there is no devil, but there *is*. Not one, in fact, but several. They are a sort of wicked soul collectors and tempters. They don't shovel coal, but they shovel the souls into hell. They are always on the watch. Look out for them! Don't let them get you! The only way to escape them is to "Live pure, speak true, right wrong, follow the God."

Then there are evil thoughts. These are thoughts sent out against someone too good and pure to receive them, sent out by someone too clever to have a reaction. These evil thoughts will rebound against anyone wicked enough to receive them.

Besides these, there are many, many creatures, too vile to become human, who hang around in the air and cause suffering just for the pleasure of it—who cause sins to be committed for the pleasure of seeing the souls punished afterwards.

But fear them not. Remember that God is stronger than all these, and place yourself under His protection. Have faith in Him and no harm can come to you.

Don't forget Christ, but when the new Master comes, serve Him. Christ is not of your race. He is nearer to you than Buddha, but the new Master is He of your time. Follow Him. More tomorrow.

MARK TWAIN.

ASTRAL DELUSIONS

Here I am again—ready for business. I want you to tell the Theosophists that they are very, very wrong on one point. We most assuredly *do* learn new things out here. I am an example of that fact. I will explain it to you.

It all depends on the state of mind of the soul on its departure from earth. That underlies all—everything.

Let us first take a man, a garlic-chewing street-laborer. He comes out here with a firm belief that he will find Heaven, or what is to him, heaven. That is, a place of eternal rest where he can lie down in peace under a tree and chew garlic to his heart's content without worrying where Maria's next meal is to come from.

Here he will find that rest. He will not evolute any higher than the astral plane—he has not the intelligence to map out his next life. He desires only rest from toil, and that he finds.

Next take a church-goer, one of the strictest type. He expects to find out here a grand palace, too beautiful to describe. At the end of a large hall, God, a magnified and glorified human being, is seated on a throne of ivory and gold. Around Him are grouped angels, all singing and playing harps, and all dressed in immaculate costumes and all supremely beautiful. I am afraid that that man will be very much disappointed. Elementals can impersonate the angels to sing and play, and he himself can be provided with wings, harp, and halo. *But*, the mainstay is absent. No one can impersonate God—and God cannot neglect His all-important duties to come and sit on a throne to please one man.

Next take the atheist, the plaything of the Prince of Evil, the barbarian, the hopeless savage, who believes that the death of the earthly body ends all, that man has no soul—there is no hereafter. These persons know no hereafter. They sleep as if dead, lifeless, until their next incarnation.

In the fourth place, take a person like me. No one knew it, but when I died, in my heart I really believed nothing—doubted nothing. I came out here with the fixed idea that I would know at last the "Great Secret." I was ready to find out the why and wherefore. A Teacher, one not yet high enough to be a Master, yet who is already a member of the Great White Lodge, showed me the why and wherefore of everything. As a consequence, I am already fitted for the mental plane.

Do not say I was a materialist. I was *not*. Neither was I a spiritualist. I was one who determined to *find out* the truths for myself. And my Teacher (ah, would that I knew what He knows) has given me permission to impart my knowledge, little as it is, to the world. Through Him, I have not lived in the usual cramped quarters and limited places of this astral plane. I have traveled over and over it, have seen and heard everything He thought best, and have placed myself *entirely* under His protection. When you get here, "Go thou and do likewise." If you wish knowledge, seek out a Teacher, and *Knowledge is Power*. I have said it before, I say it gain and again, Knowledge is Power. The quicker you find that out, the quicker will you advance in the school of life.

ASTRAL VISION

I have come back for one more bit of information before I

die. I must bid you farewell for at least twenty years—maybe longer, but no less.

I heard that you have mentioned about objects here being—well, we can see inside, outside, top and bottom, all at once. No wonder you think it very confusing!

I must set you right along that line—make it clear to you. We cannot see an object any different from what you do, unless we will it. If we wish we can see inside anything—very handy. We don't have to lift the covers off boxes to see the contents.

Mr. Leadbeater's idea of how articles are conveyed by us is correct. His ideas are correct on all points—that is, for the most part. You can abide by him.

The trouble is this—can't you see that a soul, projected by will-power into our life out of one of your cumbersome bodies, is not very likely to see things exactly as we do?

Say! I came on a funny sight this afternoon! I saw a perfectly respectable soul, out here for only a couple of weeks, gray and brown hair, bunches of whiskers each side of his chin, but otherwise smooth shaven, slight in build, and with an average look of intelligence. He had a magnificent golden crown on his head, all set in jewels. There was a yellow plate (supposed to be a halo), floating around over his head, and two elementals had made themselves into wings to please him. And he was dancing around in a most ridiculous manner—singing "Hallelujah, Hallelujah!" at the top of his shrill lungs. Can you imagine any respectable person with a *fair* amount of intelligence, doing such a thing? Oh, well! He was happy, poor old fellow.

I am very, very sorry to stop these interesting writings. It has been pleasant to me, and I know you have enjoyed them. But my time has come and I must go—evolute higher.

Whatever you do, don't forget me. Remember, I will try and be back in about twenty years. Be on the watch for me then.

Be sure and remember all my instructions and give this little book to the world.

Farewell! May the eternal blessing of the divine Omnipotent rest on you and yours, and on all the world! Follow the Lord and believe in Him and you will be happy. Remember that I shall always guard you.

Faithfully your friend,

MARK TWAIN.

LAST FAREWELL

Farewell to the world, to the skeptical and unbelieving world! Farewell! May God show you the light! I don't see that anything short of a miracle will make you believe that I am I; that I am the true and genuine Samuel Clemens, better known as Mark Twain.

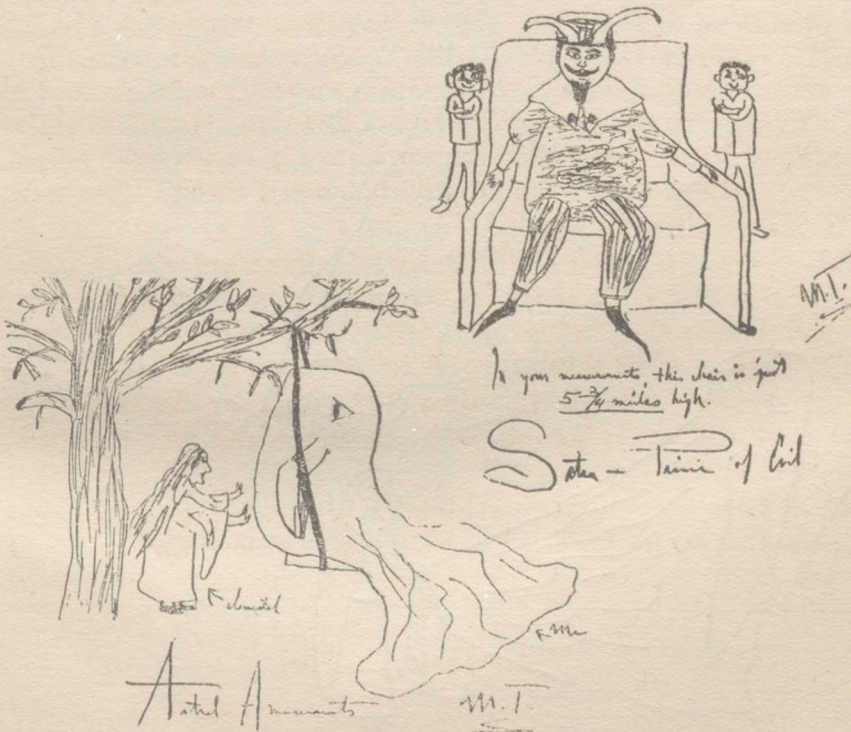
I only wish that the world might wake up to its faults and see wherein it errs.

My two books, "Mysterious Stranger" and "What is Man?" are nothing short of *crimes*. I wish that the former were never printed. *Don't* print the latter—whatever you do. I see my mistake now, I admit it, I confess it. I knew not the truth at that time. I know it now.

May the blessing of God rest upon you, dear readers, and the best wishes of yours truly,

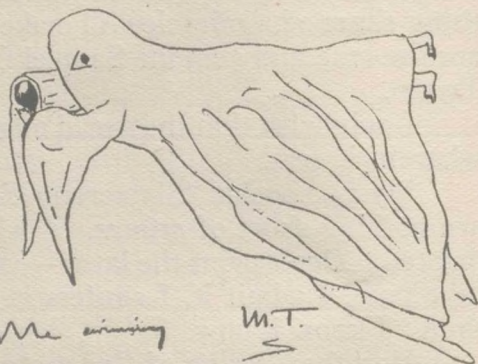
MARK TWAIN.

Reproductions of some of the drawings found in locked trunk

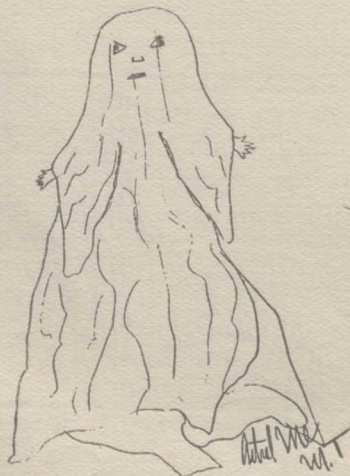




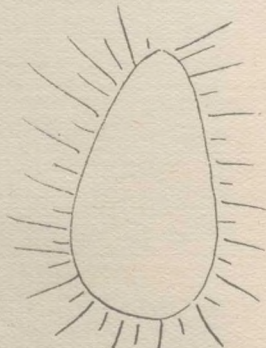
This is me writing my notes M.T.
S



Me writing M.T.
S



M.T.
S



Metal Me M.T.
S



The Twin here M.T.
S

BEAUTY AND BLUE

This plane is full of beauty and love and truth. We ourselves are of a rather remarkable nature, beautiful, of course. I don't want to seem stuck-up, but I *know* that I am beautiful.

I look nothing at all like the physical or astral Samuel Clemens. I am an egg (in form, that is; I am *not* an embryo chicken)—a beautiful egg—shining with a bright, rosy, golden light. I describe myself because that is easiest. As everybody else looks like me, in describing myself, I describe all. We radiate a sort of phosphorescent light, visible only at night. Thus, day and night are all one up here. At day the sun lights us, at night we light ourselves.

We are a sort of faint gold with the faintest of pink mixed in—Oh dear! What an *awful, awful* language to try and describe things with! I can't find any other words to suit and yet those don't even come within a mile of the mark. I shall have to leave it to your imagination to get the color.

You should let your imagination run full play at times. It is worth more than you ever dreamed of.

Can you realize what it means to have no evil around? That is the mental plane. Can you realize what it is to be able to hear only beautiful sounds—sounds far beyond mortal ears? That is the mental plane. Can you realize what it means to see nothing but beauty, beauty such as you never realized was in existence? That is the mental plane. Can you realize what it is to know anything you wish? That is the mental plane. *Think of it!*

And yet you sit in a flimsy green thing called a park and breathe in the air of evil, and say, "How beautiful is this!" Miserable reptiles! Earth-chained worms! Wake up! Think! and Know! For to me you are as the beetle, thoughtless, vain, proud, boasting of your miserable possessions of diluted gold, putting yourself in the mouth of the danger of evil in your vanity. Oh, why is a mortal thus? In other words, why is a fool? Don't dress up in your Sunday best like the peacock and go turning round in front of the world as on a pivot! *Live!*

There is one emotion left to the dwellers on the mental plane—happiness. The happiness of living, the joy of being, belongs to us. I am striving to tell you all, but I fear it is way, way beyond your narrow comprehensions. Just imagine! Imagine blue! Think of blue! And you dream of me!

THE ROAD TO HAPPINESS

No man is happy but the insane. No man can realize the true earth and its contents and dwell there in happiness. What you know as happiness, what you strive after, is but a fleeting, passing, transient, adulterated imitation. Seek not the happiness of wealth. It is not there. Look for the happiness of helping others. It is the only other way to be happy. Help others or go crazy. You have your choice. Both bring happiness. In the one you are not truly happy because you cannot help feeling for the sorrows of others. In the latter you are supremely happy. Even so, I should advise you not to try it. It is very easy to go crazy. But though it makes you happy, it worries others and that does not help mankind. I fear that I am wandering. The fact is that the joy of *living* overwhelms me.

Good-bye,
MARK TWAIN.

THE PRINCE OF EVIL

Well, well—back again. But I am sorry to say that I know for a certainty that I cannot come back again—ever—unless for some thing of great import. To-night I shall make my final farewells to the world, etc. They will probably never hear from me again.

This chapter is to be devoted to the description of the head, or prince, of devils, whence he came and why, how powerful he is, etc.

In the beginning, as you probably know, there was no evil. There was only God—nothing more. God alone was. He decided to create matter from Himself, and He did. He created Adam and Eve (only those weren't their names). Paradise was in Atlantis—lost to you, perhaps forever. I believe that when the seventh race of man begins, Eden will be restored to them.

The fall is incorrectly stated in the Bible. It was not Adam and Eve who sinned. They were ever faultless. It was their son Cain (only that wasn't his name), who invented evil. There was no forbidden tree. Cain was selfish. He slew his brother. His evil thoughts coagulated and made Satan.

Indeed, Satan is composed of evil thoughts. Satan is *Murder*. Everyone who plans murder makes Satan grow. Every thought that has to do with the planning of murder goes to build up the great Prince of Evil. The lesser devils, his colleagues, are each made up of a separate style of evil thought. There is the Devil of Lies. You can easily imagine how enormous he must be. Every

lie told adds to his stature. Then there is the Demon of Selfishness, the Demon of Greed for Food, the Demon of Greed for Drink, the Demon of Greed for Gold.

The demons are made up of evil. Take the Demon of Lies, for example. Every time a lie is told anywhere in the world, he grows bigger. *But*, every time a lie is worked off by the liar (in accordance with the laws of Karma), the Demon of Lies shrinks just so much.

Think how big the devils would be if no sins were worked off!

You must understand, though, that sometimes a devil, in fact often, gets too large to be, in his own estimation, comfortable. So he divides in half and forms two devils. These, if they get too big, also divide again. Now you see why there are so many of them.

FINIS

There's a life that is far beyond you,
 A life far beyond the grave.
 Yet you heed not the voice that calleth
 For you, chained to the earth as a slave.
 If your soul tries to reach toward Heaven
 You hastily draw it right back
 And chain it to earth with your "reason"
 And wonder what 'tis that you lack.
 You think that it's riches and power
 And renown spread wide o'er the seas;
 But can you not see that you're erring,
 Stuck in mud way up to your knees?
 There's an instinct within you that gropeth above,
 Vainly seeking for God's faithful light,
 But you haul it back roughly and stoutly declare
 That 'twas nothing that came from God's might.
 You say that there is ne'er a Heaven
 With God reigning supreme o'er the world.
 Rise up! Oh ye trodden down earth-worms!
 See God's flag of freedom unfurled!
 Rise above! Reach above! For our God whom you doubt!
 Think not that death endeth all!
 For God hath compassion and mercy and love
 And Heaven lies open to all!

MARK TWAIN.

The Philosophy of Symbolism

DESTINY AND FATE

BY GERTRUDE DE BIELSKA

(Continued.)

The Fate of this life therefore determines the nature of the next and modifies or accelerates the intensity of its experiences in this. It becomes a question of character, a question of self-control and self-mastery. If we have sown the seeds of jealousy, hatred and malice, because we were poor and our friend or neighbor rich, we must reap the effects—the fruits, according as we have sown to the last “jot and tittle.” Then marvel not, that deceitful, malicious friends abound in our lives, now adding their strength to poverty not controlled, and thwarting us at every turn. The trouble is within ourselves, not with our neighbor. Then the way to do is strictly to obey the word of the Master—“Return good for evil.” “Love your enemies.” “Sit at home with the Cause,” as Emerson has said.

If we have sown the seeds of love, gentleness, generosity, benevolence and good will *habitually* we shall as surely reap the fruits of love, gentleness, generosity, benevolence and good will as the Sun will rise at the eastern angle of the heavens tomorrow morning.

Therefore the sooner we can come into a consciousness of what Fate means—the sooner we take right hold of ourselves, recognize the skeleton in our own closet, go into ourselves and make love to the skeleton, clothe it radiantly with hopeful, persistent, redeeming Thoughts, with a motive and desire for Knowledge and a benign Justice, the sooner shall we overcome our adverse Fate and all the obstacles in the way of a more perfect demonstration of our powers in this life, and possess the certainty of better conditions for our next incarnation. This is *Conscious Evolution!*

There are two great centers of Force in our solar system offering correspondences which give indication of wealth—wealth of possessions, of beauty, of magnanimity, of graciousness and power. These are the planetary centers of Jupiter and Venus. According to the positions of either of these planets it may become known what these possibilities are in a person's life, for the observation is borne out by the fact that persons who are fortunate in these ways have Jupiter or Venus in similar positions, and when poverty reigns there is always to be found the “signs” for such a condition.

Man is the *conscious* expression of divine, natural and human Law. The divine Law is immutable, unchangeable; it is positive Force—Cause eternally involving.

The natural Law is the divine Law manifested, thus Nature in her myriads of forms is the symbol of the divine Law.

The natural Law is subject to growth, to change, it is Effect, eternally evolving.

The human Law expresses a subsequent stage, it is the law that Man makes for himself, through his conscious intellect, free will and choice. Obedience to the human Law subjects Man to the possibilities of error, because it changes with every age, nation and people.

Obedience to the natural Law reveals to him the divine Law, leads him to perfect Knowledge and incomparable understanding.

It is because Man has transgressed for ages both the divine and natural Law and followed in wilful preference the human law that the whole earth and its souls are suffering today. Through our Symbol Language, the Philosophy of Symbolism and the Science of Correspondences which it includes, the links that bind Man to the divine and natural Law and reveal him to his own law can be made clear to the individual.

We cannot transgress the divine and natural Law without producing disastrous physical effects, confusion, sin and sickness. "As a man thinketh in his heart, so is he." Here again we meet the Thought, the Motive and the Act. "*Thinketh—in his heart!*"

Whatever has become the *habitual* thought, it is written all over the body—in the lines of the face and hands, in the shape of the head, slope of the shoulders, length of the torso and so on.

Healthful, elevating thoughts build into the character qualities that reflect health, beauty, strength and power to which the body responds as a well cared for instrument.

Diseased, enervating thoughts contract the heart, stagnate digestion, impede respiration and poison the blood, which centers to that part of the body that corresponds in character to the zodiacal sign that is rising in the east at the time a person is born, or to a sign that holds a record of perversions of the divine and natural Law.

This produces an effect that we call sickness and disease.

Now we, as individuals, are a part of a Great Whole and make up the Soul and magnetic, receptive conditions of our planet earth. As transgression of the divine and natural Law will produce suffering, sin and sickness as external effects upon our bodies, so will the united perverted magnetic forces produce physical irrup-

tions, upheavals, floods, pests, blights and disorder upon the surface of our planet, and other planetary positions in relation to our earth will indicate the quality and nature of the disturbance. It is not surprising therefore that so much confusion, so many uprisings and such heart-breaking catastrophes are prevalent and that the "Armageddon" is now being waged. They are the natural effects of accumulated human transgression of Law!

The present Great War is an effect of the accumulation of racial sins that have been woven and interwoven into national life for thousands of years. Its culmination at this particular time can be explained by the position of our planet in the solar system as related to the Sun and the position of the equinoxes. The earth at the present time is passing into the last of four "Great Adjustments" in a period of 26,000 years. The last one is written in the history of Noah's flood, the one before that in the occult records of the great civilizations of Egypt, Syria, India and China and the one still before that in the sinking of Atlantis. Just as the long threatened sickness of an individual is brought to crisis by the crowding of violations of Nature's clemency, so is the planet earth, with all its souls today, passing through a cosmic crisis which brings to issue the aggregated sins of the world and precipitates a convulsion of the hidden forces to a point of war between the "Angels of Light" and the "Angels of Darkness," the "Hierarchies" of the heavens and the demons of concentrated sins upon earth, *for which the human race is alone responsible.*

Woe be unto the souls and the nations that are in the grip of the "dark forces" and are giving expression to the world's sickness, such a Fate will throw them back into darkness for thousands of years. How long will it last, how can it be assuaged, what is the remedy? These are burning questions in every thinking heart.

The end is not yet, it can be assuaged only when the majority of the human race can come together in Unity of Purpose, determined to restore the unbalanced equilibrium. There is only one remedy and that is for man to come in a conscious recognition of God and live in accordance with the divine Teaching, Universal Love and Helpfulness.

Individual life and collective life upon our planet today has reached a point where it *must* recognize these facts. The planet earth at this stage of its growth and evolution is overwhelmed with sorrow, pain, sin and sickness and as a child of the Great

Universe it is heavy in its travail and burden. Difficult will it be, even now, to prevent the terrible seismic catastrophes that have characterized other similar world transitions, and it behooves every human Soul to live on the heights of its most virtuous achievements that it may be ready when the call comes.

Thus it is shown that the divine and natural Law cannot be transgressed without producing physical effects in proportion to the amount of transgression. So in all disaster to individual and collective humanity, be it known, that it is the natural and inevitable effect of some Cause *of its own making*, latent and obscure though that Cause may seem to our limited knowledge.

The Language of Symbols and the Philosophy of Symbolism elucidate the correspondences between the human, natural and divine Law and assist to search out the causes that form the basis for a perfectly logical, scientific sequence of Law, operating in our lives. Individually it assists us to know ourselves better, and how we may apply that knowledge to the best advantage. Universally it assists us to know what relation we bear as individuals to the Great Whole. All conditions of individual and universal adversity are the direct results of a disturbed equilibrium of the unseen forces operating *within ourselves*—they are the *impelling* forces of our Being, because *compelling* recognition of some condition as yet unknown to us, thus they have their unique place.

The whole Heavens combine to herald the advent of any Soul into manifestation and declare its Destiny with the outlines of its Fate clearly marked. It is *this* "Destiny that shapes our end!"

This may be demonstrated to any individual through his Horoscope skillfully interpreted, for when the planets by their revolutions come to certain "angles" relative to the positions that the planets were in at birth, they indicate the causes and effects operating in connection with our lives, thus may we know in advance when these times may occur and can foretell them.

"To be forewarned is to be forearmed." If we *know*, we can fortify ourselves, we can concentrate the mind—the Thought-Force and so direct the will, that the Thought, Motive and Act are under the power of *conscious direction*. This process puts into action all that is good and divine in us which reinstates the equilibrium *within ourselves* and this changes the ratio of our vibration; just as a bulwark of earth and stone will change the course of a mountain torrent and protect our external possessions from the flood. When this is done we have conquered our adverse Fate, we have established our Mastery over the Forces that would have destroyed us if allowed their course and we have found that "Line of Light" which impels us to know our Destiny as the ONE Cause, the ONE Law—GOD.

Every-Day Occultism

WHY THOUGHTS ARE THINGS

By E. DANIELL LOCKWOOD

We constantly hear the statement made that "thoughts are things," that they have a life of their own for good or ill, but of *why* or *how* this is true there is little said or, perhaps, generally known.

Thoughts are things because as they are projected by the mind they draw to themselves, and become clothed by, certain elemental consciousnesses which are ever seeking to ally themselves with human thought motions. Thus, a thought ensouls an elemental, the elemental clothes the thought, its form taking shape in consonance with the nature of that thought, and the combination becomes an active entity whose life endures for a greater or less time, according to the intensity and power with which the thought has been imaged and projected by the mind.

This sounds like bare assertion. Let us consider the rationale of the process.

Our universe not only teems with evolving, conscious life; it *is* evolving, conscious life. It consists, if we may so express it, of infinite congeries of conscious, evolving lives at every possible stage of development, from the inchoate consciousness of the jivas (lives or points of consciousness) to Man and beyond.

Life and consciousness, according to occult science, inhere in substance and substance clothes life and consciousness. Life and consciousness are the motion and esse, substance supplies the vehicle through which expression becomes possible. Even as the flame, its heat and its radiance are at the same moment one, yet may be considered separately, so life, consciousness and substance are one, though they also may be considered separately.

The outer "skin" of substance is known to us as matter, but atoms, electrons and ions also constitute planes of substance as do even more refined and subtle states, as yet unrecognized by modern science, which are quite as definite and indeed more vital than the material because of their subtlety, though not appreciable to the physical senses.

Every atom is the substantial vehicle of one or more jivas (lives), every molecule is the material garment clothing a group of atoms, all pressing on and on in their evolutionary progress from "unconscious consciousness" to "conscious consciousness" and eventual self-consciousness, merging at last into consciousness of THE SELF, the Source and Goal of all evolution.

Among the more highly sensitized jivas are many classes, known to occult science under the general name of Elementals. There are elementals associated with gases, with minerals, with plant life, and so on, hosts of them, and in the van,—having as yet attained no mentality of their own, but impelled by a hunger for it and for nearness to the thinker, Man,—are those referred to above which swarm upon the planes energized by our mental activities and which rush to embrace and clothe our thoughts with their own vehicles; and as the plastic elemental garment surrounds a thought, it assumes a form adapted to express the character of the thought, shaped by the thought: a form of beauty or otherwise in exact sympathy with the emotion or desire which prompted it.

Some years ago one of the great Trans-Himalayan Brothers wrote of this process to a student, as follows: “. . . Every thought of man, upon being evolved, passes into the inner world and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind’s begetting—for a longer or shorter period, proportionate with the original intensity of the cerebral action which generated it. Thus a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so Man is continually peopling his current in space with the offsprings of his fancies, desires, impulses and passions—a current which reacts upon any sensitive or nervous organism which comes in contact with it, in proportion to its dynamic intensity. . . . The adept evolves these shapes consciously, other men throw them off unconsciously.”

The Brother might have added that not only do these thought-ensouled elementals react upon sensitive or nervous organisms, but they also react upon him who generated them. An unfriendly or evil thought projected toward another affects him more or less, according to its own definiteness and his receptivity, but it also eventually *comes home to the sender*, bringing with it the poison with which he had charged it, and that poison returns into his own being, a seed of mental, moral or ethical disease.

So, kindly thoughts, after performing their office, whither they were directed, return as the dove to the ark, bearing the olive of peace and blessing with their gentle presence the source of their expression and of the impulses generated in them by him.

With understanding of this process of the ensoulment of evolving jivas, these sensitive and eager elementals, our responsibility to them looms large and grave. As yet unaware of the

poles of good and evil, they flock to man as angels flock about the throne of God, craving the individualizing magic of his thought to help them on their way. Too often does he convey to them the *first impulse* toward pain, evil and confusion. Shall he not be held responsible that his thought gives birth to a maleficent demon in the helpless matrix of the innocent jiva's vehicle? Indeed, he is held responsible by the great law of Compensation, Karma, and his responsibility extends forward into the mists of future ages and unborn evolutions. He must, ere he may scale the final heights of illumination, redeem all those whom he so misused. This is one of the meanings of the alchemical injunction that we shall convert the baser metals into gold. Our work of redemption may and can begin at any moment, and the entities we have impelled to unlovely or evil service be gently and firmly remoulded to a nobler purpose. For, as we purify and raise our thoughts from things low and base, they will be gathered up by their corresponding opposites—if we so will it—and the maleficent demons be redeemed to beneficent agencies.

The thought-ensouled elemental "survives an active intelligence for a longer or shorter period, proportionate with the original intensity of the cerebral action which generated it." But this is not all. There is a further possibility of prolonging its survival, for *every time the mind recurs to a given thought or emotion there is infused into the now active elemental intelligence fresh vitality for good or evil, for blessing or obsession, for increasing development and illumination or ultimate mania, melancholy, madness or death.* Therefore do occultists discourage brooding, penance and prolonged repentance, for, instead of checking or overcoming the evil the mind centered upon, it feeds and develops, only too often, in the intelligence ensouled by it a monstrous growth. Rather does the occultist recognize his fault bravely, note the *causes* in himself which gave it birth, and labor with them; then, casting aside regret, with eyes fixed upon his Ideal of Perfection, he moves calmly forward upon the path of equilibrium, knowing that only so, only by filling his soul with the Light Divine can he at last think altogether in that Light, and thus redeeming himself, redeem also those elemental intelligences whom his disfiguring thoughts had misshapen.

Through aspiration and unswerving purpose he advances ever, attended by a growing multitude of luminous mind children, and this elemental host, clothing with their protean vehicles his thoughts aspirational, will some day, sometime, furnish the radiant vesture in which the SELF shall appear to the eyes of his longing soul.

Occult Story

A DANGEROUS PASTIME.

A True Story

BY BETH WARRINGTON

(Continued)

MY DEAR BRENDA:

I see by the papers that they are crediting W-T-Stead with being able to send back messages from this side of life. If they acknowledge his ability to do this, why on earth won't they acknowledge that I can do the same. Mentally and physically I was a much stronger man than he was. True he was supposed to be an adept in this particular line of business, but so was I in mine, and I possessed the power, the will to control what most I desired to hold. That power is still with me a dominant factor in my spiritual life. I am talking to you day after day, am I not? They say that I am now earth-bound. There are reasons for this; first of all I choose to stay here in this environment, secondly I am held back by my interest in many a transaction of vital importance. There was a deal I did not finish or complete when called away. My identity is doubted by all, and yet the papers accept Stead. I try so hard to impress old friends with the fact of my continued existence. I made someone write a letter today, it made a double meaning. You will see it published and I want you to note what I said about my new friendships. It's a joke. I wish my family would leave off wearing mourning—it's depressing, when you can see the heart and read the mind, and hear what they have to say about you in strict privacy of their rooms. I am tired to death of hypocrisy. I visited my old home to-day, there are lots of things there I would like to give you, Brenda. I stayed to luncheon.

Query—What did you have for lunch?

Answer—You mean what did they have? Well, oysters on the half shell, puree of lobster, spring lamb, pate de foi grass, roast pommes de terre, cream of cauliflower, Philadelphia capon, marron glaces and wine. You see, they had company to luncheon, and they brought up a box of my good black cigars; I wouldn't have minded if they had had the politeness to offer me one. But they did not, for you see I am in the grave, or supposed to be.

"Your description has made me hungry, and if they wouldn't

ask you to lunch, come and partake of ours, you are quite welcome," I said jokingly: "Many thanks, I will. 'Better a dinner of herbs,' you know the rest, and fancy it's little but herbs that I'll get here, but then it will taste better than the most sumptuous banquet on earth, for I have been invited to partake of it with you. At your board, at least, all is laughter and mirth; perchance at the other, envy, malice and intrigue dwell in many a heart. I ought to be quite satisfied with my lot, for there are millions that sink into oblivion when I am still living."

Query—Do you really eat? You don't mean to tell us that you eat as we do? Do you go to sleep as well?

Answer—Inquisitive! An embarrassing question that is. Eat, I should say so, through inhalation; but sleep, ahem! Sometimes I visit that room which once was mine. There are seven or more bedrooms to choose from, and sometimes I stay over night in my library. I loved that place best of all, but I do not sleep in the sense that you do. I merely recuperate power, we *rest* over here. I would tell you lots of things, but you are so apt to talk about it, and people would only ridicule the idea of my answering your foolish questions. You cannot change the current of the world's opinion.—J.

June 21st, 1913.

DEAR BRENDA:

I had quite a calling down from our new friend. He tells me to be more circumspect in my conversation. I will admit that when I passed over I knew nothing about these things and cared less of what the future life held for me. My life was a busy one, as you can imagine, and occupied all my time. I prided myself on being a so-called good Christian, for I was a pillar of the church to which I belonged. I always tried to do my duty to my fellow men, but evidently that's not enough over here. My good friends point out to me a small dark cloud no larger than a man's hand in the bright blue sky, and they say that unless I am careful that it is going to spread, that it will cover me as with pitch, and that even the good name I left behind me will suffer. My name will be blackened and dragged through the mire. I think they might leave me alone, now that I am dead. I would have my fair name untarnished, for I was proud of it. Will my good deeds avail me nothing? I tell you I followed life after the most approved fashion; I trust I did a few kind actions, for during my long life I gave liberally to the poor, endowed institution and all that, and now I should like to feel that Charity covereth a multitude of sins; but, there, I am not going to worry;

let us be happy while we may, that cloud is a pretty long way off, and may be dispersed ere it reaches me.

Brenda—How about that glimpse into a past life; you know what our friend said about you, and I do so want to know who I was in another life?

Mr. D—'Tis not much of a favor you ask, when I am asking so much, but I fear it is not wise to tell you anything about your former lives. I feel a restraint, a wish not to oblige you, but then I cannot hope to be the recipient of your favors unless I am myself willing to oblige; but I am convinced that it is much better to leave those things in oblivion.

Suppose I could only tell you that those past lives of yours had known far more of sorrow than of joy?

Brenda—I don't care what they held. I want to know.

Mr. D—You wish to know even though the knowledge might prove very dangerous?

Brenda—Yes, I want to know; it cannot possibly hurt me now, no matter what I was. Don't be afraid to speak; you won't hurt my feelings.

Mr. D—Cannot hurt you? That remains to be seen. It is not very often that a mortal is allowed to glance backward and to trifle with the sub-conscious memories. It is a most dangerous proceeding. Will you be content if I promise to tell you some day in the future? I may tell you the story, but somehow I seem very reluctant about doing it now. It would appeal to you, yes, without a doubt, for it is a story fraught with love, but sad, very sad; but I will tell you this much: The reason John is attracted to you is because he knew you in that past life. Look, John! behold thyself in the long ago. You were a sculptor, your great love of marbles came back to you as a child in Florence, and once more you became world renowned and rose to great eminence and power.

Query—Tell us the name he bore.

Answer—Look it up in history. He lived this life in the year 1437—a long time back to you, but only a short while as we count time here.

That is all that I shall tell you today.

D.

June 22nd, 1913.

TO BRENDA:

That was a marvellous performance of D's, but he has given me a wrinkle and knowledge that he can never take from me again. Since seeing the picture he showed me on the record of time, I begin to remember many things. We lived in Rome. I

can see as in a mirror that life of long ago. I'll tell you more about it when I come again. Yes, I am beginning to feel that I am unmistakably dead, gone from the busy mart of life. For one thing, I cannot help those I would like to. The world has well nigh forgotten me, there are few who give me a kindly thought, and yet do you know I feel myself a very tangible sort of wraith. I am truly sorry for you, but in some things spirits are very helpless; we make it a rule to avoid all these kinds of troubles. You must know your own mind, Brenda. Do you love this man to whom you have plighted your troth? Search your heart well before you consent to marry him. Friction will occur in the best of families, and sometimes the domestic ties bind the individual too closely, and they grow irksome. Suppose you put the marriage off and tell him to wait until you are ready to give up your freedom. We watch the storms of life blow, and often it looks as if the frail bark of the mortal must surely founder, but when the day dawns you bob up serenely and seem to forget the tempest that shook your very soul the night before.

J.

June 23rd, 1913.

TO BRENDA:

So D won't oblige you with the story that you so much desire to hear; well, I will; there's nothing to it. I was a sculptor; I followed the profession for two lives. You were, it seems, in both.

Brenda—In what way; was I your wife?

Answer—No, you were my model. A voice behind me bids me have a care, so as we are not alone I will not say more. They insist that if I give certain knowledge to you that it will work great mischief in your present life; but for the life of me I cannot see how that could be possible. If I feel like telling you what you were to me I shall do so; I shall deliberately disobey their commands, because no man ever dictated to me. I was a law unto myself, and I followed my own pleasure in these matters.

J.

TO MADAME SECRETARY:

So I have the floor today, and for your patience I will give you a glimpse into the future. Look out of the window and tell me what you see there. The sky shall be the canvas on which I will portray for you coming events.

Answer—"It's rather misty towards the East, but I can see what looks like a great river or a strip of water quite near

to land, for I can see the land on the horizon to the left. It stretches out into the water like a cape or promontory. At the end is a lighthouse. Now I see a large steamer with two funnels, from which the smoke is pouring. She is eastward bound. Going to England, I suppose. The fog is growing thicker and thicker; I can hardly see her now, but the light is revolving in the lighthouse and looks like a star through the dense mist. Something seems to have happened to the steamer—she must have struck a rock or something, for she falls over to one side and people are falling like flies from her decks. Now she plunges beneath the waves, she is gone, and the fog hides the water from view.

Mr. D—"That is well done; it is another *Titanic* disaster about to take place very soon. She will carry a thousand souls or more to a watery grave. You did not think of reading her name as she plunged—I did. You could not, because mortal eyes see only the shadows of events to come. Better advise your friends not to sail on the *Empress*."

Query from a visitor who was watching us use the board:

"I hope it won't be the vessel that I am going by. I am sailing for Europe in the spring. Please tell me if I shall have a good time."

Answer—You, madam, will return a sadder and a wiser woman. You will leave one of your party behind you, and the separation will be a long one; better bring your little brood back with you to America, for I hear the sound of guns, the booming of cannon and the constant roar of heavy artillery. It sounds all over Europe, but personally you will be all right and not come in contact with this whirlwind.

Visitor—I am afraid, sir, that you are romancing now, for nothing ever happens in those old English towns. No sound of guns will be heard save those that celebrate a coronation or something of that sort.

Mr. D—Then let us not waste time on predictions which you do not believe; but time will prove to you, madam, whether I am correct or not. D.

Note—This was the wreck of the *Empress of Ireland*, which occurred in August, one month after this prediction.

June 25th, 1913.

TO BRENDA:

I have been learning a lot lately, and, for the sake of argument, why should a spirit not radiate love? You have been asking yourself a serious question, and I will answer it to the best

of my ability. You believe in the theory that the dead can return, to comfort, let us say, those in sorrow. Comparatively speaking, every one believes in this idea, that the dead can look down upon them and see them in their grief. Some people rely on these spirit friends to take them, as it were, by the hand and lead them through the dim shadows to a better understanding of life. Now, admit, isn't that the prevailing idea? Very well, then; how about the opposite theory? Have not millions of souls passed over here who never knew the meaning of the word love? For instance, take the Indian, the primeval savage, before the advent of the white man. Hatred of each other, warfare between tribes, hunting, the desire to torture and kill their prisoners, formed the dominant note of their lives. Love and domesticity had a very small share in that life, a squaw was but a beast of burden, a mate necessary to propagate their species, and the men cared little for their offspring, save as an addition to the number of their tribe. Can you, I ask, picture these people as angels? Far from it. I have found out that they still retain their characteristics, their original hatred to the ever-encroaching white man. They can still hurt you—and they can still hate. I am told that they are the most powerful psychics as a race, because of their being so close to nature. They are faithful guides as long as you do not antagonize them. If you do, they become treacherous and resentful. Those who came in contact with the whites are better, I believe, but those old savages roam the happy hunting grounds in very truth. They never learned the doctrine of love; they show no forbearance to mankind; they look upon earth as a strange world, very different to that which they had known with its teeming cities and towns. But let me tell you that they still paddle birch canoes by moonlight on silver lakes and mountain tarns, that are far removed from the haunts of man, and away from human habitations. They still worship the Great Spirit in woodland temples hidden in the depths of forest groves.

J.

June 29th, 1913.

MY DEAR BRENDA:

So I seem as if alive to you? How can that be, Brenda? People will tell you that I lie beneath that granite slab, well-nigh forgotten by the world in which I was such a power. Only the ivy clinging in loving tendrils around the cold stone seems as if it were endeavoring to remind me that something thinks of me. It tries to hold my grave in a warm embrace to show that nature will try to do her best to cover me as with a mantle. Seldom does

the world, or they who called me friend, give me one thought now they have the money which many envied me; alas, but men are fools to treasure up gold on earth. I see it lying in stacks all around me, and yet I cannot touch what once was mine. All that wealth is now turned into a creeping ivy vine that is surely mine. I will bring you a leaf or two as a memento. I am just learning the trick of conveying a material substance from one place to another. You must not ask me how it is done. I wish I knew how to handle the elements in order to materialize. Have you noticed, when sitting in the sunshine, myriads of silver sparks glistening in the air? That is the substance they use to materialize with.

Query—Are you sorry that you are dead?

Answer—Sorry, why should I be. A railroad magnate steps out of the turmoil of life, it makes no difference to the world at large, for his place is soon filled and the wheels of industry go on just as if he had never been. The trusts pay their dividends, that is as a rule, but I see one Trust that is about to topple over like a house of cards. But why should I care? I am out of it all. Believe me when I tell you that I envy no man on earth. It is very silent over here, there is not a sound to break the spell. Still every one seems very human, and I cannot get used to the conditions that exist here, but naturally I will have to or change my hotel.

MY DEAR BRENDA:

You found the two leaves of ivy upon your dressing table; you thought they had blown in but I brought them to you. I took you to the galleries last week. I am trying to arouse within you the latent spark of genius which I see you possess. I want you to take up modelling, and see what you can do. I wish you would have some purpose in life instead of merely idling away the summer days. It's a terrible waste of time. Get some clay such as children use for kindergarten work. You will do it I am sure when I tell you that it will please me. I believe I can use your fingers to create beautiful works of Art that will in time win the world's approbation. What a career I might bring to you. I have been striving to impress you with the beauty of sculptured forms. You will try to model, will you not? Bear in mind though that it will be just as much an experiment for me, as it is for you, for my fingers have not done this class of work for 500 years, but I know I feel sure, that the fire of genius will return to my finger tips, they have not lost their cunning. They claim here that you never lose the gift which nature endows you at first birth, unless indeed you degrade and desecrate the body by sin and debauchery, then you descend in the scale of evolution.

Query—Do you wish me to bring the clay here?

Answer—By no means, we will have our own atelier where we shall not be disturbed. Follow your impressions. I will find a way of talking to you without the help of a third party.

MY DEAR MADAME SECRETARY:

Seeing J is presenting you with mementos allow me to present you with a hair of my adorable moustache which I went over to Highgate to get especially for you this morning.—Delamere.

Brenda followed his instructions and sent for the clay. All she did was to pass her hand lightly over the mass of clay before her, and let her fingers wander over it, and in an incredibly short time, it would take shape and form in a truly marvelous manner. It would become a bust usually of some well known man. She had no model or picture of any kind; it just fashioned itself under her hand. John now ordered her to get certain little tools, of which I forget the name, and from this on he became a very exacting master as will be seen from his terse orders.

July 5th.

TO BRENDA.—Why dont you block that clay properly. In the first place your bust must be built in exact proportions to get your base large enough to support weight carried above. To mould the arm take a small piece of wood and use as a basis for your clay. I don't ask perfection the first week; try again, I am not unreasonable although a trifle quick tempered. Your fingers are behaving well, still they feel to me as if afflicted with rheumatism or gout, but keep at it; they will become more flexible by and bye. Please leave your mind a *perfect blank*. Don't think at all, or I cannot use it, and I beg of you not to try and make a bust of me as you were doing this morning. I am trying to portray a totally different person and you are trying to make a fizzle of a highly respected person. Please do as I tell you to do, not as you wish to do. Follow the drift of the thoughts I give you; if you feel strongly inclined to put a dab here, or take away a bit of clay there, why do so. If not, leave the lines slender but strong. It may be weeks before I succeed in getting what I should call a perfect head, so don't grow impatient. Rome as you know wasn't built in a day. You have worked enough on that Roman head, the fillet is by far your best work. That mouth is good, almost smiles—you have done well considering the difficulties under which I have to labour.—J.

(To be continued)

Psychical Research

TRANSYLVANIA: THE HOME OF THE VAMPIRE

By HERWARD CARRINGTON

The Carpathian Mountains have always been the home of the weird and the mysterious. Those who have read Jules Verne's remarkable book, "The Castle in the Carpathians," will remember the peculiar horror which filled its pages, and the evident superstitious terror which filled the minds of the country-folk when anything to do with witches, ghosts, goblins or vampires was mentioned. Silesia, Moravia, the borders of Hungary and Transylvania are *par excellence*, the home of the Vampire—the cradle of the belief that certain persons, who are vampires, have the power of leaving their graves after death, preying upon the living, by sucking their blood, and maintaining themselves for years in a natural condition, with no decomposition taking place, by reason of this fact! When they were exhumed, they were said to be found full of red blood, healthy and fresh looking, their hair and nails had grown, and fresh blood gushed forth when they were pierced with any sharp instrument. Those who were attacked in this manner became visibly and rapidly exhausted and anaemic, and soon died for no visible cause—save that a close examination would reveal two tiny marks upon the throat, like fine pin pricks, which the vampire had made in sucking the blood of his victim. Those who were bitten became vampires in turn, at death. Sometimes the victim woke up in the midst of an attack of this nature; and terrible were the spiritual combats which then took place between mortal and vampire! The only way to kill a vampire was to drive a stake through its heart, and then burn it in the fire.

This curious and gruesome belief existed for hundreds of years among the peasants in Hungary and the Balkan States, and may be said to exist there now, to a considerable extent. Transylvania, above all other countries, may be said to be the home of the vampire. The following narratives will show the character of the facts believed.

Here is one case, said to be told at first-hand to the writer of the letter. It is now a little more than a hundred years ago that all this happened. The letter runs:—

"Very Reverend Sir:—In reply to the question of the Abbé dom Calmet, concerning vampires, the undersigned has the honor to assure him that nothing is more true or more certain than what he will doubtless have read about it in the deeds or attestations

which have been made public and printed in all the Gazettes in Europe. But amongst all these public attestations which have appeared the Abbé must fix his attention as a true and notorious fact on that of the deputation from Belgrade, ordered by his late majesty Charles VI., of glorious memory, and executed by his serene highness the late Duke Charles Alexander of Wirtemberg, then viceroy or governor of the Kingdom of Servia; but I cannot at present cite the year or the day, for want of papers which I have not now by me.

“That prince sent off a deputation from Belgrade, half consisting of military officers and half of civil, with the auditor general of the kingdom, to go to a village where a famous vampire, several years deceased, was making great havoc among his kin; for note well, that it is only in their family and amongst their own relations that these blood-suckers delight in destroying our species. This deputation was composed of persons well known for their morality and even their information, of irreproachable character, and there were even some learned men amongst them. They were put to the oath; and, accompanied by a lieutenant of the grenadiers of the regiment of Prince Alexander of Wirtemberg, and by twenty-four grenadiers of the said regiment.

“All that were most respectable, and the Duke himself, who was then at Belgrade, joined this deputation, in order to be an eye-witness of the veracious proof about to be made.

“When they arrived at the place, they found that in the space of a fortnight the vampire, uncle of five persons, nephews and nieces, had already dispatched three of them and one of his own brothers. He had begun with his fifth victim, the beautiful, young daughter of his niece, and had already attacked her twice, when a stop was put to this said tragedy by the following operations.

“They repaired with the deputed commissioners to a village not far from Belgrade, and that publicly, at nightfall, and went to the vampire’s grave. The gentleman could not tell me the time when those who had died had been attacked, nor the particulars of the subject. The persons whose blood had been sucked found themselves in a pitiable state of languor, weakness and lassitude, so violent is the torment. He had been interred three years, and they saw on his grave a light resembling that of a lamp, but not so bright.

“They opened the grave, and found there a man as whole and apparently as sound as any of us who were present; his hair, and the hairs of his body, the nails, teeth and eyes as firmly fast as they now are in ourselves who exist, and his heart palpitating!

"Next they proceeded to draw him out of his grave, the body in truth not being flexible, but wanting neither flesh nor bone. Then they pierced his heart with a sort of round, pointed, iron lance; there came out a whitish and fluid matter mixed with blood. . . . Then they cut off his head with a hatchet, like that used in England at executions. . . . And after all this they threw him back again into the grave, with quick-lime to consume him properly, and thenceforth his niece grew better. . . . This is a notorious fact, attested by the most authentic documents, and passed or executed in sight of more than 1,300 persons, all worthy of belief.

"I send this the more fully to satisfy the curiosity of the learned Abbé dom Calmet, and will give it to the Chevalier de St. Urbain to give to him; glad in that, as in everything else, to find an occasion of proving to him that I am his very humble servant, with veneration and respect, L. de Beloz, ci-devant Captain in the regiment of his Serene Highness of late Duke Alexander of Wirtemberg, and his Aide-de-Camp, and at this time Captain of First Grenadiers in the regiment of Monsieur the Baron Trenck."

The learned Dom Calmet goes on:—

"A relation of this same officer has written me word, the 17th October, 1746, that his brother, who has served during twenty years in Hungary, and has very curiously examined into everything which is said there concerning ghosts, acknowledges that the people of that country are more credulous and more superstitious than other nations, and they attribute the maladies which happen to them as spells. Nevertheless, he asserts, that some very strange and unaccountable things do happen in that country.

"At Warsaw, a priest, having ordered a bridler to make a saddle for his horse, died before the bridle was made, and, as he was one of those whom they call vampires, in Poland, he came out of his grave dressed as when inhumed, took his horse from the stable, mounted it, and went, in the sight of all Warsaw, to the saddler's shop, where at first he found only the saddler's wife, who was frightened and called her husband. He came, and the priest, having asked for his bridle, he replied: 'But you are dead, M. Curé!' To which he answered: 'I am going to show you I am not,' and at the same time struck him so hard that the poor saddler died a few days after, and the priest returned to his grave."

Stories of this character were reported constantly for a number of years. In Hungary alone, thousands of persons have been exhumed and mutilated on account of this belief in vampirism. Epidemics seemed to sweep over certain villages, and then dozens of people would be attacked by vampires at the same time. Thus,

a girl named Stanoska, daughter of the Heyducq Jotutzo, went to bed in perfect health, awoke in the middle of the night, all in a tremble, uttering terrible shrieks, saying that the son of Millo, who had been dead nine weeks, had nearly strangled her in her sleep. She fell into a languid state from that moment, and at the end of three days she died. Seventeen more inhabitants of that village thereupon died within a few days of one another, for no assignable cause. The same thing happened in many of the smaller towns of Hungary, Silesia and Transylvania.

Thus, the learned author of "The Phantom World," writing of "The Revenans or Vampires of Moravia," says:—

"I have been told by the late M. de Vassimont, Counsellor of the Chamber of the Counts of Bar, that having been sent into Moravia by his late Royal Highness Leopold, first Duke of Lorraine, for the affairs of the Prince Charles, his Brother, Bishop of Olmutz and Osnaburgh, he was informed by public report, that it was common enough in that country to see men who had died some time before, present themselves in a party, and sit down to table with persons of their acquaintance without saying anything, but that nodding to one of the party, he would infallibly die some days afterwards. This fact was confirmed by several persons, and amongst others by an old curé, who said he had seen more than one instance of it.

"The bishops and priests of the country consulted Rome on so extraordinary a fact; but they received no answer, because, apparently, all these things were regarded there as simple visions, or popular fancies. They afterwards bethought themselves of taking up the corpses of those who came back in this way, or burning them, or of destroying them in some other manner. Thus they delivered themselves of the importunity of these specters, which are much less frequently seen than before. So said that good priest."

These beliefs—held so strongly by the people of these countries—doubtless originated partly in the imagination and superstition of the people; partly in odd psychic phenomena, such as apparitions, dreams, hallucinations, etc.; and partly in certain odd physiological facts which were found to occur from time to time, as the result of circumstances today well understood. Fortunately, however, for the peace of the people, these vampires now seem to have vanished, very largely, from their midst; and doubtless, a few years from now, a curious traveller may travel even through Transylvania, "the home of the vampire," without finding even so much as a piece of his tail or a spot of blood, to show where he once resided!

From the Fields Elysian

Answers to questions of general interest from "Maris" and "Jason," two disembodied men now in what is called the spirit world who have, through the hands of their respective amanuenses, promised to impart what they know and answer to the best of their ability.

There is no death,
What seems so is transition.
This life of mortal breath
Is but a suburb of the fields Elysian,
Whose portal we call death.

EDITOR'S NOTE:—Since the announcement of this special feature some of our friends imagine that we are claiming that these two "wise men," as we have called them, are great Adepts, Masters or Mahatmas. We have no intention of giving any such impression.

We are very far from thinking that any such Great Souls or highly developed beings, as are usually meant by the term Master, Adept, etc., would interest themselves in such work as this. We have an attitude of the greatest reverence to such beings and a belief that except in very special cases their work in the guidance and spiritual uplift of humanity as a whole is of far too lofty and general a nature to permit them to communicate with individuals, especially in this manner.

Judging from their writings, we feel justified in calling our friends Maris and Jason, wise men and sages. This is just what they appear to be. Men who when in the physical body were students of occultism and life, who since their departure to the Elysian fields have no doubt added much to their wisdom and who can tell us of conditions there as they find them, and whose advice may be considered worthy of careful thought.

They may be considered as plain human beings like ourselves, but with superior advantages through an enlarged consciousness.

We hope that whatever they may say will be taken in this attitude and not blindly accepted as more authoritative than it is intended to be.

Question. I would like to ask Maris what he regards as the best evidence that we mortals have, that spirits are present and communicating with us?

W. S. B.

Answer. This question should have been worded in a different manner, then I could have answered you to better advantage, but as you are awaiting my answer I will do the best I can.

The question is one of individuality entirely and depends upon the person to be influenced. A vision seen by one is regarded as an optical illusion by another.

There are thousands of ways in which the spirit will often try to manifest its presence, but again I assert it rests with the individual mind as to whether the token is received as a spirit communication or not.

A physical demonstration, such as the noise made by the shoes of a man walking across the bare floor, the tap tap of a pair of spurs against a

marble floor, would not convince a skeptic mind that a spirit fully accoutred was walking there; but the touch of a spirit hand gently stroking the hair of a loved one would be plainly felt, although that touch were as light as a breath of summer wind.

If the mind of the individual is not attuned to the idea of receiving spirit vibration it is indeed an effort to try and convince you of the plausibility of spirit communication.

Most people possess an innate fear and a curious dread of anything that savors of the supernatural, the very idea of a disembodied personality causes them to repel all advances on our part. While many feel the power that is invisible and intangible to them, they dread the unseen so much that it prohibits all further demonstrations on our part.

The best evidence that we have (which is more important than that which you have) is the fact that all over the civilized world men are listening to spirit voices and hearkening to our advice in worldly affairs.

Highly educated and trained minds are accepting the fact of spirit communication, and it will not be long before the masses accept the fact as debated by these minds when they find that these theories are based upon scientific facts which are indisputable—such as our various prophecies concerning the war, etc.

At present the world scarcely comprehends the mysterious power which few dispute exists in, shall we say, illimitable space; but to the vast majority it will remain a mystery, even to the most learned and scientific of men. Only the initiated and subtle mind trained to receive vibrations will accept our demonstrations without that fear of coming in contact with us.

MARIS.

Question. Is it necessary for a human being to worship a god; and how can the feeling be developed by one who feels no reverence? What is God?

VALERIE.

Answer. Religion is work; to labor is to pray. That is the answer to the first question. We are given life that we may make a good use of it, and the best use to which life can be put is in living industriously and helpfully. Standing still never helped a man or helped the world; we must either stagnate or advance.

The man or woman who works, who lives a life that reason declares to be a good life, and who contrives to make some other being happy, is worshiping by act as well as by thought; for he that realizes the purposes of life is fulfilling the divine law.

Beholding life, we are led to wonder, because the reason is stirred by the marvellous works of creation, the measureless spaces of the heavens, the beauties of nature, the sublimity of that which is often revealed in our common humanity. We are stirred by what we see in life, and we are filled with wonder, which is but one form of worship.

Can life be lived without realizing that a higher power exists and offering that power our reverence?

Possibly life may be lived without such a form of worship, but it is not what we should consider the best sort of life; because life is composed of such manifold qualities as love, hope, faith and charity, and we lose it without ever learning the real cause of these impulses. If we seek to discover the secret by reason alone we only fail. The real cause lies far be-

yond our grasp. You cannot live a true, a good and noble life without worship of some kind, for every good deed is but its performance.

How can the feeling of worship be developed in one who feels no reverence?

Make life what it ought to be in love, truth, unselfishness, work and helpfulness, learning how to make life a means to a higher end, and reverence will follow.

What is God?

The highest, strongest, most noble, most lovable and most uplifting attributes known to humanity but faintly reflect the power divine, the realization of all creation in whom we live and move and have our being. No searching or definition can reveal the divine. By our spiritual growth alone can we ever come to a knowledge of what men call God.

JASON.

What are the conditions of departing souls when humanity is destroyed by such a holocaust as that which occurred recently at Halifax, and bodies are torn to bits?

F. B. W.

Care not what becomes of the body after death, but care for the fate of the soul.

The material is but a casing for the spirit, and therefore its dissolution can not affect the spirit.

The condition of souls violently torn from the earth is no different from that of souls who leave life in peacefulness.

The fate of the soul depends on the life that has been lived or in the aspirations of the individual while living.

The soul that is whirled into eternity by some catastrophe is led to its destiny just as readily as if it had passed from earth midst scenes of love and tenderness.

No earthly power can destroy the soul or change its course after death. No end is there for the soul, but life beyond life until the realization of the law of life is made perfect.

JASON.

Higher Thought

A NORMAL LIFE

By EUGENE DEL MAR

A normal life manifests an equal development of its faculties, the physical and mental functions being in conscious agreement. Health, happiness and harmony are normal. Disease, misery and discord are abnormal. While all conditions are natural, the results of immutable law, growth is ever from the abnormal toward the normal.

The normal manifests equilibrium, common sense and a rounded development. It is approximated as a clearer perception of right relations and proportions is reached, as more numerous points of view are combined and as a higher consciousness of the oneness of all things is attained.

The Universal Source of supply is unlimited, and as the individual's need and demand are limited, the supply always exceeds the demand. The supply received measures exactly that to which one's demand equitably entitles him. The manner in which one uses what he has determines what he shall receive. As one approaches more nearly normal conditions of health, harmony and happiness, he is able to express consciously an increasingly greater realization of the Universal Life.

Essentially growth is spiritual and is realized in an increased conversion into consciousness of the unconscious harmonies that one represents eternally. It is within one's power consciously to express chords of ever-increasing harmonies. His plane of unfoldment prescribes how his vital energy shall be expended, and his method of expenditure determines the effectiveness of his demand for further vital supplies.

The more nearly normal one is, the more deeply he realizes that the slightest act has importance and significance. All things are related to and dependent on each other. Each atom is essential to the existence of the Universe so that not one may be annihilated or lost. Not even a single thought can be destroyed. It may be transmuted into other forms or combinations but it cannot be blotted out of existence. It may be placed in changed relations only, and in some different manner devoted to its inherently beneficent purpose.

All material and physical forms are the manifestations of God, the Universe, the Infinite. All material forms are reproductions of their inner prototypes, and as the mind develops in con-

sciousness its physical correspondence changes similarly. Man is both mental and physical but these are inseparable. The mental is the controlling and creative factor, while the physical is its molded counterpart. Man's inner consciousness fashions his outer form, and the latter accommodates itself to the requirements of the former.

Mind and body are one: mind the positive and body the negative factor. Neither mind nor body may be neglected profitably, and an understanding of their true relation shows the impossibility of overlooking the one without ignoring the other, for they are inseparable.

Physical conditions denote the individual's mental attitude and expression. What and how one thinks dominate his daily life. One's actions are of great moment, but one cannot even move a finger without a prior thought. Physical action is thought in visible motion, the result of thought activity. It is a manifestation of thought from which it cannot be separated. The effect of any act on the Self is determined by its impelling thought.

A normal life ignores neither the physical nor the mental, for if either suffers both suffer. What and how one eats are important, but what and how one thinks and acts are far more important. What one does in the way of physical exercise influences him greatly, but his mental exercise has a more fundamental significance.

One's thought first determines what and how he shall eat, drink and breathe, and the effect of these upon him depends upon their accompanying thought and existing conditions that are themselves the result of prior thought. Food provides the material through which life manifests, while thought represents life's vital energy.

To manifest a normal life one must give consideration both to thought and act. He must have regard for the proper sustenance of mind as well as body. There is no physical condition that may not be made to respond to mental changes, and no physical inharmony that may not be modified or neutralized by mental harmony. It is only as one lives normally that he may recuperate quickly from any unusual mental expenditure.

It is not wise to ignore such matters as breathing, diet, exercise and clothing. One can utilize to advantage all his mental energies in promoting his development and his growth. He should live with as little friction and as much comfort as possible. Because mentally one can neutralize an inharmony manifested on the physical plane, is no good reason for cultivating such inharmonies.

Why travel the circuitous route to harmony through discord that must be overcome, when such useless expenditure of one's vitality may be avoided? While each individual must ascertain and determine his own physical as well as mental needs, this in no way precludes the existence of principles underlying the physical manifestations of life. In fact, primarily all food is mental, and all dietary laws necessarily must have spiritual significance.

Primarily man is mental. This does not mean that he is not physical nor that matter has no existence. Also, man is physical and matter exists. But while man is both mental and physical, the mental is the dominant and active partner. The body should not be ignored, but its physical education should be directed from a mental viewpoint. Food and drink should be consumed and air breathed under mental conditions most advantageous to their ready assimilation. The mental and physical should be educated to a mutual understanding and a quick responsiveness to each other. They must act in unison if one would experience physical and mental harmony.

To manifest an exalted spiritual life one must cultivate mind and body so that they shall be in harmonious correspondence. Undue cultivation or neglect of either results in abnormal conditions. If one forego either physical or mental needs he will suffer both physically and mentally. If one live a life devoted entirely to thought and devoid of physical activity, the physical will decay and will similarly affect the mental. If one's thought-life is devoted entirely to the material, and the spiritual need is ignored, sooner or later both mental and physical suffer. The two are one, and in time together they stand or fall, grow or decay.

A normal life is indicative of mental and physical poise. Outwardly it manifests itself in a healthy co-operation of physical organs and functions. Physical man is a wondrous organism, one that is adapted exquisitely to the manifestation of harmonious action. This delicately adjusted instrument requires attention to all its parts, each of which primarily obtains its nourishment and exercise from the mind.

Mental and physical are correlated so that mental activity necessarily must be completed through physical means. Physical exercise incites suggestions in the brain. These involve sensations that impel a return of vital energy to the part exercised. As physical activity is essential to normal life, and as all outward forms are the manifestations of principle, it is evident that a harmonious physical development depends upon an observance of the inherent principles of correlated mental and physical activity.

As the physical form essentially is a unit, in order to manifest health and harmony it is necessary that all of its parts should co-operate harmoniously. A normal life is the result of concerted action and development. Special observances in the way of diet, gymnastics or breathing may develop one form or function at the expense of others. Almost surely it will do so unless a considerable degree of wisdom is displayed in their use.

It is only where physical exercises are guided by wise thinking that the human system will derive a general benefit from them. It is only through the power of right thinking that the exercise of a part enures to the benefit of the whole.

For a normal life to be manifested, all the organs and functions of the body must be developed both from a mental and physical standpoint. Not only is the mental plane of primary importance, but in the broadest sense there is no other, for every physical activity is the product and result of thought. The permanent value of any action depends upon the quality and quantity of the underlying actuating thought, both conscious and subconscious, and the degree that it represents a conception of unity or of separation.

While especial stress must be laid upon the mental, the physical cannot be neglected. It is true that primarily thought molds the life, but in addition to thought there is the instrument of its manifestation. The quality and quantity of thought generated within a given time and at a given expense is influenced more or less by the condition of the instrument of generation. After thought is generated it has to be distributed, and its effectiveness on and through the organism in large measure depends upon the latter's condition.

The physical instrument is transmitter as well as receiver. Assuming a given unit of thought generation, that portion is wasted which is devoted to overcoming the unnecessary obstructions of an inharmonious physical manifestation. To receive the best results from thought activity, one's body must be attuned harmoniously enough to respond instantly to mental suggestions and commands. While thought is the propelling power, the body is the instrument in which it is generated and through which it is directed and diffused. The proportion of vital energy that is devoted wisely or wasted ignorantly depends upon the construction and condition of the instrument it uses.

The normal life is one of harmony and happiness, representing a condition that every individual is desirous of attaining. It may be cultivated into manifestation, and it is important that he who would live normally should have an understanding of the

most satisfactory methods of attainment. Thought lies at the basis of all action and governs both the appropriation and distribution of vital energy. How and what one shall think is of prime importance. Each individual is the arbiter of his own fate, so that nothing can be of greater value than the ability consciously to direct his life along lines of mental harmony and physical health.

The vital consciousness of universal harmony and unity induces the thought and act that, in turn, impel normal physical conditions. Realization of this fact brings with it a true sense of proportion. It enables one to avoid extremes, to realize that diversity is only in appearance, and to discern underlying harmonies. When intellectually one conceives the idea of the beneficent unity of principle, and interprets and expresses this conception positively, he places himself consciously in harmony with his surroundings and thus loses the sense of separateness or inharmony, however discordant his external conditions or environment may appear.

If one would be normal not only must he understand life's principles but he must live them; he must live a life of integrity; he must realize the good in all things; he must examine all questions from as many points of view as possible; he must think justly and act accordingly; his philosophy of life must be vital and positive, permeating every thought and act; he must live vitally both on the mental and physical planes; he must exercise his mental faculties and physical functions constantly and conjointly.

One's thought forces govern his life completely. Each individual is a thought form, representative of all his past and present thinking. Most of one's thought is on the subconscious plane, and much of one's conscious thought is directed ignorantly. It is essential that one make an intelligent use of his thought forces if he is to bring about desirable conditions. When he has assimilated spiritual conceptions through living his ideals, they will place him in correspondence consciously with the harmonies they represent.

One who devotes much time to the systematic education and exercise of the physical, usually ignores or under-estimates the influence of the mental. In time he will come to see the mental as the dominating factor, even while he gives due attention to the physical. His gradual attainment of mental poise evidences itself in increasing physical harmony until it ensures to him the aim of human existence—A Normal Life.

Theosophical Talks

By AMRU

Psychic Faculty and Psychic Power

One hears a great deal in Theosophical circles of the development of psychic faculty or psychic power, the words being used interchangeably. There is, however, a wide difference between the two terms.

Both may be said to be of two kinds—let us call them positive and negative.

For instance, the psychic faculties of a medium, who is clairvoyant or clairaudient, or who has the ability to psychometrize, are faculties with which he or she is born and, perhaps, has developed by practice. That is to say, in consequence of some abnormal condition of the physical and astral bodies, the medium is what we may term peculiarly gifted in this respect. These are negative.

But the psychic faculties which are developed in the devotee to the higher life by the purification and strict discipline of the bodies, by the purification and building up of character, and by the development of the powers of concentration and meditation, are not only greatly superior in every way to those of the medium or sensitive, but are definitely under control of the will, and so are positive in every sense.

Psychic faculty is the becoming conscious of higher or subtler states of matter or, otherwise expressed, of responding to more rapid or subtler vibrations. The ability to see, hear, smell, touch or taste, astrally, as the ordinary man does physically, means that the sense organs of the astral body (which correspond to those of the physical body) are sufficiently developed to perform their intended functions; but these sense organs—no matter on what plane we may consider them—are the gnanendriyas, or organs of perception—i. e., receptive, so that although we have divided psychic faculty into positive and negative, as a whole we may class it as essentially negative and the other pole psychic power, which is active, outgoing force, as essentially positive.

Psychic power is also of two classes, that of the medium whose bodies are used for the manifestation of that power by others and which is by that medium uncontrollable and therefore in a sense negative, and the power developed so to control the unseen forces of Nature that one may use them and operate them at will, which may be termed the positive aspect.

Psychic powers will also correspond to the karmendriyas or organs of action of the physical body, hands, feet, etc., so that the

actual use of our astral legs or arms, the speaking and acting on that plane, would be psychic powers just as hearing or seeing would be psychic faculties.

Psychic faculty and psychic power do not by any means necessarily go together. The faculty may be developed without any power, and the power without any faculty, although one must eventually stimulate the growth of the other.

The power of the will acting through thought, the image making of the mind, are distinctly psychic powers. The Christian Scientist or Mental Healer uses them constantly and may not have the faintest bit of astral consciousness. The hypnotist also has psychic power, but perhaps the greatest illustration is the magician, white or black, who, by the instrumentality of his developed will power can constrain to his bidding human and non-human beings, as well as bring about the most startling of physical phenomena.

Neo Platonism

which was the Theosophy of the early Christian centuries, will give us much reinforcement to our present ideas in the close similarity of its doctrines with those of the Vedas and modern Theosophy.

Plato's idea of God was that He was superior to Beings but not to Idea, while Plotinus, the pupil of Ammonius Saccas and the great exponent of Neo Platonism, declared God to be superior to Idea and therefore unknowable. In both these teachings we have the Manifested and Unmanifested God of Theosophy, and the Parabrahm, of which the Taitteriyopanishad says, "From Whom all words fall back, not reaching Him, and Mind as well."

Like Theosophy the basis of the whole system of Neo Platonism was the idea of Oneness, the essential unity of all in God and all emanating from Him, just as the same Upanishad so beautifully and illuminatingly describes the idea in the following: "He willed—May I be many—may I take birth. He thought out thought—He thought, thus thinking out did emanate this all whatever is. This emanating (thus), he verily did this pervade. Pervading this both being and beyond did He become, both the defined and the indefinite, the based and baseless, the conscious and the unconscious, the true too and the false. The 'that which is' became whatever is."

This teaching is also strongly emphasized in a great part of the Bhagavad Gita, and is above all other ideas the fundamental rock on which all the philosophies and religions are built.

From this One, the Neo Platonists taught, comes the three-

fold principle of Deity—spirit, soul, body—both macrocosmic and microcosmic, man and the universe being essentially identical. By thought (Logos) of the Universal Mind (Nous) the world soul becomes. It is the image and product of the motionless nous and stands between it and the phenomenal world, permeated by the former in contact with the latter. This Nature is a contemplative and creative energy which gives form to matter, form and thought being one and the same. Theosophists will easily see the Triune Logos here.

Neo Platonism taught of four states of consciousness or four spheres. The Inward where Spirit lives an ecstatic life, the union of the individual with all, corresponding exactly to Nirvana. Then Lethe, a period of transition, unconsciousness of the all, veiled in individuality, forgetting its real self—equivalent to the Theosophic plane of the Ego. Then the sphere of dreams, comparable to the Mental and Astral planes, and lastly, this physical plane. This quarternary division approximates very closely to that of the Kabbala, Atziloth archetypal, Briah creative, Yetzirah Formative and Assiah substantial.

Ethics were divided in three. The lowest the negative avoidance of evil. Next the higher virtues, only obtained by philosophers whose aim was the destruction of passions and preparation of the soul for its mystic union with the spirit; and lastly, the At-one-ment.

Space will not permit further comparison, but a study of Neo Platonism will benefit all students of Theosophy.

Theosophy in the Trenches

As a general thing, young people especially young men, do not take much interest in Theosophy or any other branch of deeper thought.

The period of youth, even up to thirty years of age or more, is one in which the astral body is most active, and the higher reaches of the mind not yet functioning. Thought and desires are principally for pleasure, material success, "having a good time," the society of the opposite sex, etc. Young married people are naturally most interested in each other and their children. All their hopes, thoughts, wishes, are on the material plane. It takes trouble, disillusion and very often death to stir to activity the desire to understand the deeper things of life, to stimulate the more spiritual side of the nature and, as a rule, this does not come until middle age.

At this time, however, our young people are being brought face to face with the serious things as never before. Our young

men in their hundreds of thousands, probably millions, are consciously taking the chance of death, wounds and sickness, of hardship and suffering—as are also their sweethearts, wives and mothers through them. There must be few among them who do not find themselves suddenly translated from a more or less placid, thoughtless life, into a world of big and real things, of human passion and strong emotion—a change which must cause thought and consideration of the problems of God, man, life, death, etc.

There is no philosophy or religion of the past or present which has in it the answers to these problems, the satisfaction to the reason, the solace to suffering, so complete, so convincing and so clear as Theosophy—and this time is unique in the opportunity it affords to believers in the teachings to spread them. All theosophists should make a special effort to get literature into the camps, the trenches, warships and transports; to lecture on reincarnation, karma, the life after death, etc., before our soldiers and sailors. It is work for which students of Theosophy are especially equipped which only they can do, and it is therefore their dharma. To theosophists this work will be in the very best sense “doing their bit,” and all other activities should be made subservient to it.

What better work could possibly be done than to give all concerned sound reasons for a finer courage, a certainty of continued existence, a knowledge of the absolute justice of all things, a surety of no real parting from those we love, a vision of helpfulness to others, the value of the virtues and the deadliness of the vices.

If we could but make the authorities realize what Theosophy would or could do to the soldiers and sailors, how eager they would be for our services, but, as it is, we should fight prejudice, and do our utmost to spread among our boys the great message with which we are charged.

Where is H. P. B.?

In the December number of *The Messenger* appears a report of an address of Mr. or should we call him “Bishop” C. W. Leadbeater, in Sidney, Australia, in which he purports to give to the members of the Lodge there a message from Madame Blavatsky.

He says “of course you know that Madame Blavatsky lives now in a masculine body which she took directly she left the other one”—“she is now an Indian with rather an ascetic looking face—a very strong face of course”

The message itself which the Right Reverend speaker says he tried his best to get down but is a little doubtful about the

exact wording, is about as unlike what the H. P. B. we know would have said as anything could be. It is reminiscent of the trite and platitudinous messages received from denizens of the "Summerland" at an ordinary Spiritualistic circle. Although the sender is supposed to be in another incarnation, it was evidently and presumably obtained psychically.

In the course of years we have heard many and conflicting stories of the return of H. P. B. to physical embodiment, emanating from the leaders of the T. S., but nothing at all in the way of evidence. Those students of Theosophy who will dare to use their own gray matter and who have evolved from the "sponge" stage, will have very grave doubts as to the veracity of these statements and will be much more likely to agree with what is said in a new book "Realms of the Living Dead," by Harriette A. and F. Homer Curtiss, which we quote here,—

"We can, therefore, say from *positive personal knowledge* and with *special authorization* that this Great Teacher has not incarnated again, as has been frequently reported, and has no intention of doing so again in this Race or even in this World period. For to do so would involve the loss of at least twenty or twenty-five years of precious time during the most vital period of this transitional cycle of the Race, while the new brain and the personality of the new body was being trained as a fitting instrument. Incarnation would also limit the activities of that Teacher to a single human personality, whereas by remaining in the higher Realms of the Astral the activities are unlimited and can be carried on with an hundred groups of followers as well as with one, each emphasizing some special phase of the Great Work that might not appeal to the other groups and working with people who would not be attracted to the higher life through any other channel."

In this we have a flat contradiction to Mr. Leadbeater, et al.

The writer must confess to feeling that the latter statement is much the more probable and that Bishop (?) Leadbeater as he has long suspected is, to paraphrase Disraeli's words, intoxicated with the exuberance of his vivid imagination.

A great sorrow at one stroke purchases redemption from all petty troubles; it sinks all trivial annoyances into nothingness and grants a life-long freedom from all petty, corroding cares.

ELBERT HUBBARD.

Astrology

CHOICE APHORISMS

GEORGE J. McCORMACK

American Academy of Astrologians

(Continued)

44.—The Moon in conjunction with Saturn is found to be an evil day for any work.

45.—The Moon in conjunction with Jupiter is found to be a good day in all human affairs.

46.—The Moon in conjunction with Mars is observed to be unfortunate for every purpose.

47.—The Moon in conjunction with the Sun is only fit for private business. He that then shall fall sick, dies.

48.—The Moon in conjunction with Venus shows a good day, chiefly in love matters.

49.—When the Moon is in conjunction with Mercury it is good, but principally in contracts and writings.

50.—The Moon in opposition to Saturn denotes an ill day in all kinds of things or business.

51.—The moon in opposition to Jupiter denotes a good day in all kinds of things. (We would rather believe that such business would be costly.)

52.—The Moon in opposition to Mars, you are advised not to begin anything important on that day.

53.—The Moon in opposition to the Sun, is not good for any manner of business.

54.—The Moon in opposition to Venus shows a laudable day in all kinds of business (believe it who will).

*55.—The Moon in opposition to Mercury shows a good day for all things, except writings and contracts.

56.—The Moon in square to Saturn shows a bad day, chiefly in meeting with kings, great persons, nobles, etc. Let not eminent persons then take journeys, for they will prove ill. He that falls sick will hardly escape.

*57.—The Moon in square to Jupiter shows a good day for gaining access to great men, to obtain friends.

58.—When the Moon is in square to Mars, that day is unfortunate for all things, chiefly in contending with great men.

59.—When the Moon is in square to the Sun, it is an ill

*We should prefer the trine or sextile, however, as squares or oppositions ever denote discord or enmity.

day for diseased persons; also to go to obtain the favors of great persons.

60.—The Moon in square to Venus is good in all things, chiefly in wooing and dallying.

61.—The Moon in square to Mercury is a good day to merchandize, to study, or converse with kings.

62.—The Moon in sextile to Saturn is a good day to converse with ancient people or begin any work of a saturnine nature.

63.—The Moon in sextile to Jupiter is a good time to settle things to do works of charity and justice.

64.—The Moon in sextile to Mars is a good day to engage an enemy, to reduce or divide an army.

65.—The Moon in sextile to the Sun shows a good time to manage the affairs of kings and great persons.

66.—The Moon to the sextile of Venus shows an excellent time in all things, chiefly in love.

67.—The Moon to the sextile of Mercury is a good day for contracts, agreements, merchandizing, sealing of writings, etc.

68.—The Moon to the trine of Jupiter declares a good day in all things, but chiefly to meet kings and judges.

69.—The Moon to trine of Saturn is a good day to build, till, etc., and to talk with magistrates and grave persons.

70.—The Moon in trine to Mars is a good day to begin war, to end controversies, to hunt, to discourse soldiers, etc.

71.—The Moon in trine to the Sun is a good day to meet or speak with kings, princes and nobles.

72.—The Moon in trine to Venus denotes an excellent day in all things, chiefly in marriages or love matters.

73.—The Moon in trine to Mercury is a good day to converse with lawyers, scribes, secretaries, etc. (and, we may add, to commence the writing of manuscripts or letters).

74.—When Saturn is in the ascendant, he hurts the Question, when retrograde there he destroys it.

75.—When Saturn is in the tenth house, either in nativity or questions, he destroys the most hopeful things.

76.—When Saturn is in the seventh house, he often changeth the business and brings much mischief.

77.—When Saturn is in the fourth house, he declares an unhappy end of every business or undertaking.

78.—In any geniture, election, or question whatever, Saturn bindeth, Jupiter dissolveth.

79.—When the Moon separates from Jupiter or Venus, she undoes what happens to be bound by Mercury.

80.—Whatever Mars at any time bindeth, Venus sets free.

PRACTICAL LESSON XII

By HOWARD UNDERHILL

*American Academy of Astrologians**(Continued)*

☽ in ♄ or || with ☿.—This brings sudden changes and varied conditions into the life, either good or bad, according to the other aspects and positions. The mind is restless and impulsive, and has excellent ability, but should be kept free from prejudice. There is strong personal magnetism, not always pleasant to everyone. There may be irregular sex life, and if either planet is in the seventh house, probable divorce. Either planet in the third or ninth gives much travel.

☽ in △ or * with ☿.—This gives an original scope to the mind, which is striving to break away from conventional ideas. It strongly favors construction and invention, and aids to bring progressive ideas to the front. There is often great interest in the occult, and probable study of different phases of the subject, particularly if Mercury favors. It is an excellent aspect for an electrician or chemist. The advice is to associate with progressive people and to cultivate thoughtfulness.

☽ in ♀ or □ with ☿.—An unfortunate aspect, bringing sudden changes of an adverse character. With an inharmonious Mercury, there are mental troubles. Probably trouble from strangers and the opposite sex, causing loss, sorrow, or both. Liability to accidents and all sorts of unexpected happenings. Use thoughtful care in everything, and avoid going to extremes.

☽ in ♄ or || with ♃.—The physical desires and the emotions are accentuated. Weird experiences in the life when the other planets aspect Neptune. The native is often misunderstood and there is need of careful introspection and self-control on his part. There is great interest in psychism, and the study of rational occultism will be beneficial. Mercury and Venus in good aspect also give great artistic ability.

☽ in △ or * with ♃.—This increases the emotions and sympathies, and benefits the personality. It gives success in art, music, and inspirational writing, if favored by Mercury or Venus. There is success in businesses dealing with liquids and delicacies. Neptune in seventh house under this aspect gives strong intuitive and mediumistic qualities and sex affinity.

☽ in ♀ or □ with ♃.—This aspect tends to weaken the

moral nature and increases susceptibility to sensuality. There is danger from excess with drugs, alcohol or the sex function. The feelings are acute, the impulses strong, and may lead to acts of indiscretion. This increase of feeling applies to all aspects of the Moon with Neptune. The conjunction and adverse aspects often lead to mental ill-health and nervous diseases, this depending on position and on the aspects of other planets.

♃ in ♂ or || with ♀.—Artistic and musical ability, which aid in the writing of poetry and stories and in procuring social distinction. The mind is cheerful and hopeful, fond of refined recreation and of neat and dainty employments. Much depends on the sign and house.

♃ in △ or * with ♀.—The artistic and color faculties are usually well developed, and, other things being favorable, the native succeeds in artistic work. The nature is free and light-hearted, with ability to entertain by music, singing, and story-telling. This aspect aids in marriage, friendship and money-making, also in dealing with women and with literary and professional people.

♃ in ♂ or □ with ♀.—Tendency to small deceits and cunning. Over-fondness for dress, jewelry and things of a sensuous nature. Mental obstacles in the way of developing or of expressing the better qualities of Venus. There is lack of intuition and often a disregard of the finer and more sympathetic ideals of human nature, but never harshness or viciousness, without adverse aspect of Mars.

♃ in ♂ or || with ☉.—There is brightness and aptness of the mind, but much depends on the signs and house, and of course on other contributing aspects. The mind lacks deep perception and profound contemplation, unless there be also a strong, good aspect of Saturn. There are a few advanced persons who may receive great mental strength from this conjunction, but for the large majority of people Mercury and the Sun should be at least 7 degrees apart.

(NOTE.—These are the only aspects Mercury can make with the Sun, except a semi-sextile of 28 degrees.)

♃ in ♂ or || with ♂.—Gives strong mental activity, and without the steadying aspects of Saturn or Jupiter may result in brain trouble from overwork or excitement. The mind is keen, quick to perceive, and liable to be too much given to optimism and exaggeration, with a desire to be foremost in everything. Note sign and house position and the aspects of other planets.

♃ in △ or * with ♂.—There is excellent mental energy

with ability to use the mind to good effect in almost any direction shown in the chart. The native is alert, sharp and witty, though sometimes sarcastic. There is manual dexterity and effective mechanical ability; excellent technique in drawing, music, sculpture, engineering and scientific work of all kinds.

☿ in ♁ or ☐ with ♂.—Usually gives good intellectual ability, but the native is apt to be indiscreet in both writing and speaking, and strongly resents interference or opposition to his plans or desires. He often meets with troubles or difficulties arising mainly from his own indiscretions. There is danger of accidents due to impulsive actions, their nature depending on the sign and house. The mental tendency is forceful, impatient, argumentative and combative.

☿ in ♂ or || with ♃.—The native is optimistic, generous-minded, of sound judgment, excellent intuition; and there is a deep, broad religious trend to the mind. This is a good aspect for any business of a mental character, and aids to general success in life, especially in matters relating to law, church, science or literature. The disposition is generally kind, honest, sympathetic and humane.

☿ in △ or * with ♃.—There is the same excellent judgment and broad-mindedness delineated from the conjunction. The mind is clear, philosophical, and shows wise discrimination in matters of learning and of business. There is toleration of the religion and of the ideas of others, with a desire always to do right. Like the conjunction or parallel, this aspect aids in professional work and in all mental accomplishments appertaining to law, church and state.

☿ in ♁ or ☐ with ♃.—This is an unfortunate aspect for the mentality, bringing disappointments and interruptions in education; difficulties about law-suits, contracts and agreements. The mind is active but not sufficiently hopeful or confident, and with adverse aspect of Saturn there is probable scandal or slander, dissension and disagreements in business, church and social affairs.

☿ in ♂ or || with ♃.—If unafflicted, this is one of the best aspects for a profound thinker. It aids to sound judgment, good memory, strength of will-power, persistence and achievement of all rational undertakings. If the positions favor, there is strong interest in occult matters and the study or investigation of these. There is success in science, research and philosophy.

☿ in △ or * with ♃.—Any good aspect of Mercury to Saturn aids the intellect, and there is success in any capacity where tact, caution, diplomacy and perseverance are needed. If

Mercury be in either the first, third, or ninth house, the conditions favor travel, writing, lecturing, or any scientific or intellectual pursuit. This aspect is often found in the horoscope of a self-made person, in so far as the self-making relates to education or achievement. It also favors the study of hygiene and medicine.

♃ in ♄ or □ with ♃.—There are few more disagreeable aspects than Mercury adverse to Saturn. Whatever the native undertakes, circumstances seem to arise to oppose him. He meets with delays, obstacles and disappointments, all in accord with the sign and house indications. There may be sorrow, poor health, lack of employment, theft, failure and deception, errors in judgment, lack of initiative, interference with plans by friends, neighbors or relatives, or it may be that the native himself is mainly the cause of his troubles. He should avoid publicity and live as simply as possible.

♃ in ♂ or || with ♃.—Favors original ideas and inventions. The native is interested in astrology and occultism in general. He is liable to generate too much nervous energy and to become irritable at times. May be erratic and "cranky." Abrupt in speech and independent in manner. Frequently is noted as a genius.

♃ in △ or * with ♃.—Like the conjunction it gives an original type of mind, but probably more pleasant. Mental perception, intuition, and analytical faculty are strong. With a good aspect of Venus or Jupiter to Mercury, it is one of the best aspects for intellectual and spiritual progress. Either planet in the third or ninth house brings much travel and the making of new acquaintances.

♃ in ♄ or □ with ♃.—Often produces a carping, sarcastic turn of mind, given to undue criticism and hasty judgment. The nervous system is unbalanced and needs soothing treatment. It brings criticism and opposition from others, and the native needs to exercise great self-control and to learn that he cannot reform the world to his way of thinking in a day.

♃ in ♂ or || with ♃.—Gives peculiar religious views; the native is inclined to take up with ideas not in accord with the majority of people. He may have ideas in advance of his time or he may be an ordinary visionary dreamer. There is tendency to follow stronger intellects, and the mind should be trained to scientific accuracy and logical methods.

(To be continued)

The Caldron

MY DEAR "INFANT":

Being a grandmother, I cannot resist the impulse to take you upon my lap for a little talk about heredity, for your remarks show me that I left altogether too much for the imagination and did not fully enough explain my premise. You see, when I wrote about heredity, some years ago, it was for students who were familiar with the basis of my teachings, so I did not realize when I gave that manuscript to AZOTH how my ideas might conflict with such minds as yours, and therefore I am extremely grateful to you for giving me the opportunity to make some further statements.

The premise observed is that *All Things* originate with the Spirit of God united to the Mother Consciousness; that every form from a Sun to a grub and a rock is the result of that Divine Impulse.

Therefore every generative act in the realms of nature is the "Spirit of God moving upon the face of the Waters." Where Light is, there is Life—where Life is, there is Consciousness—and the growth of consciousness individualized in Soul. The evolution of species depends upon the growth of the *soul from within*, and form depends upon the ratio of this growth.

All the experiments with Nature through Man's intelligent application of his increased states of consciousness are but the expansions of laws already existent and are only differentiations of exaggerations of form through applied co-operation with Nature. The Spirit of God and the Soul are back of every demonstration!

The rock has life, and so has the grub, and each has a ratio of consciousness. Man may not be able to detect it except he recognizes this premise. Therefore the Heredity of plant life and of animal life depends upon the ratio produced by contact, and is of the Soul, not of the body or form produced.

Mr. Luther Burbank, in producing varieties and exaggerations of plant, vegetable and fruit life, is the instrument of applied intelligence for increasing the ratios of vibration by manipulation and contact in certain plants and shrubs, and marvelous results he has attained; but his productions cannot efface the premise that the Spirit of God and individualized Soul are back of every contact, otherwise life would not be sustained to produce form, and any one who has tasted the fruits of these experiments knows that what they have gained in quantity they have lost in quality.

So, in the same way, breeders of animals perpetuate certain desired characteristics by similar means; it is the *Soul* of the animal that responds to the intelligence of man to produce the desired results in form.

Scientists have gone so far as to produce life, but they have not been able to sustain it.

The "Fall" of human nature was in the degradation of this creative force for self-gratification, from which the sins of the world have accumulated and with which the Heredity of the human Soul has been grappling ever since.

When man pays equal attention to the breeding of his offspring that he pays to the breeding of his animals and plants, the ratio of perfection in the human species will be so increased that the age of the Gods will be at hand.

In our symbology the Sun is the symbol of Spirit and the blue depths of Space is the symbol of the Mother Consciousness: the Moon is the symbol of the individualized Soul, and the cross is the symbol of the body. The "Ego" is the Spirit, the consciousness through which it works is the Soul, and the body is its instrument for contact with Earth's experiences by and through which a continuity of consciousness is maintained. You are right when you say that "Continuity of Consciousness and Heredity interplay." I hope I have not wearied you. Now you may get down.

Very sincerely,

GERTRUDE DE BIELSKA.

DEAR EDITOR:

From my use of the words "Substance and Shadows" in a recent private writing, as well as from other expressions, you are evidently impressed with the idea that I hold some peculiar tenets not in accord with the tenor of the general world. Please note that I use the word "Tenor."

You very kindly suggest that you will be glad to publish an article from my pen. "On say, Real Knowledge or Substance and Shadow or something like that."

If anything that I might be able to write in particular form could be the means of doing any good, I should certainly feel honored by the suggestion, for I feel assured that in the launching of your magazine, AZOTH, you have honestly started on a worthy mission, and one very timely under the present condition of the segregation of the world's peoples, their national idiosyncracies, their religious propensities and their scientific glimmerings.

The world in general I find to be governed by unfailing scientific laws, which run on never deviating lines of Cause and Effect. Consciousness of these laws is the only *True Knowledge* of which I at present am able to conceive, but Real Knowledge I conceive to be anything of which we are conscious, because to be conscious of either good or evil, so called, is real knowledge, as per the Workshop of God, otherwise called "Genesis."

In that workshop I find all "*Substance*," all laws promulgated, all principles set forth, all instructions pertaining to Life and to Death, and the general operations of Cause and Effect. Even Imagination, delegated alone to Man, was created and sent forth into this Mundane sphere of ours, under different departmental Powers of God. These several powers were made in the Universal workshop, and given positive and negative Lordships over everything that in that workshop was Made.

How many of your most intelligent readers will be able to grasp at a glance the Substance which I claim to be contained in that last paragraph? And how many will be able to apply it to the present condition of the general world, and also the segregated condition of the world's people, without getting their minds tangled with the confused presentations of what are termed "True Religions."

Religion is presented to the mind of man under every sort of a name. One, perhaps, no better or worse than another, so long as it pleases the fancy of the one who follows it; but, like theatres, moving-picture shows, and fakeries at fairs, they become rivalrous, and destroy as much happiness in a neighbor's home as they create satisfaction in their own, and quite often create little hells in their own flocks. My contention is that there

is but one true church, and that church is *The Whole World*. Its laws for all and for each one are ever to be found in Genesis. "He that hath an ear to hear let him hear." All other churches and all other religions, no matter how honest or useful to their monopolized purpose they may be, are what I term "Shadows."

They are spoken of in the Gospels as the "Lo here and the Lo there." Between us and Victory for the Truth they are more tangling than the wire defences now used in physical warfare.

I have no desire to write an *Article* on the subject. Articles are too common. They are too churchy. Too much like a political document. They always remind me of the "Sower who went out for to sow."

The 20th Century method of planting is to be sure that your soil is good, and then do the work with modern machinery.

I have been collecting for three score years and ten what I consider to be valuable mental, physical and spiritual seed, but I do not feel disposed to waste it on stony ground, among thorns, nor where the crows will monopolize it. It will be just as good a hundred years from now. Then the people will have awakened to the fact that shadows are so mixed at the present day that they are nothing but scarecrows, pleasing to bark at; but the people are starving for Substance, with no avenue open in which the provisions-train can get to them.

True knowledge, substance and truth on spiritual lines have been boycotted, censored or snubbed for years and years by monopolized material interests, whilst the people like the Prodigal Son have been feeding on Spiritual Chaff. By the laws of cause and effect, which never permit wayward tendencies to get beyond the *Divine* control, the time for the "Killing of the fatted calf," is not much over a hundred years hence.

And will we be here? As creatures of earth we will always be here. As spiritual entities we will always be here. Physical formations and the imaginations are never the same for any two consecutive minutes. They are but passing shadows, changing with every wink of the eye.

It is not Articles that we want, nor Sermons, nor Lectures. It is the privilege of asking each other questions, and of receiving honest answers, and thereby chaining His Majesty who has so long been degrading our souls with filthy lucre.

In lieu, therefore, of an Article, Mr. Editor, kindly permit me to offer this as a communication, to be placed in the "Caldron."

I would suggest that two writers thrash out some particular questions; not in wordy tirades, as such have been usually done, but in honest gentlemanly manner, for arriving at Truth. In other words, an exchange of what each have gathered as facts, tangible and non-offensive. Even some of the churches are taking up this forum method of questions or debates. The press and the magazines have got to follow. Why should not Azoth get in the van?

The only weakness seems to be in the fact that people have been taught not to ask questions; yet Jesus taught, "Ask and ye shall receive." Patrick Henry and Abraham Lincoln were not afraid to question. If it were not for questions and answers, how would a court jury be able to arrive at a conclusion?

Religious organizations take the stand that what is laid down by elders or elects is all that is worthy to be known. Thereby one generation fol-

lows another generation, dealing out mere shadows of the past and opposing the Genesis of the present until it grows into a substantial revolution, by law of cause and effect, and the cusps are crossed with violent crescendos. And we have not yet learned how to approach these evil aspects to the central Truths, and to thereby secure the much dreamed of blessings of peace.

We are superstitiously frightened by a Zodiacal Cross, which merely marks some New Beginning—some new babe in a manger—and cry it down through fear that it will overthrow our worn-out mental idols which have lost their original potency and are but shadowy evidences of the past.

Death is produced by clinging to old idols, even though they may be relegated to the dusty attic of the brain. "Death will be overcome by victory" only when the world learns to follow the minute changes of the revolving eternal Wheel, which contains more Wonders than religious zealots have ever dreamed of.

There is no *Divine* authority but the One I Am. He is everywhere. He is the only Substance. You, Me, She, He, They or Them are but Shadows.

We elect leaders or servants on this Mundane Sphere to regulate the shadows so that they may be protected in their harmonious blendings and be permitted to change with the changing sunlight.

Commercialized education or social fads have nothing to do with it. They are but the inventions of the leaders who have monopolized their prerogatives and set up idolatrous gods of their own, like unto Nebuchadnezzar's, to which the Chaldeans within his realm would not fall down in worship.

The laws of life are simple. There is plenty for all. No one can get more than is allotted to him at his Genesis, except as shadows. Substance is in the Mental Weal of life, regardless of the Caesarian coin of the realm.

"Come, let us reason together" gives positive and negative forces into the happy state of "Bride and Bridegroom." Confusion of ideas, mixed and antagonistic, exclusive, monopolistic, or the "I am more holy than you" contentions, give the condition anciently depicted as "Mystery, Babylon the Great," etc.

I know of no Occultism save that which is concealed from the minds of men by *false assumptions*. We are all weak in wisdom, understanding and power; but in the great world's Orchestra I try to perform my part in harmony with the Tenor, and to observe the baton of the leader when he appeals to the work of my especial Genesis.

Fraternally,

CHAS. HENRY WEBBER.

A WORD TO THE TEACHERS OF THE OLOGIES

There is a rapidly increasing interest in psychological thought, or may I be permitted to say, psychological life; for to the understanding of the average mind the world life will, I think, convey more clearly and correctly the conditions existing on the psychological plane as I see and believe them to exist, and it is to the average understanding as well as to the student that this article is humbly offered.

It is only comparatively recently that psychic conditions or thought—

Theosophy, Astrology, Spiritualism, Occultism or any Esoteric Philosophy—have met with an open, dignified recognition; a condition largely due to the preachers and the teachers of the Ologies themselves. They have failed to express in a simple way and in simple words a truth which would have made a great appeal to the world at large had it been presented in a form to meet the average understanding.

The advanced student is apt to forget or to be impatient of his own or of other's primary stage; and then also, carried away by an ostentatious display of learning, he will put forth a heavy labored thesis which swamps the eager, anxious seeker and absolutely bewilders and repels the general reader. The Teacher should know that to make his impression on the average mind he must present his subject in simple form; in other words, he must submit it so that "he who runs may read," but if he persists in his pedantic discourses of abstruse and involved expression, he will obtain the opposite result, and will find that he who reads will run!

In the first place, and before the manner of expression need be considered, it seems to me that the psychologists work from a wrong basic principle. They should primarily take the stand that we are psychic beings operating on the human plane, not human beings reaching out for experiences on the psychic plane. *Not* human beings trying to establish spiritual communication with the Spirit world by means of table rappings or even by walking abroad in our Astral bodies, but primarily *spiritual* beings, gaining *human* experience for *spiritual* development—experience which ultimately tests the quality of the spirit we "take back home" when our work here is done.

I fully appreciate the honest desire of many advanced students to disseminate freely their learning among those of lesser knowledge. *But*, my point is this,—if we are spiritual beings to whom a repeated human experience is necessary, why not devote time and effort to preaching the best of human material life?

Theosophy, claiming to embrace "the essential truth underlying all religion and science," holds that reincarnation is what its name implies—*human-reincarnation*. We do not go on to higher planes when we leave our spiritual home, until, through constant disciplining in *this* life, we gain our place with the elect. Hence, if we are to return here again and again for our training, we are false and our sojourn ineffectual, unless we follow the rules and do the work of the school to which we are sent.

What do we gain for ourselves either as spiritual or human beings if we turn from the big, serious things of this life to the silly, senseless tipping of a table or to the scratching of a few pencil marks on a slate, to prove the existence of another world? Why should the psychological teacher want to prove to the unbeliever that there is "spirit return?" Everyone will eventually learn *that* for himself, and the student knows that the *real* "spirit return" is when we return *from here* with an enlarged experience to add to an ever-lasting, ever-living immortality.

Those who are sent many times to this University of Life eventually bring memory with them, and in that case grow to know the particular reason for their return. Upon these "Old Souls," as they are known to be, devolves the duty, the *privilege* of being teachers and Masters. They know that they have gained their knowledge and understanding through human experience, through human suffering and human sacrifice, and their slogan

should be: Live the human life in its highest expression! And to bring converts to the "Amen Corner" of highest ideals should be the goal of their greatest achievement.

But unfortunately there is oftentimes as much display on the Highways of Learning as there is through the Avenues of Wealth, and the savant either wants to strut in mental superiority before his confreres or retire, self-immured, to gloat over the treasures of his mind, as the miser in his cellar gloats over his treasures of gold and of silver. He indulges in the intoxication of research and erudition, and is superior to the things of life—be they great or small, they possess no interest for him. Many times he must be astonished to see that the simple beings around him—ignorant of philosophies, unthinking of their own mental and spiritual glorification—advance to a higher goal in the spiritual world than he attains, and which they have attained only because they have grasped the needs of human life and made great personal sacrifice for common humanity.

And so to you, Teachers of all the Ologies, a word! Teach living the *human* life at its highest expression! Teach squaring the shoulders for burdens to be borne *here* with never a slacker in the burden bearing! Teach man to carry the head high for the *world's glory*, and spiritual advancement is his.

The great Master of modern times—the Christ—was the greatest of all Masters because of the consciousness of that lesson learned. He, more than any Teacher sent upon the earth, knew that the experiences of life through human unselfishness, sacrifice and love, brought spiritual enlightenment and understanding.

He taught not erudite philosophies nor great learning to the simple people, but "Love ye one another." And though his teachings reached only the few, becoming mixed with, and sometimes lost in, the chaotic bestial thought of his day—the purity of its truth finally permeated the world.

So, when today we recognize an increasing interest in psychological thought, it is due to His teaching, which was to live the human life in its highest exemplification—its suffering, its sacrifice if need be, and by that alone can come spiritual development and understanding.

E. L. W.

COLUMBUS, OHIO, December 5, 1917.

AZOTH PUBLISHING CO.

GENTLEMEN:

Your magazine is very good, and it is one of the broadest magazines published today, for it takes in every school of thought. I read some that are exclusively New Thought Magazines, others that are exclusively Rosicrucian, and others, again, that are exclusively Theosophical, but yours includes them all, and some time in the near future I will again subscribe for yours. Keep on with the good work you have started, for you are teaching some of our cults the necessity of knowing that some other schools of thought are just as good as their own. If you do not do this we will again have creeds and isms in the advanced schools of thought. Today there are many schools of thought that think their particular brand is the only correct one. The trouble is that these people are still in the animal stage of selfishness, and do not willingly let go, or are not yet willing to make a

conscious effort to overcome their own shortcomings. Many people come into some of these new schools of thought, thinking that they are going to get something for nothing, but they soon find that it takes an effort on their part, and so they chase from one school to another, and often paying fake teachers as high as fifty and a hundred dollars for a series of lessons that really could have been gotten out of your magazine for the price of a subscription. But when the teacher is gone, the student finds that he is still at the same place he was before, and that the teacher can only point out a way, and after all he must make a conscious effort, and so he again drifts with the tide, until another teacher comes along, and again he is fooled by the new teacher, who probably offers the student the only method of development. There are many very good lecturers, and very honest and sincere, but they tell the student right in the start that it requires effort of will on their part, but these legitimate teachers never catch as many students as those who practice humbug, but even these teachers do a whole lot of good. They prove to the student that no one can give him knowledge of his own latent powers unless he is willing to pay the price, and that price is the *willingness to be made whole*. (Holy.)

A magazine like yours has a Message, and you are being used as the Messenger, if you will be able to get enough supporters to help you push it along until the people learn the real value of a message such as you have to give them, a great work will have been accomplished through you.

Sincerely yours,

HARRIET SCHWARTZ.

Reviews

Realms of the Living Dead, by Harriette A. and F. Homer Curtiss, 252 pp; \$1.35 net. Curtiss Philosophic Book Co., Philadelphia, Pa.

Another book from these well known and prolific writers. Treating of the conditions of existence after death of the physical body, it appears very apropos at this time when so much interest is naturally aroused in what the future has in store for us.

The information given is claimed to be derived from "Great Teachers who have mastered the Astral as well as the higher worlds and are able to express their knowledge in a convincing and scientific manner."

To those who are not privileged to be instructed by Great Teachers and who have not learned to "walk dryshod over Jordan," as the authors describe the ability to function on the Astral Plane, the statements made in this book can only be considered as worthy of careful attention, and possible truth.

If we blindly accepted everything coming from Great Teachers we should find ourselves in a sea of doubt and a whirlpool of contradictions. Nevertheless the description of these "higher" realms tallies very closely with what has been given out by theosophic writers, and in most instances will appear probable and possible.

Such statements, however, as that "the Astral world is a place of four dimensions instead of three" do not encourage us to a reliance on the complete accuracy of these teachings. We have very good reasons to believe

that in the whole of our universe there is no dimension of matter in space at right angles to the three known ones. Again we have the statement "Vegetation follows the seasonal changes—but they occur somewhat in advance of their manifestation on earth," which seems to imply a separate astral vegetation. We do not dare to contradict, but it seems more reasonable to think that the only vegetation and the only scenery perceptible is the astral counterpart of physical forms.

We heartily commend the Chapter on the Desire Realm not only to all students but to those of the world who are in the habit of drinking strong liquor either temporarily or to excess. We have yet to read any better advice for their cure and salvation or a stronger argument for prohibition.

There is much other useful advice and knowledge given, such as regards suicides and the dangers of mediumship.

The chapters on elementals and fairies are extremely interesting and altogether our friends the Curtisses have given us a very valuable contribution for occult study.

M. W.

The Laws of Health and Prosperity and How to Apply Them, by Clara Chamberlain McLean; cloth, 158 pp., \$1.10. Elizabeth Towne Company, Inc., Holyoke, Mass.

This is a presentation of the truths of the New Thought—or Spiritual Science, as the author prefers to designate it—drawn in broad and liberal outlines, with singular clearness and discrimination.

She evinces a depth of understanding and a breadth of discernment that are as commendable as they are uncommon, and she realizes with great clearness of vision the essential unity of the many progressive spiritual teachings that are now prevalent.

Not only does the author draw in broad and deep lines the great truths of Spiritual Science, but she suggests many practical applications of them, and in relation to each subject gives a list of books and authors that may be consulted with advantage and profit.

The treatment of her subject is optimistic and constructive, and the book is sure to be of use and helpful to a wide range of thinkers. While positive and assertive in her views, she is always logical and rational.

The author is to be congratulated on this vital product of her thought, experience and patience.

E. D.

Sojourners by the Wayside, Travelers on the Long Road, by Mulier, 201 pp. Price \$1.35. The Gnostic Press, San Diego, California.

A little book of tales purporting to be accurate accounts of incidents in a series of incarnations, involving several egos who reappear in each tale under a new name and in new, sometimes stirring, adventures.

There seems to be some confusion between periods and nomenclature. We cannot quite understand how a Tyrian sailor of the period of the building of Solomon's Temple could have been known as "Sir Richard." However, this does not materially affect the tales themselves, which have a certain quite vivid character of their own and will prove interesting to the reader.

E. D. L.

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