

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

AZOTH

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SPECIAL ARTICLES THIS MONTH

How I Became a Mystic

—Dr. Papus

—W. F. Richardson

Spiritual Joys

—Thomas Schroeder

Clear Thinking

—H. S. Whitcomb

How Will the War End

—Hereward Carrington

Life Eternal

—Eugene Del Mar

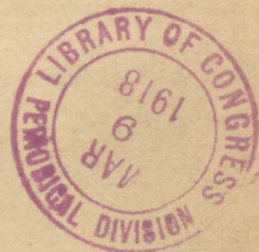
On the Eclipse of June 8th

—G. de Bielska

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.



Contents

	PAGE
EDITORIALS	129
HOW I BECAME A MYSTIC—By Dr. Papus	
Translated by W. F. Richardson	133
SPIRITUAL JOYS—By Cadi.....Introduction by Theodore Schroeder	140
CLEAR THINKING.....H. S. Whitcomb	143
THE PHILOSOPHY OF SYMBOLISM—The Grand Symbol	
Gertrude de Bielska	146
OCCULT STORY—A DANGEROUS PASTIME (<i>Continued</i>)	
Beth Warrington	149
FROM THE FIELDS ELYSIAN	
REPLIES FROM MARIS AND JASON.....	159
PSYCHICAL RESEARCH.....Hereward Carrington	
HOW WILL THE WORLD END?.....	162
HIGHER THOUGHT—LIFE ETERNAL.....Eugene Del Mar	168
ASTROLOGY	
COMMENT ON THE ECLIPSE.....Gertrude de Bielska	173
CHOICE APHORISMS (<i>Continued</i>).....Geo. J. McCormack	175
PRACTICAL LESSON NO. XIII.....Howard Underhill	177
THEOSOPHICAL TALKS	Amru
PERSONAL POSSIBILITIES—THE ASTRAL PLANE AND THEOSOPHY..	181
THE CALDRON—CORRESPONDENCE	185
REVIEWS	189

AZOTH STUDY CLASSES

A number of readers of AzOTH have suggested the formation of groups of interested people to meet regularly for the study and discussion of some or all of the articles and subjects treated of in AzOTH—the magazine to be used as a text-book.

AzOTH will be glad to help such centers in every way possible and will publish the doings of such groups as well as answer all questions they wish to submit by direct correspondence.

We have an offer from one lady in New York City to open her home once a month for such a center and we have now received a letter from Dr. Marie L. Claire of the Church of the New Dispensation, St. Louis, Mo., of which the following is an extract:

"Your suggestion of forming centers seems to me the open door for the success of the magazine, and I will herewith do 'my bit' by giving my office and rooms of the Church of the New Dispensation for a meeting place of the subscribers of AzOTH. They may meet here any day they decide upon, and a notice of the same may be given in AzOTH."

We shall be glad if our St. Louis friends will take advantage of this very kind offer and introduce themselves to Dr. Claire.

Students meeting together as suggested, considering all phases of Occultism, belonging to no one school of thought, but ready to glean the truth wherever they can, and coming together in a spirit of fraternity and common ideals, is most distinctly a move in the right direction and should prove most helpful and beneficial to all concerned.

MICHAEL WHITTY, *Editor.*

MAR -7 1918

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"AZOTH"

A MONTHLY MAGAZINE

Devoted to

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

MICHAEL WHITTY, Editor

Assisted by Hereward Carrington (Psychical Research)

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Howard Underhill (Astrology)

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Vol. 2

MARCH, 1918

No. 3

Editorials

Occult Graft

The facts of spiritistic phenomena would probably long ago have convinced the world of the survival of death and have done an incalculable good, in our estimation, had the movement not lent itself so easily to trickery and had it not been taken up by thousands of fakers who, for the sole purpose of making easy money, duped the eager-to-be-duped public.

Notwithstanding that all serious investigators have invariably been satisfied as to the facts, the exposure of so much fraud and chicanery has left the general public skeptical at least or fully assured that it is all fake.

The later coming into prominence of mystic, philosophic and occult teaching, and the establishment of numerous schools headed by individuals who make sweeping claims for themselves as being High Initiates, Masters, Adepts or the instruments through whom such great ones impart their instruction, seem likely to do for a real beneficial propaganda of spiritual wisdom just what the fake mediums have done for Spiritualism.

It is an ever-present phenomenon that the people generally will accept a man or woman claiming to be great in either wisdom or power at his or her own valuation and pay their good money in the expectation of being taught something which will bring them health, wealth, success, happiness or power.

There are many such schools and teachers under all kinds of names scattered over the country, some publicly advertising and

others of a more secret nature, and we are quite convinced that the majority of them are out-and-out fakes and exist for mercenary motives only. Unfortunately it is not possible to expose their fraud, like that of a pretended medium, so all one has to judge by is the character of the individual himself and the results he achieves with his pupils.

The most innocuous of this species is the teacher of philosophy simply, who, though claiming to be spiritually highly developed, merely gives his followers a rehash of Eastern philosophy and Theosophy under another name—at so much per course of lessons. Notwithstanding his great development, one can easily acquire all his knowledge, and perhaps more, from the same source—books.

The more dangerous is he or she who claims to give instruction in specific exercises and bodily discipline for the awakening of psychic and spiritual perception,—who teaches such things as astral projection or magical ceremonial for the operation and control of unseen forces.

They usually know practically nothing of such things themselves, and are simply obtaining money under false pretenses and incidentally incurring great danger to themselves and their pupils.

Another class, generally of some mediumistic capacity, form a circle or association of a number of followers, who give an implicit faith to the instructions given, which are supposed to emanate from some great Teacher in more spiritual worlds. Possibly a majority of this class are sincere but self-deluded, but others are deliberately tricking their dupes.

The possibilities of deception are much greater in this field than in straight spiritualism. We have come across a number of cases of possession, obsession, nervous breakdown, abnormal emotionalism, and practical insanity, from following these “false gods,” and we most earnestly desire to warn everyone against the manifold danger connected with what is generically termed occultism.

There are one or two infallible tests. First, the teacher or leader must practice what he preaches. The ethics of a real occultist should not only conform to the highest standard ideals, *but go far beyond them*. No real initiate of the Mysteries—no one who is spiritually developed far above his fellows, *will ever claim it*. His followers and pupils will readily perceive it.

Above all, no really spiritual teacher will give of his spiritual wisdom and instruction to make *money*. The teachers and leaders upon whom one can depend are those who honestly and frankly

state that they are but students themselves, who teach what they have learned or experienced, not as truth but what they believe to be such; who ask their followers to think for themselves and reason out things themselves; who will, whenever possible, give the reasons for their statements and bring corroborative evidence.

To safeguard oneself from deception let us urge upon everyone to "prove all things and hold fast that which is good." Examine, think, check and compare carefully, no matter from what source any statement is supposed to come.

Destroy the tendency to blind faith.

Atmosphere and Astral Sight

Some curious accounts are beginning to appear in the press of visions seen by aviators when high in the air. Dragons, phantom aeroplanes, and other forms are alleged to have been seen by some pilots and we await with keen interest the developments in this direction. It is a well-known teaching in the East that this earth is surrounded and interpenetrated by finer matter than our sense organs generally respond to. That, extending beyond the atmosphere, is a quality of matter or a plane called by most the astral, which forms the bodies of the human being whose physical bodies have died and also the bodies of hosts of sub and super-human creatures. It is also well known that the attainment of ability to sense this astral matter is always somewhat easier in the rarified air of mountain heights. Through the exigencies of this war the development in flying machines has been extraordinarily rapid, particularly in speed, and consequent ability to fly at such extreme altitudes that artificial means for the production of air have to be adopted to preserve the pilot's life.

We know as yet too little about the matter to do anything more than speculate, but it seems probable that our inability to see astral bodies or hear astral voices or feel astral hands or lips is *because our atmosphere prevents by its density*. That, after all, such response to vibration may be quite possible to our physical eyes, ears, etc., *if we can get away from the atmosphere*, the slower vibrations of which may completely shut out the higher.

Our materialistic friends will, of course, pooh-pooh any suggestion of this nature and assert that the rarified air makes the aviators light-headed, and that their seeing things is merely a sort of delirium. This is quite possible, even probable—but seeing things in delirium does not at all mean that the things seen are illusions, but, more often than not, they are real astral creatures, and the rarified air, or gas or drug which has caused the

delirium, is really the agent which has temporarily attuned the physical senses to these higher vibrations.

Astral Authors

It is not the Reviewer alone who is disturbed at the influx of books by astral authors.

When such authors happen to have left behind them a literary reputation, several rather queer questions crop up. Think, for instance, of his poor publishers who, believing the source of further supply forever stopped, feeling secure in the enhanced interest of the reading public in the works of a lion who is dead and who cannot roar any more, who, looking forward with complacency to new editions and sets "de luxe," suddenly find that the lion can still roar vicariously through numbers of amanuenses.

Then there is the position of the author's relatives to consider. From years of experience of spirit (?) communication people generally have good grounds for the conclusion that writings from the "other side" are trifling, platitudinous, superficial and generally trashy even when claims of well-known authorship have been insisted upon. By the generous-minded this lamentable falling off in idea, style and composition is attributed to the passage through the mind of the medium; but the fact remains that most unworthy specimens of literature, from supposedly most worthy authors, have been the rule rather than the exception, and the publication of such things detrimental to the name made.

This is evidently the opinion of Mrs. Ossip Gabrilowitsch who, the newspapers say, is bringing suit against the American Society for Psychical Research to prevent them from publishing a book claimed to be by her late father, Mr. Samuel Clemens, or Mark Twain. Dr. Hyslop is getting this book through the aid of Mrs. Hays and Mrs. Hutchings.

Mr. Clemens is certainly a most uneasy—or had we better say energetic—spirit or else his name is being shamefully appropriated by other spirit would-be writers. In the January *AZOTH* we gave a number of letters and drawings supposedly done by him, and in the December number Mrs. Hutchings describes how she and Mrs. Hays obtained "Jap Herron" and other stories, and how this prolific spirit writer has also been using other mediums.

We can understand the position of Mr. Clemens' daughter in this matter, but we fail to see how she can prove the claims to authorship unfounded; and, if it is conceded, we do not know of any law forbidding a dead author to write drivel or otherwise ruin his reputation or do anything else he wants to. However, if the case ever comes to court, it will be decidedly interesting.

How I Became a Mystic

By DR. PAPUS

From his book "Elementary Treatise on Occult Science,"

Translated by W. F. Richardson

*Notes of an Intellectual Autobiography, Addressed to
Camille Flammarion*

Many independent writers, some philosophers, and certain chroniclers have often inquired how it could happen that young persons, raised in the principles of "sacred reason," sheltered "from superstition," should suddenly abandon those positive teachings to throw themselves into mystic studies, in order to get interested in religious and philosophical problems more than in political evolutions; and push their extravagance so far as those researches concerning occult science and magic, which indicates, if not a total aberration, at least, a certain weakness of the intellectual faculties.

This movement toward mysticism of the contemporary youth disquiets mature men and disconcerts their expectations. Will you permit an old partisan of materialistic doctrines, to a physician brought up in the principles dear to positivism, to relate some traits of his intellectual evolution and to show at least one case of that strange mystical intoxication, pursued from its conception up to the acute crisis? If the philosophers are not interested in this observation, perhaps it will profit the alienists; since it is agreed in a certain society to consider all spiritualists as degenerates, if not lunatics.

It is the first time that I touch upon my intellectual autobiography, and I shall attempt to be as concise as possible. I warn then, at the outset, the confreres who may be called to follow my observation, that I have never been in contact with religious professors; that, on the contrary, all my studies from the primary school to the doctorate in medicine, passing through the certificate of primary studies, the certificate of grammar and the baccalaureates, have been pursued in the laical schools or in the College Rollin. It is consequently useless to look for the unhealthy predisposition derived from the teachings of childhood.

In 1882 I commenced my medical studies, and I found all the important chairs at the schools of Paris occupied by materialists, teaching the doctrines which were dear to them in the shape of evolutionism.

I became, then, an ardent "evolutionist," sharing and propagating to my utmost the materialistic belief.

For there exists a materialistic faith which I consider necessary to any mind, wishing at any time to evolve. Materialism, which teaches work for the collectivity without any hope of reward, since only the *remembrance* of your personality can subsist after you, this doctrine, which dries up the heart, teaching one to salute only the strong in the struggle for life, has, however, a powerful action on the reason, and redeems a little of its errors and dangers. We know what part materialism has played in the doctrine of evolution. And yet it was the profound study of evolution which was to show me the weakness of materialism and its errors of interpretation.

I have been told: "These mineral salts, this earth, slowly decomposed and assimilated by the root of the vegetable, are going to *evolve* and become vegetable cells. This vegetable, in its turn, transformed by the secretions and ferments in the stomach of the animal, will become the chyle and will be transformed into animal cells." But reflection soon made me understand that one of the important factors of the problem to be resolved was forgotten.

Yes, the mineral evolves, and its essential principles become the material elements of the vegetable cell. But on one condition: that the physico-chemical forces and sun itself come to aid this phenomenon; that is, on condition that superior forces, by their evolution, be sacrificed for the evolution of the inferior forces.

Yes, the digested vegetable, indeed, becomes the material base of an animal cell, but, on condition that blood and nervous force (that is, *superior* forces in the scale of evolution) come to be sacrificed for the evolution of the vegetable cell and its transformation into chyle.

In summary, every ascent in the series, every evolution, demanded the sacrifice of one and oftener of two superior forces. The doctrine of evolution is incomplete. It represents only one side of the fact and neglects the other. It brings to light *the struggle for life*, but it forgets the *law of sacrifice* which rules all phenomena.

Possessed with this idea which I had just brought to light, and which heartily possessed me, I resolved to examine my discovery as deeply as possible, and passed my days in the National Library. I was externe of the hospitals; one year of work, two, at most, would have permitted me to become interne and to accomplish a possibly fruitful medical career. I have consecrated to the study of alchemical works, old magical grimoires, and elements of the Hebrew language those years which my col-

leagues passed in studying the works of the examiners, and from that moment my future was shaped.

This discovery which I believed I had made I found again in the works of Louis Lucas, then in the Hermetic texts, then in the Indian traditions, and in the Hebrew Kabbala. Only the language was different, and where we write HCL , the alchemists designate a *green lion*, and where we write $2\text{HCL} + \text{Fe} = \text{FeCl}_2 + 2\text{H}$, the alchemists designated a warrior (Mars, Iron) devoured by the green lion (acid).

In some months these famous grimoires were as easy for me to read as the much more obscure works of our contemporary chemical pedants. And, furthermore, I was learning to handle that marvelous *analogical method*, so little known by modern philosophers, which allows of the connection of all sciences into a common synthesis, and which shows that the ancients have been purely and simply calumniated, from the scientific standpoint, through the unqualified historical ignorance of the professors of science of our times.

Through studying the Hermetic books I had the first revelations of the existence of a principle of action in the human being, which so easily rendered account of all hypnotic and spiritistic facts.

I had learned, in the medical school, that every malady corresponds to a cellular lesion, and that no function can be exercised without cellular labor. All psychic phenomena, all facts of volition and ideation, all facts of memory, correspond to a work of certain nervous cells, and the *morale*, the ideas of God, and of Good, were the mechanical result produced by the effects of heredity, or environment, upon the evolution of the nervous cells. As to the philosophers called "spiritualists," and to "theologians," they were to be considered either as dunces, knowing neither anatomy nor physiology, or as lunatics, more or less diseased, according to the case. A book on psychology had some value, only if it was made by a physician and if the physician belonged to the school of "instructed" and reasonable people—that is, an official materialistic school. And they said to the innocents who still believed in the soul: "The soul is never encountered under your scalpel." These are, in a few words, the summary of the philosophical opinions which we were taught.

I have always had the dangerous mania of accepting an idea, only after having studied it myself in all its aspects. Delighted, at first, by the instruction of the school, I came gradually to have some doubts, which I ask permission to make known.

The school taught that nothing is accomplished without the

putting into action of organs, so much the more numerous, as the *division of labor* is the better established in the organism. Now, at the time of the conflagration of the Hotel-Dieu, paralytics were seen whose legs were atrophied and whose nerves existed no longer as organs, recover suddenly the use of members useless heretofore. But, still, this is only a feeble argument.

The experiments of Fourins had demonstrated that our cells were all renewed in a time which, for man, did not exceed three years. When I see a friend again, three years after a previous visit, there are no longer any material cells in this friend which formerly existed. And yet the forms of the body are preserved, the resemblance, which permits me to distinguish my friend, always exists.*

Then, what is the *organ* which has presided in the preservation of the forms, when no organ of the body has escaped this law? That argument is one of those which have always struck me the most, but I was to go still further. Claude Bernard, while studying the connections of the cerebral activity with the production of idea, had been led to the conclusion that the production of each idea caused the death of one or more nervous cells, so that those famous nervous cells, which were and still are the stronghold of materialistic argumentation, represent, according to these researches, their true role, that of *instruments* and not that of producing agents. The nervous cell was the medium for manifesting that idea. A new statement still supported this argument.

All the cells in a human being are replaced in a determined period. Now, when I recall a fact happening ten years before, the nervous cell which, at the time, had registered the fact, has been replaced a hundred or a thousand times. How has the memory of the fact been preserved intact through this hecatomb of cells? What now becomes of the theory of the generating cells?

And are those nervous elements, indeed, which are made to play such a part in the facts of movement so indispensable to this movement, when embryology teaches us that the group of embryonic cells which later constitute the heart, beat rhythmically, when the nervous elements of the heart are *not yet constituted*?

These few examples, chosen at random among a quantity of facts, have led me to state that, in that again, materialism caused its adepts to take a false road by confounding the inert instrument with the effective agent of action.

The materialists tell us that the proof that the nervous center manufactures the idea is that every lesion of the nervous center is repercussed upon the facts of ideation, and that, if a

lesion is produced in your third left frontal circumvolution, you would become aphasiated, and aphasia of a particular kind, according to the group of nervous cells wounded by the lesion.

This reasoning is simply absurd, and, in order to demonstrate it, we are going to apply the same reasoning to any example whatsoever—such as telegraphy.

The proof that the telegraphic apparatus manufactures the dispatch is that every injury of the telegraphic apparatus reacts upon the transmission of the message, and that, if I sever the telegraph wire, the dispatch can no longer pass.

That is exactly the value of materialistic reasoning; *they forget the operator*, or they wish to ignore his existence.

The brain is an existing spiritual principle in us, exactly what the transmitting apparatus is to the telegraph. The comparison is old, but is always excellent.

The materialist comes to tell us: "Suppose that the telegraph operator did not exist, and let us reason as if he did not." Then he makes the dogmatic affirmation: "The telegraphic transmitter goes by itself and produces the dispatch, according to a series of mechanical movements provoked by reflexes." Once that is posited, the rest goes alone, and the materialist joyfully concludes that the soul does not exist, and that the brain produced the ideas by itself, as the telegraphic apparatus produced the dispatch. We must not attack this reasoning: it is a *positivist dogma*, taught and defended in as sectarian a manner as a religious dogma.

I know how much it has cost me to have uncovered the inutility of these arguments: I have been accused of trickery because they inferred that a materialist, who was becoming a mystic, could only be a trickster, shrewd, or insane. Thanks may be returned to our adversaries for having even selected the first term. But let us pass on. Just as we can state that the material cells of the body are simply the tools of *something* which preserves the forms of the body through the disappearance of these cells, so we can see that the nervous centers are only tools of *something* which utilizes these centers as instruments of action and reception.

The anatomist, armed with his scalpel, will no more discover the *soul* by dissecting a cadaver, than the workman, armed with his pincers, will discover the telegrapher, by taking to pieces the telegraphic apparatus; or the pianist, by taking to pieces the piano. It is useless, I think, to demonstrate further the inanity of argument which the self-styled positivist philosophers always oppose to their adversaries.

Before ending these lines I am still anxious to call attention to two "tricks" of argument, utilized by the materialists in the discussions of which they make generous use when they feel inferior to their adversaries.

The first "trick" is that of "reference to the special SCIENCES and to obscure reports" which one deems unknown to the simple adversary.

"How, sir, you dare speak of the cerebral functions when you are ignorant of crystallography!"

"You dare treat of these questions, and you have not read the last report of M. Blank upon the cerebral functions of tertiary man and the goldfish? Go to school, sir, and do not come back to discuss with me until you 'know' the elements of the question which you are attacking." Now, those who maintain these idle tales are generally brilliant scholars of the school of medicine, which only knows the name of psychology and philosophy—and yet!

The second "trick" consists in crushing us with ridicule because we have audacity to have an "opinion" contrary to that of M. X.—*more titled than ourselves*. "How! you are only a simple doctor in medicine, and you would combat the opinions of M. O. —, a fellow, or of M. Z. —, the brilliant professor!"

"First, become *what they are*, and then we shall see."

All those are false departures, but so commonly used that they were lately offered to M. Brunetiere, who dared to speak of SCIENCE when he was not even a physician. . . . Horror!!! And, when one is a physician, he must be a fellow; and when he is a fellow, he must be a professor; and when he is a professor, he must be of the Institute; and when, finally, a member of the Academy of Sciences, dare affirm his faith in God and immortality of the Soul, as did Pasteur, they say that he is *aged*, and that softening of the brain explains such doctrines. Such are the habitual subterfuges of the materialists, but it is sufficient to know them to bring them back to their value.

It is not always right, then, to say that faith is a special favor accorded to certain natures; I am persuaded, according to what I shall call my personal *evolution*, that faith is acquired by study, like all the rest.

But materialistic vaccination has still a great importance. It enables us, indeed, to approach psychology and problems of the soul by basing them upon physiology, and gives, thereby, even a very great importance to the doctrine of the three principles of man, and of what is called, in the history of philosophy, the theory of the *plastic mediator*.

This theory admits between the physical body and anatomy, and the immortal spirit and psychology, an intermediary principle, charged with maintaining the relations of the two extremes which depends on the domain of physiology.

This principle, known to-day under the name of organic life, and which exerts its actions exclusively upon the organs of smooth fibres, through the intermediary of the great sympathetic nerve, has a well-defined existence, in my opinion, and has no dependence at all on metaphysical deductions.

The ancient Hermetists named this principle the formative body, or *Astral body*, and to that is attributed this preservation and maintenance of the *forms of the organism*. Now, I can say that the study of this Astral body, which I have been pursuing for nearly ten years, has enabled me to establish a very scientific explanation of the strange hypnotic and spiritist phenomena which disconcert so much, at this moment, certain professors of the Faculty of Paris. Furthermore, a serious examination of all theories presented for the explanation of these facts permits me to assert that the Hermetic theory of the constitution of man, a theory which has not varied since the eighteenth Egyptian Dynasty, that is, for thirty-six centuries, is the only one which takes account, in a logical and satisfactory manner, of all observed facts. We can also approach the study of the problem of death and the problem of the survival of the personality beyond the tomb, and this study should present a certain interest, since many of the contemporary "youth," belonging to the intellectual class, prefer these researches to the chicaneries of politics and the strifes of parties.

Another time I will perhaps speak of my esoteric course.

For the moment I simply wished to show the route followed *exoterically*, of my materialistic convictions up to my actual mystical studies.

I believe that no one can harm us but ourselves; that sin is mis-directed energy; that there is no devil but fear; and that the Universe is planned for good. On every side we find beauty and excellence held in the balance of things. We know that work is a blessing, that winter is as necessary as summer, that night is as useful as day, that death is a manifestation of life, and just as good. I believe in the Now and Here. I believe in You, and I believe in a Power that is in ourselves that makes for Righteousness.

—ELBERT HUBBARD.

Spiritual Joys

AN ATTEMPTED DESCRIPTION

By CADI

INTRODUCTION BY THEODORE SCHROEDER

(For some time I have been gathering descriptions of a certain type of spiritual experiences, with the view of comparing them and discovering their common element. I believe that thus one might help many to understand more clearly a belief in the spiritual essence or a belief in God and distinguish whether it is a matter of reason, or is knowledge of spirit or of God as a matter of direct and immediate perception—of personal sense experience. Among the accounts of unusual spiritual experience that have thus come to my notice, the following stands out conspicuous for its superior descriptive power and an unusual capacity for introspection. I do not give the real name of the author. Soon after writing this statement she died and, therefore, I cannot get her consent. "Cadi" is made up of letters from her real name. I am asking the editor to give space to this unusual document on its own merits as the superb performance of a well-nigh impossible literary task, namely, the description of a profound feeling—a great joy—a supreme ecstasy; also, because I wish others who may have felt similar flights of spiritual exaltation to write me and tell me about them; tell me what or how you felt and how you explain your experience. I hope some day to combine these into a book. No names will be mentioned and all communications will be treated as confidential. Address T. Schroeder, R. R. 28, Box 151 Cos Cob, Connecticut.)

The experience of perfect Spiritual union with the Infinite One is in the nature of a Divine ecstasy passed through in conscious co-operation with an Infinite Lover of humanity and is an experience never to be forgotten; an experience which, once had, will be longed for again.

"O to realize space!

The plenteousness of all, that there are no bounds,
To emerge and be of the sky, of the sun and moon
and flying clouds, as one with them!"

So pants the poet. What this poet yearned for in those lines may at times be realized by the spiritually minded who have learned how to enter into the divinely controlled and ecstatic spiritual partnership with the Infinite. I say "at times," for, as I know, no two such unions with the Infinite are exactly alike; and the thrills of delight which permeate one's being during such a union, physically, mentally and spiritually, now all at the moment and again alternating with one another in successive vibrations of rapture are never satiating.

It does not get to be an old story, there is a new delight at each union, and a wider apprehension of the pervasiveness of God's presence. Sometimes, indeed, it is as though "space" and "the plenteousness of all, that there are no bounds," for whose realization poets so passionately long, had begun to be understood. Again—and always I must speak rather in the figurative terms of the mystic, for it is well-nigh impossible to express such supremely ecstatic experiences accurately in spoken language—it is as though God held one by a firm, tender hand, detained in a secret retreat of exquisite beauty, where vivid colors and softly rounded forms are seen, and where, for some organizations fragments of soul-stirring melodies rise and fall upon the inner ear, and where, for some other organizations, rhythmical waves of poetic measure may pulsate to and fro until, in ever wider and wider area, fragments of these, also, sweep up through the subliminal consciousness to the very threshold of the intellectual consciousness itself, and part of a poem is thus projected from the infinite Heart of the Universe into the heart of the individual. And again it may be as though one were privileged to see into Chaos as the formative period of the world began. Strange blendings of colors surge to and fro, without order or place; or purposeless vibrations of sound are heard; or vague shapes flit about one, now separate, now blending like storm-clouds. Then suddenly, as the individual exerts his or her spiritual self-control, these indistinct and purposeless shapes and colors and sounds begin to crystallize into that which is definite; and the trained Christian gets a glimpse, in a way not to be expressed in words, of how Omnipotence in the universe originally worked a Cosmos out of Chaos. Or, again, the onrush of divine passions appear to the inner senses as the rapids of Niagara, into which no untrained neophyte may dare to enter, for he will be swept onward to destruction. But the elect, who have known the bliss of the controlled spirituality and sustained thrills of partnership with God, tremble on the verge of these mystic rapids but for a moment, and then enter, to find themselves, as it were, at the very Heart of those forces which first sent the nebulous, unformed mass of our solar universe whirling into space. They are in Chaos, but a chaos which is being evolved into a Cosmos. They struggle in the foaming rapids of creative Power, they and God all one together, the impetuous current seems momentarily about to sweep them from their feet, and they breast the waves in a delicious, thrilling agony; yet all the while they know themselves to be so firmly God-centered that sway to and fro in the whirl of a Mighty Power as they may, to be swept to destruction will not happen. Suddenly,

as an especially high and impetuous wave of fearsome ecstasy is met and surmounted with the most intensely voluptuous thrill yet experienced in this divine partnership, I feel firm ground beneath my feet; I brace myself for a final dash through the lesser rapids, and emerge on the farther land triumphant, serene, uplifted; I climb with steady and tranquilized nerves the heights of Christian Love and Spirituality, and on that high plateau I walk in the love-light of the Divine, blended soul and body in a wedded spiritual union whose happiness can never be expressed in words.

Sometimes during such a conscious divine partnership, or at its close, God is sensed as we were wont, when very, very small children to sense our mother—a powerful, mysterious being of loftier stature than ourselves, in trailing robe, to whom we looked up with awe and to whom we clung as our protector, a being whose presence radiated a comforting soul's warmth, whose voice vibrated firmly, yet was tender with love; and nevertheless a vaguely understood and somewhat feared personality after all.

The closer one gets to God in divine union, the more awful and glorious and majestic appears the Spiritual Power of the Holy Ghost within you, and yet the more unspeakably tender.

At times it is as though one stood beside the engineer who, with hand on throttle, guides the rushing, mighty train of Universal Nature, and one feels an inexpressible thrill of delight at being so close to the Heart of All There Is.

And forever through and through these strange mystic experiences, be it remembered, bodily thrills and spiritual exaltation rise and fall like the surging waves of the ocean.

A REQUEST TO OUR READERS

MEMORIES OF PAST LIVES

Children are more likely to have memories of past lives than adults. We know and have heard of many cases.

It has been suggested to us by one of our friends, that we ask those of our readers who know of authentic cases or have had personal experience of such, to send us an account of them. We will publish them in the magazine from time to time and later possibly in book-form.

Every possible proof of the truth of reincarnation is of the greatest importance and to get together a number of instances of actual memories by children will be of great service.

MICHAEL WHITTY, *Editor*.

Clear Thinking

By H. S. WHITCOMB

Sometimes one is asked to prove the facts of a spiritual universe and when one tries to do so, tremendous difficulties are encountered. In line with this, is a letter received by the author, and one which he deems worthy of especial study and analysis. It was received from a friend whose scholarly and scientific attainments are such as to compel respect and admiration from all to whom he is known.

"MY FRIEND:—

"You ask me concerning matters which are difficult to talk about and doubly difficult to treat of in writing. *First.* If I am to write at all, you must observe certain things, to wit: *you must think very, very slowly, for each sentence will have a deep and underlying meaning. Second.* You must hold your mind OPEN and not permit any premature opinion or conclusion to mar your judgment. *Third.* You must think *impersonally*, that is, *feeling or emotion or passion of any sort must not color your mental possession. Fourth.* You must keep the concept before you that these problems are and must be treated as *scientific*.

"The *balance of mind or attitude of soul* which, in sum total, is spelled by doing as I indicate, can be called, for want of better terms, 'CLEAR THINKING.' *'Eyes but ye see not, but here, I want you to see. 'The color scheme of life,' but in seeing I want you to become conscious by an act of your own will of all the various blending of understandings, of which my words are susceptible; all the various shades of meaning, which, if you think clearly, will spell for you my real meanings and give you REAL UNDERSTANDING.*

"*Enough.* You will perceive the attitude of soul I deem essential to a *real study of real problems*, resting upon a *meta-physical basis*. In the first place, we must regard our *physical senses*, all of them, as mere 'telephone systems' registering and indicating to our inner being the various impressions from the *physical realm*. As such, we do not have to 'imagine' when we can think they all rest for action upon vibratory activity. And then, that there *must be a point* where vibratory activity commences, and where it ends, ceasing to affect the sensory organism. We have analogy here in musical sound. There is a time when the bass note ceases to vibrate our eardrum. The same applies to the treble notes. Yet, we *know* that sound *must* go on, even after we cannot hear it. The same rule applies to all our other senses.

"The conclusion here is indeed obvious. *That there are sights and sounds in the multitude which escape the senses, yet WHICH MUST EXIST.* And it is the physical scientist who demands of us we prove to him these 'OVER TONES' of the *senses, within the register of his own senses* who gives us a hard problem indeed. That we tell him there is no way we can do this outside of analogy, or resting upon a metaphysical basis, makes no difference. He either cannot or will not admit that it takes special training of a distinct sensory organism to encounter and register these 'over tones.' He insists he must see and hear all that you see and hear, even when you tell him you have for ten years been working faithfully to *enlarge or extend the attributes* he embodies in the word 'consciousness.'

"Occasionally, he will be big enough and broad enough to admit there *may be some things* he does not sense. At that time, while it would seem your path would be easier your *difficulties but increase.* The main reason for this lies in the fact, you have no terminology to talk to him in. Let us say you have extended the consciousness of sight until you can perceive the 'over tones' or color. Let us say you have perceived a beautiful 'over tone' of red. Obviously, it is a red *so different from anything he has seen you cannot describe it.* No word in *any* of our dictionaries can describe it, for mark me here, the **WHOLE TERMINOLOGY OF OUR LANGUAGE HAS BEEN BUILT UP AND FORMULATED UPON THOSE IMPRESSIONS WHICH REGISTER THE EFFECTS OF PHYSICAL STIMULI upon us through the physical senses.** *It is seldom we find an individual whose 'COLOR SCHEME OF LIFE' has progressed beyond the point where ordinary words fail.*

"The development and unfolding of an individual to a point where the 'over tones' become apparent, leaves him where he is impressed with a duty of much discretion. '*Cast not thy pearls before swine,*' says Scripture, and at once the warning is understood. For only here and there will any scientist understand.

"Viewed from another angle, the problem can also be readily understood.

"As we gaze out over the world we see *not the real*, but only the *effects of blind force and life in action and reaction on, in and through matter.* YOU think you see ME when you look directly at ME. *You do not. You see only the physically tangible expression in physical matter of what is ME.* I am somewhere within my body. YOU *only see my body.* And now THINK. You only see in the physical universe the **PHYSICAL EXPRESSION OF THINGS, ANIMALS OR HUMANS.** The seat of conscious-

"ness is hidden. The seat of all power is hidden. The soul of man "is hidden. THINK once again. EVERY SINGLE WORD IN "OUR LANGUAGE IS COINED AND BASED UPON "THESE PHYSICAL EXPRESSIONS OF MATTER "WHICH WE ARE EVERLASTINGLY TAKING FOR THE "REAL. I touch this briefly to show you how exceeding difficult "it is to commune with one on these matters where the funda- "mental basis of understanding is at such divergence, etc."

The balance of the letter is far too personal to give to print. I am impressed, however, by the fact that this brief exposition of "clear thinking" should prove of great value and benefit to those seeking to understand the great problems of "*If a man die shall he live again*" or "*What profiteth it a man to gain the whole world and lose his own soul.*"

Once an individual has started "*along the path,*" he cannot turn back. Once the veil is torn asunder he must go on daily assuming greater and greater responsibility for his increasing knowledge of the "*color scheme of life*" and finding it increasingly difficult to transmit his thoughts or knowledge to his brother man. It is to help in this "*harmonizing of understanding*" I have quoted from my friend's letter.

THE THING I DREAM

By WILLIAM H. EDDISHAW

The form divine I cannot be,
And noble features may not know;
To draw forth love from those I see,
And be beloved where're I go
Is not to my sad heart a gift;
Is not a charm to ease my way;
But in the shadows where I lift
My soul,—I see a future day
When I shall be the thing I dream.

The thoughts which I am thinking now,
The pray'rs which all unspoken go,
Are made of stuff which build somehow,
The future form I yet shall know.
The form divine, the noble face,
Must first have dwelling in the soul;
And time will work with wond'rous grace
To bring me to this happy goal,
When I shall be the thing I dream.

The Philosophy of Symbolism

THE GRAND SYMBOL

By GERTRUDE DE BIELSKA

(Continued)

Moreover the Sun's apparent passover from the sign Pisces into the sign Aries at the spring equinox of the Christian Year One is associated with the Sun's actual orbital motion which makes it appear to us that the Sun is passing backwards from Aries into Pisces at the same point. This phenomena cannot appear again until the Sun has completed its yearly revolution in its own orbit and approaches a similar position relative to the signs and constellations in the far distant ages of at least 26,000 years.

The Sun moving in its own orbit is carrying with it all the planets of our solar system performing this mighty Spiral of the Heavens which is presumably recorded upon our Earth at the intersection of the ecliptic and the equator.

It is not until comparatively recent years that even some of the modern astronomers have conceded that the Sun had a motion or was moving in its orbit, or that this fact had any connection with the precession of the equinoxes, and even now some do not concede the latter; because we are told there has not yet been discovered the *visible* Sun or center around which this great swing of the Heavens moves. It might be offered suggestively that the Sun is in the Aphelion of its orbit, so its center is not visible to earth, but that it must exist upon the hypothesis that the same Law that gives to our earth its axial and its orbital motion around our Sun and its third motion in space which is presumably caused by the Sun's motion in its orbit, is a Law applicable to the Sun and every other planet of our solar system.

Besides, it is evident to students of the occult and esoteric Astrology that there are those who must have always possessed this knowledge, for otherwise the Pyramids of Egypt could not have been so perfectly constructed and the links between the Heavens, the Earth and Man could not have been so unmistakably preserved.

Notably in this connection there is an article in *Popular Astronomy* for March, 1917, by Rev. W. E. Glanville, Ph.D., entitled "Questions Suggested by the Sun's Motion," in which the Rev. Mr. Glanville says—"In the present state of astronomical knowledge the Sun's motion should constantly be borne in mind.

Lalande's surmise, made in 1776, that as the Sun has a motion of rotation it may also have a motion of transference, has been amply confirmed. The fact of the Sun's motion in space has been determined and the direction and velocity of that motion has been ascertained. We are situated not only on a moving observatory (the Earth), but our whole solar system is moving towards Lyra, and, according to recent estimates, our whole sidereal universe, of which our solar system is a very ordinary member, is in motion in the general direction indicated by Capricorni. It is noteworthy that while Lyra and Capricornus are by no means in the same latitude they are both in the same general direction of the heavens."

But as it is not our purpose to go deeply into astronomical technicalities, except only so far as they will help us to substantiate the hidden meanings of phenomena, let us now consider wherein this motion of the Sun and precession of the equinoxes has a bearing upon racial characteristics, religious transitions, and the World's affairs as they are recorded by our Grand Symbol.

The subject of the precession of the equinoxes is one of the most important, as it is one of the most complex to be considered, if we would understand the symbolism of our Grand Symbol and accurately measure the epochs of prehistoric ages as they fold into later epochs within the range of ancient and modern records.

It has been observed that during the passing of a constellation over the eastern equinoctial thirty degrees by the precession of the equinoxes that the dominant characteristics of the most civilized race then existent upon the planet, will be found to correspond with the character ascribed to that particular sign joined to that of the one preceding. Thus the combined influences of Aries and Pisces are prominent factors of the Spiral forming the last two thousand years—one we shall find passive and the other active—one positive and the other negative—one objective and the other subjective.

Aries is positive in character—fiery, masculine, confident, pioneering, intellectual, aspiring, progressive, ingenious, ambitious and analytical; desiring leadership and capable of leading with the possibilities of the highest spiritual attainment. But Aries has another side which is the result of human perversions—each sign having its constructive and destructive elements which are open to the human choice—the destructive side of Aries is annihilating in its effects; it is fanatical, critical, dogmatical, materialistic, despotic, selfish, aggressive, deceptive, dominant, narrow-minded, ignorant, hypnotic and having an inordinate de-

sire for personal and temporal power and *to rule the intellects of others*. It is not difficult for us to read in these characteristics the history of the virtues and perversions of the Roman Catholic dominion which is distinctly of the Aries type. During the two thousand years of this "Passover," however, we may recognize the strong undercurrent of the constellation Pisces gradually undermining, as it were, the rational severity of the intellectuality of Aries, with the intuitional and spiritual attributes of Pisces, so, here and there, we see the more liberal characteristics of Pisces bubbling from the depths to the swift rolling surface of human affairs, gaining influence and power year by year and century by century until it stirred the mind and soul of Martin Luther to protest against the abuses of the Roman Catholic dominion.

The true Christian Church has its roots in the Picenean depths; in the depths of the great ocean of Love and Life. Within these depths are hidden the "Utopian Ideals" of love and sympathy; a love that is unselfish, impersonal and sexless and a sympathy that unites all souls in perfect harmony under one cooperative brotherhood. The mistake has been that we have confounded the Roman Church with the Christian Church, just as we have mistaken the real nature of Jesus and the Christ.

Each two thousand years, as the equinoxes change, brings some new form of religious devotion which makes a definite impression upon the people of that epoch. So the Roman Catholic religion has had its influence upon the most civilized parts of the world and has had its place and its mission to fulfill during the last two thousand years, or nearly so. It was preceded by Judaism and the Mosaic Law under Taurus; still more ancient were the Eastern cults and philosophies under Gemini and the Teachings of Confucius under Cancer and Leo.

The time is fast approaching which will unite all religious systems into one Grand Universal outpouring of the human race towards a greater Unity of expression.

The aspirations of the writer are to assist this ultimate by attempting to show how each religious outpouring is a phase of human development signified by our Grand Symbol and the Signs of the Zodiac occupying the Equinoxes; that each is a part of the whole; that every epoch evolves that form of religious expression suitable to its temperament and ratio of comprehension; that every people have been sincere in their seeking after a Knowledge of God according to their needs and their degree of understanding; so we should not despise the Mohammedan for his reverence of Mohammed and his god as he sees him, nor call him "heathen"

any more than we should rule out the Unitarian from our midst because he believes in Unity as the essential of all religious teachings, nor the Roman Catholic because he believes in the supremacy of the Pope and the necessity for his confessional and vicarious atonement.

Each one has the right of his opinion and conviction because it is in accordance with his ratio of development and comprehension.

The *true* Christian religion will harmonize all beliefs into one holy bond of Faith and Trust because the minds of the human race will have reached that point in their unfoldment when they will yearn to respond to the teachings of Universal Brotherhood and Love.
(*To be continued.*)

Occult Story

A DANGEROUS PASTIME

A True Story

By BETH WARRINGTON

(*Continued*)

Query.—“When you lived were you a spiritualist?”

Answer.—I was a student of the occult, initiated into the mysteries as practised in that great temple known as the Labyrinth of Arsinoe, on the shores of Lake Moeris. In that magnificent temple novices were taught all the supernal wisdom of the sages. They learnt there that mind is but a unit of the infinite MIND, and they were taught how to use the powers of mentation within the human body, but modern scientists are only beginning to discover what were well-known facts to the priests of ancient Egypt. Spiritualism is as old as the hills of Lebanon, and the belief in the supernatural is based upon TRUTHS that are well-established facts, confirmed again and again by revelation.

As long as the theory comes within the scope of human reasoning powers, these fundamental truths are accepted.

Some men assert that spiritual communication is of necessity from evil intelligences, but this is not so. Nature has her monstrosities on earth, and amongst the millions and millions out of the body there are many evil souls whose minds have been deflected from the right principles of living, but to consider all spirit communications as evil is nonsense, unsound, pernicious and most un-natural. For what is more natural than to suppose that

those who have left dear ones behind them, what is more natural I ask, than they should wish to communicate with those loved ones? Do not you think that, although they are out of the body, they wish to express that they are still alive to the influence of earthly love?

Of late years people are allowing themselves more freedom of mind in this matter. They give a little more thought to it and discuss it more rationally, and they have to admit that the great TRUTH underlying all religious beliefs in the existence of one Supreme Being, who rules and directs the universe, is not to be denied.

Nearly all the civilized world believes devoutly in the existence of an immortal soul and the resurrection of the body. Have you ever given that stupid idea a thought? *The resurrection of the body* as a physical body, to rise from its grave at the Judgment Day. Think of it! The millions which have long since crumbled into dust, which have been scattered to the four winds, absorbed into the earth to enrich other lives! Does not the absurdity of this idea, prove beyond doubt the truth of *re-birth*? He shall lose the corruptible body, but he shall rise as an incorruptible body. That is what St. Paul said. Still it is the Christian belief today of millions of people who die content, that they will rise from their narrow beds at the sound of Gabriel's trumpet. Why, their bodies will have helped sustain the worms and fishes long before that time arrives!

Query.—“Perhaps you don't believe in a judgment day?”

Answer.—Nothing on earth is so sure as the judgment of God. You suffer as you have sinned, or been deficient in your appointed task, or lax in your worship; finally, there is the law of retribution, which no man can escape, that is to be reckoned with as sure as the sun is now going down behind those hills. This is as it should be, for, through all the stages of human activity, it is the great preventative of crime and wrongdoing. All men are JUDGED according to their deeds, be they high or low in the social scale.

The belief in the existence of unseen FORCES is very primitive and has been handed down through the ages from the very beginning of the world; in fact, long before Babylon rose to power, the people believed in gods which hid beneath the palms, in the rivers, on the mountains and were always to be met with in the deserts. They believed that they lived in all kinds of places that were wild and neglected. They ascribed to them all the troubles of the time, from war to the bad quality of the yeast they used to make their bread. The Babylonians called them Shumar and

Accadi. For a consideration these gods could be invoked by the Shaman or priest who would give his patrons a charm to ward off the spirits who were annoying the household. Those same ghosts, or their prototypes, are with you today, but Science calls these little things insects, poison ivy, or the mercury vine. As the world advanced and grew more artistic, these same beings were called nymphs, dryads, fauns. Then came nemurs, brownies, kobolds and gnomes. Then the vampire idea is seen in the stories of the draculæ domovoi, lorelei and undines. In the reign of King James the witch mark was sought upon mortals, and woe to the wight on whom it was found. They ducked her, in order to acquire proof. If she happened to float, she was burned at the stake, if she sank she was drowned; it was all the same, she had to die. So you see spiritualism has had a hard time striving to keep up with the times. Science has not yet proved that all these races were wrong in their studied belief, that life existed in the form of SPIRIT.

Take the very oldest religion, the Semitic, the Jew believed firmly in the immortality of the soul. It is claimed, and believed universally, that the High Priest was taught the mysteries in the Ark of the Covenant by the Great Master Himself. You are told that it was the custom of angels to talk with men. We certainly are most anxious to prove that they do so still.

Query.—“Are you of the angelic type?”

Answer.—Most decidedly not. I am merely striving to prove to the world that a spirit has the power of consecutive thought. You know I told you in the beginning that you knew as much about these things as a pig does about climbing a greasy pole.

We who have passed through many stages of evolution are not going to lend ourselves to any kind of charlatanism to prove that we live, we are not going to pose before a lot of ignorant people who refuse point blank to be enlightened, but we will prove beyond a doubt that there are mighty forces of which you have no conception all around you. All we ask is, that from day to day you take down our words as given and keep them as data. The reading of the volume will make a Sorry Tale, which could be altered if in your hearts you really believed we were friends and advisers. We have reached the stage where we have learned to control the hand and brain, and send back to earth messages vibrant with power. We are simply taking advantage of a battery which will soon be exhausted, and it might be a long time before we again come into touch with the perfect complement of yourselves. I have vowed to make the world acknowledge me as a living personality before I get through.

Query.—Can a spirit take part in our everyday life?

Answer.—That is another long story to be continued at our next meeting.

DELAMERE.

Good afternoon, ladies.

In answer to your query of yesterday let me say that I would have you take my words to heart. You asked me whether a spirit could take part in your daily lives? I should hate to tell you to just what an extent they can do this. Brenda, will you heed my words? I know that you are bored with my long lectures on metaphysics, but I have taken the floor today for a very serious purpose, and your friend is debarred from the pleasure of talking to you.

The word spirit is derived from the noun spiritus, of the verb spiro, which means I breathe. The act of breathing is naturally inspiration. The air that you breathe into your lungs is gradually decomposed by oxygen. This assimilates with your blood, and by latent or slow combustion it is then turned into heat. Thus the vital life force is generated. Can you follow me? When you exhale this breath, this force is expelled into the air. I can live, if I choose, by breathing the vital force. I can gain form, substance and power from that force, and under certain conditions and at certain times an unscrupulous spirit can manifest itself very palpably. You do not believe that mental energy can assume form and substance, but I assure you it can, and all the thoughts, all the feelings of the mortal are generated in that spirit form. Do not believe people when they tell you that spirit forms are non-existent and non-sexual. This is a mistaken idea; spirits are just what they were, male or female.

Death does not in any way alter their personality; if anything it only intensifies it, and the mind of the individual lives on in the astral form undiminished.

All mortals possess a dual nature, the material and the spiritual, and a spirit can merge itself into the individual so that the person will in time quite lose its own individuality and become to all intents and purposes the body of the spirit who has taken possession. This is hard to explain to you, Brenda, but for the sake of argument, suppose an Indian took possession of your body? In order to do so, mark me well, he would have to have the consent of the mortal, or take possession when the mind is almost stupefied, or unconscious of its own actions. The Indian would at once want to discard all these clothes you wear and would want to dress up in the beads and wampum to which he had been accustomed. He would want to paddle his canoe, cook

his meals of the game which he would naturally seek in the forests. Your friends, seeing you determined to break all the laws of conventionality, would say that your brain was turned, and in order to keep you from going out with bow and arrow, or paddling the canoe in the face of a storm, they would probably shut you up in a sanitarium. They would not, and could not be expected to realize that your own personality had fled and that a new tenant had moved into your body, but the new tenant could not hold possession long, only the brain would respond to his will. Slowly but surely the body into which he had projected himself would decay. Your limbs would drag themselves slowly and painfully around like a jaded horse trying to arouse itself to action under the spur of the lash, but like the horse, you would suddenly collapse, and your tenant would fly at the approach of your real self, but the body *can not* respond to the call of the soul, when it has reached this stage. Now our friend, J—, is, and was just a man. His letters to you are characteristic of himself. As he lived so he died, a man of the world, who I will admit, possessed unusual magnetism and wonderful power over his fellow-men. Still, that does not make him able to do things of which we greatly disapprove. He has to conform to the laws of this country, as well as he did to those of the country he has left, but I want you to remember that every soul or spirit has its own personality, just as you have on earth. It is distinct from every one else, but humanity is the spore that drifts on the tides of the spiritual ocean. Its waves break and surge on the shores of life, and always there are spirits who, like the ghouls and vampires of human life, await but a chance to seize upon the luckless swimmer who has been swept beyond his depth by the swift undercurrent. This may consist of many things, such as the soul losing its bearings, losing faith in God and man, and plunging heedlessly into the vortex that often swallows it.

MY DEAR BRENDA:

Did you ever hear this song?

Absence only makes the heart grow fonder, as the spirit said of yore,

All this effort only makes a spirit ponder as it never did before?

I find I've grown to love you, there's no life away from you,

For I love you, and you only, Dearest, tell me if you do?

I regret the happy moments that I never met with you.

Had we run across each other? Would you have loved me true?

Dear, my heart is nearly broken, thinking, thinking of the past,

Absence makes the heart grow fonder, that is why I long at last,

If they'll only let us prospect through the open ways divine,

I shall dream and welcome, the day that you'll be mine.

My dear Madam, don't look as if you would like to banish me. I will not be dictated to by any one. You must not mind my little pleasantries, for I really mean no harm and I shall always endeavor to remember that I was considered a gentleman on earth. They make me tired over here and I mean to wake them up a bit. I'll give them an electric shock that will give them something to think about. I want you to give Brenda that photograph of mine that I caused to fall into your hands yesterday, it's an excellent likeness. Although it was made after my death, it is very true to life. It is endowed with physic power. Brenda, and while it certainly flatters me more than a little, that's all right, for why shouldn't a man look his very best after he has *joined the angels*. You will notice that I wear a smile. I *will* smile at you if you hold it in your hands, and I will open and close my eyes. They say you can do this with a photograph taken after death. Well, what have they to say, if I admit that now I am beginning to live? I am far happier now than when alive in the flesh. Wealth, fame and power is counted over here as a breath of wind, and I, to whom the nations paid homage, what am I now? No better than the veriest beggar that died in a garret, starved for the want of a crust of bread, which would have prolonged his miserable existence.

—J—

July 26th.

MY DEAR BRENDA:

I saw you at the dance last evening. I strolled in just as the band was playing that most delicious of waltzes. The music was enchanting, it carried me back to other days. I sat down to watch the dancers gliding past. I occupied that chair with its back to the piano until that very slim lady in gray rudely sat down plump in my lap. I got up, of course; I know that she would have fainted on the spot rather than sit in the chair, if she thought it was occupied by a spirit. Certainly I could have held her, but I didn't choose to. I was rather particular in my choice of ladies. She was not at all to my fancy; she was fifty if a day, and a bag of bones to boot. The astral form, about which our mutual friend talks so learnedly, in this case objects to *being sat upon* in any form whatsoever, astral or otherwise. My dignity is considerably ruffled and I feel very much annoyed at all this interference. It won't do any good to try and coerce me, for, as the Scotch say, I shall gang my ain gait. Who, I would like to know, is to stop me? I find that I have some mighty strong will power left, and it shall be utilized solely for my own pleasure.

—J—

July 28th, 1913.

MY DEAR BRENDA:

Before we begin our little chat I must tell you that there is present a tall, rather forbidding personage, who claims she raised you from a child, and that if she is allowed to speak to you from the grave, she is sure that you will obey her instructions. Which no doubt will be to the effect that you drop my acquaintance. I surmise that she has been brought here by one of our friends, who are now giving me the cold shoulder as it were. My, how she glares at me! For fear that she might be able to annihilate me on the spot, I will do my best to oblige her so she will leave us in peace. I told her that no one is allowed to use my secretary without my special permission. The board seems to puzzle her somewhat, and she admits that she cannot use it. Good, then I will transmit her words to you.

She wishes me to say that first of all she has no use for soul-mates, affinities or spiritual lovers. Beware the seductive lover spirit, she says. She is ashamed of your conduct. (Now will you be good? Great Scott, her soul-mate must have collapsed at sight of her. I once had a regular diet of this question of soul-mates. I heard it discussed in my cradle in theory, and now, I tell her, I want to see how it works in practice.) Pardon me, madam, I am neglecting you. (She is disgusted at my levity but sends you this parting shot.)

"Brenda Lee, mark well what I say to you, unless you quit this tomfoolery you will land in hell. To think I ever raised such an idiot as yourself. You do not dream of the dangerous path you are treading. There are those near you who are striving to save you from your own folly, and there are those who act as if they were crazy. You drop this man who is talking to you, Brenda. You know who is talking to you, and would I tell you what was not right and best for you? Do not harden your heart and pretend not to know me, for you know perfectly well who loved you always.

"Have you any more compliments that you wish me to deliver, madam?" No? Then what is your reply to this most charming of ladies; speak it aloud, Brenda, so that she will know that in future we want no interference?

Brenda—"You may tell her that she is to go back where she came from. My receptions are only for those who choose to make themselves agreeable and entertaining. Ladies with grievances are not welcome at any time."

After an avowal of this kind it was useless to try to argue

with Brenda. She said this soul-mate of hers was more to her than any mortal man could ever be. He filled her thoughts, her life, to such an extent that she even declined to write to the man to whom she had plighted her troth to marry in the fall. She decided that she would break the engagement and be true to the soul-mate, who had so strangely supplanted the earthly lover in her affections. Personally I could not understand this strange ecstasy of having an affinity whom she could not see; but, then, I was just an ordinary person who had not studied these strange mysteries. I declined to take any more letters from Cloudland. This made Brenda very unhappy, and she was at her wits' end how to communicate with —J—. Seeing I was obdurate, she concluded she would go South for a visit. The day before she left town she called upon me and begged that I would sit with her just this once, in order to find out from —J— something she wished very much to know. I yielded to her request and we sat down.

For a long time there was no response to our invitation to talk. None of those to whom we were accustomed to talk answered. I was just on the point of giving it up, when suddenly the air became fragrant with the smell of violet perfume. The strength of this particular perfume was almost overpowering. We were used to this sort of manifestation, for often our friends had treated us to a whiff of new-mown hay, or the scent of apple orchards in bloom, but hitherto it had been delicate, plainly perceptible, and altogether delightful, the spirit of the essence as it were; but this perfume was strong, you could plainly smell the alcohol, it was very pungent and very strong. "Whew, this spirit has taken a bath in Pinaud's in passing," I remarked. After a few moments the pencil began to move as usual, but a trifle slower.

Ladies, our friend the Theosophist is a deep student of the sciences, but beware, he follows the cult of * * * as well. Please do not ask me to predict the future for you; I do not care to at present. My predictions would of a necessity be very vague, for the etheric waves are in a very disturbed state. It would be a task even for an enlightened spirit to predict what is going to happen within the year. There is to be a general upheaval of the entire world, and the last condition will be worse than the first.

Query—Is it an earthquake?

Answer—An earthquake were nothing to it. Thrones will topple over like the toys of children. Two monarchies will fall

and become republics, and one republic will again become a monarchy. There is only one prediction that I will give you.*

This world of yours will always regret this break in her social system, and, as for history, it will be enriched by many bloody pages, ha! ha!

Query—You laugh at such a terrible picture? How can you? But there, you are a lying spirit and we do not believe you. Who and what are you? Please give us your name.

Answer—My name is not essential to the business in hand, nor is it necessary that you should know who I am. Sufficient to say that I know you very well, and while you so cleverly discuss philosophy mysticism and metaphysics, I am often present with you. Now, Miss Brenda, that you have ascended to the first grade, you must not allow retrospection or any person to hold you back. Personally I think this method of teaching you Science at first hand is a very excellent plan. I would advise you not to read any books on psychology, and then you will not absorb any preconceived notions about this science. What you are told will be absolutely new to yourselves. It is very like raising a crop upon virgin soil. I think it would be just as well to let others judge of your spirit friends by their own peculiarities, their mannerisms so to speak, for each one has his own method of constructing his letters and sentences. It will do more to establish their identity than all you can say in a month. Some of your letters are strange to have come from those incarnate ones, of whom the world thinks as disembodied spirits. Always bear in mind that these *are not angels* in the accepted term. They are living dead men, who possess the same characteristics, the same passions, the same desires as you yourself. Take for instance your friend —J—, he has never tried to hide his identity. He was not a saint, neither was he a sinner, and he has not improved to any great extent since joining the great majority.

In justice to our controls let me say that they are all men of note and of great power, whose literary ability was well known in the world before they passed away. They write in the same style now as then. Five of them were scholars, of great learning and an unusual amount of odique force. That is one reason why their thoughts flow so consecutively through the channel they have made.

*Editor's Note.—We have absolute proof that these letters were obtained in 1913 and locked in the safe of a disinterested party before and during the first years of the war. The two ladies could not possibly have conceived of its breaking out, and therefore we have positive proof of a true prophecy being made from the other world.

Brenda—Can you tell me how to emancipate the spiritual self from the physical body?

Answer—Easily done if you follow instructions. The first essential is isolation and absolute silence, with the mind of the mortal passive and the body subjective to the slightest vibration. Do you follow me? In order then to rid yourself of the physical body, you will have to strive to meet certain conditions, which frequently necessitate great denial on the part of the subject. Abstinence from many things is essential; not absolute fasting, except from all kinds of meat. Animal vibrations are not conducive to this experiment, and are bad for the human at all times except in time of war, when the brute, the savage instinct to kill is fostered. Have you ever thought that fear, craven fear, is the last thought of the animal about to be slaughtered for food? In these last moments the animals are filled with terror of the unseen, and the smell of blood penetrates to the brain of the animal and generally he is mad with terror when the blow falls. These vibrations therefore are to be eliminated if you wish to accomplish this feat. Your first act will be to foreswear meat of all kinds.

Cereals and fruit contain the right elements to induce separation of the astral and physical. If you desire to enter the higher plane I shall be happy to instruct you.

Query—I wonder if there is not some way in which you could remind me to obey your instructions. I am very liable to forget them from time to time.

With your permission I can give you such a pain each time you eat meat that you will soon avoid it for your own comfort.

That's a good idea. I agree to that. I will soon remember then the task I have set for myself.

You will have to prepare for this ordeal for at least seven weeks beforehand. All you have to do is to resist all vibrations that are not harmonious. Do not give away to anger. Speak no falsehood, *drink not* one drop of any kind of stimulant *whatsoever*.

"I would know the reason why," I asked, curious to know his answer.

(To be continued)

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 questions 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.

Question—Do dogs reincarnate?

Answer—No, not as dogs; this question is far too deep to discuss at this moment, ask me the same one again and I will answer you more fully.

If you had asked has a dog a soul I should have said no, but it has a certain amount of intelligence which, like a lighted candle, flickers for a few hours and then dies out.

The ancient and primitive belief was that animals possessed soul, but I will not concede that point, neither will I gainsay the teachings of Buddha who claimed to remember when he was a tiger. The idea is very ancient; the Egyptians believed so much in the spiritual development of their animals that they worshiped them as Anubis and Sekhet. The American Indian also believed in having his ponies and dogs accompany him into the happy hunting grounds.

The subject of retrogression is of more interest to me personally, and I can give you a few instances where the human soul assumed the form of a dog, which to all appearances was as lifelike as any dog could possibly be.

Not so long ago a criminal, who had committed many crimes, whose very soul was steeped in cruelty and murder, was condemned to die. He was a man whose crimes merited no mercy from his fellow men and no pity from those who were sentimentally inclined to make a martyr of him; withal he was a very intelligent person and had his own ideas of the future life.

He did not believe in the existence of a future life or any punishment after death.

I had been able to grant him a few indulgences, and the day before that appointed for his execution I went to see him accompanied by his lawyer and followed by a favorite dog of mine. When we entered the jail yard this man was taking his exercise. My dog, for reasons best known to himself, sat back upon his haunches and gave vent to a prolonged and dismal howl. This aggravated L to such an extent that he ran over to where the dog was sitting and gave it a vicious kick, which the dog resented, and promptly turned upon L. However, at my command, the dog went to heel and we proceeded to try and get L into a proper frame of mind to listen to our proposal.

We were both intensely interested in psychology and longed to prove to our satisfaction if life existed beyond the grave.

We therefore proposed to L that we would send his mother a large sum of money if, in return, he would promise in some way to give us a sign that his mind was still in existence. He was to die in the morning and had no fear of that dreaded approach as most people have. We therefore agreed that he was to keep the one thought dominant in his mind that he had an appointment to meet us on the steps of the temple at midnight and give us a sign that he was there too.

The day dawned. At sunrise L was executed and passed into the shadow. At midnight his lawyer and I sat upon the steps of the temple and waited. I must say my feelings were mixed and I shivered at the sound of the leaves as they rustled among the branches of the banyan trees. We looked at our watches, it was just midnight, but no ghostly presence appeared gliding towards us. All was quiet, save the chatter of the sacred monkeys in the trees of the grove. The moonlight flooded the scene; it was light as day, and all objects plainly discernible. "A failure," I remarked to my companion. "Yet L's personality was so strong, his mind so keen that if a mortal could return I am sure that he would."

"At least I am certain that he would make the effort, for you know that you promised to double the dole to his mother if you received a sign, and if there was a spark of human affection in his make-up it was given to his mother, his one prayer was that we might write her that he had simply died upon the tenth of August."

"Yes," I admitted, "it was strange that one emotion like a vein of gold, running through his otherwise perverted nature."

At that moment there came the long, mournful howl of a dog; its very tone made my blood curdle in my veins, while Jenkins clutched my arm in order to steady himself.

"How that startled me," he remarked nervously, "coming so suddenly upon this intense silence." "It must be a dog in great pain," I answered. "It sounds to me as if it were being tortured."

With that a long brown-haired bird dog trotted around the corner, and without the slightest hesitation he came towards us and put his cold nose into the palm of my hand.

I patted his head, he put his two front paws upon the knee of my companion and once more sent forth that awful howl. With one accord we looked at that dog, and both of us recognized the soft brown eyes of L gazing into ours. For the moment we looked at each other, then the dog withdrew his paws, turned and walked off into the shadows of the trees, while we shrugged our shoulders.

Jenkins maintained it was a dog. I plainly recognized L, and the question is, Was it a materialized dog or was that human soul compelled to enter the body of a live dog, there to suffer the cruelty and abuse of the humans whom, as a pariah, he was likely to encounter in the streets of Calcutta.

MARIS.

Question.—Is obsession a myth?

Answer.—No; it exists and is entirely a mental process. While in the majority of cases obsession is the result of a highly sensitive mind which causes the sufferer to see things which do not exist, there are cases in which the sufferer sees things which actually exist.

Cases of the latter type are far more serious than those in which the objects seen are purely the result of imagination.

In cases of real obsession, the mental condition arises from the action of spirit forces which control the brain and wield such power that the normal powers are unable to operate.

To cure all such cases the best treatment is mental healing by a real healer and not a sham one who merely follows some theory and attempts to put it into practice. The real healer is a rarity, but healing power does exist although it is not widely bestowed.

Question.—What is the real force back of automatic writing?

Answer.—Mental waves are started by allowing spirit senses to write by what is called automatism. The process might be described as a replacing of brain waves by waves of spirit senses which then transmit messages to paper with the aid of the hand and a pencil.

Mental waves are stronger when the body is weak, which explains why mystics who fast are so much subject to spirit control. In other words, the weaker the flesh the stronger the spirit. Christ was forty days in the wilderness to gain spiritual power. JASON.

Question.—What is the condition after death of a well loved dog with a strong character. How long, approximately, will be the life after death, and do dogs remember?

Answer.—As no love ever dies, the animal loses nothing by death but is made a part of the higher manas which receives the life and determines how the lower shall be transformed into the higher state. Material life ends at once, but spiritual life has no end, and therefore the love of the dog lasts on forever.

No remembrance that is really worth preserving is lost, but that which is material is lost; so that a dog would not remember that he was a dog when raised to a higher plane. No world remembrance would be retained, but only the love that remained after material death would survive. In other words, no remembrance would be left of the dog life and its associations.

Memory is retained in the case of human beings, because the world ties are mental, while in the case of a dog the process is largely material or instinctive. JASON.

Beside each man who is born on earth
A guardian angel takes his stand,
To guide him through life's mysteries;
A holy guide, not to be held
An evil genius marring a good life.—MENANDER.

Psychical Research

HOW WILL THE WORLD END?

By HEREWARD CARRINGTON

The End of the World! How terrible the mental picture which these words bring to the mind! How fearful the catastrophe that is invariably pictured when they are spoken. The first idea that occurs to one is: "I hope I shan't be there when it happens!" And the thought further arises, "Suppose it did? What *could* happen to end this world? What would be the details of the catastrophe?"

Well, there are many theories. Scientific men have pondered over this problem for many years, and without coming to much agreement. Probably the first thought that comes to the mind is that the world will crash into a comet—such as Halley's—and the two, colliding with terrific force, will be shattered to pieces,—our earth, as well as the comet,—which we don't care much about, anyway,—and so every living thing upon the earth would be ground to powder or hurled off into space at an incredible rate of speed.

Probably everyone has had this bad dream at one time or another in their lives—of being shot forth, like the stone from a catapult, into the cold, limitless abysses of space.

And the earth from which we fell? That would have been ground to dust in the first terrific concussion. One can imagine the tumbling of giant buildings, the mighty rush of waters, the belch of fire and flame, the deafening roar, and the human shrieks that testified to the greatest tragedy that had ever happened since the creation of the universe.

And yet it is now almost certain that nothing of the sort will or could happen. Of course we cannot say that it is *impossible*; but it is at present considered to be next to impossible—so much so that no one need ever fear any such catastrophe happening to our earth. And why not? For the following reasons:

The old notion was that a comet was a huge mass of solid matter, dense and heavy, like our earth. But modern astronomy has shown us that such an idea is false. The modern conception of the comet is that it is chiefly a cloud of scattered particles, shred-like remainders of ancient nebulous matter, which somehow did not become bound up with the rest of it in the construction of worlds. They are "left-overs"—remnants as it were. The probability of one of these bodies and the earth coming into contact is infinitely less than the probability of a collision between

two peas, moving about in different directions in Madison Square Garden. Even if such a collision *did* occur, however, what would happen? Probably nothing more than a meteoric display of some grandeur—of great interest to the astronomer. Our peril from a comet, therefore, is scarcely what we had conceived it to be!

A far greater danger to our earth consists in its collision with meteoric bodies, composed, as they are, partly of iron and partly of stone. Every year numbers of these bodies are seen to fall, some of them being so small they can just be identified as meteors; others weighing a ton or more. It is a rather remarkable fact that practically not one of these larger bodies has ever been seen to fall; but their position and composition makes it certain that they are of celestial origin. So far as we have any scientific record, however, there has never been an instance reported in which these meteorites have injured man or done more than insignificant damage. Even the larger bodies (weighing a ton or more) have had no appreciable effect upon the earth's history. So far as the actual facts go, then, we need have no fear of them. But the questions arise: If bodies of this size and weight can come out of the air, why should not an infinitely larger one do so—one a mile or so in size, for instance, and weighing hundreds of tons? What would happen if such a body came into collision with the earth? Would that not smash it up very appreciably?

If we examine the smaller bodies that fall to the earth—those weighing a ton or less, we find that the greater part of their energy is used up before they reach the earth by their passage through the thirty miles or more of air through which they have to travel. This is proved by the fact that even the heavier bodies penetrate but a slight distance into the ground. But in the case of a body a mile or more in extent, it would be different. Comparatively a small part of its energy would be used up in its passage to the solid earth, so that the shock to the earth would be considerable. It has been calculated that if a body twenty miles or so in diameter struck the earth squarely, and at the speed of thirty miles a second, it would probably be sufficient—not to shatter the earth to pieces—but to jar it so considerably that life upon its surface would become impossible.

Is the earth to end, then, by its collision with a giant meteor? As we have seen, it would be conceivable, if such a body came into contact with it; so the question is: Will it?

No; it is next to impossible for it to do so, and for the following reasons:

When meteorites are examined, their surfaces are found to

be rent and torn; they exhibit cracks and joints of an extraordinary character; they are more or less perfectly crystallized. What does all this show? That these bodies have been cast up by volcanoes, have been propelled great distances into space; so far, indeed, that they have passed beyond the attractive power of the world from which they sprang, and have flown off into space. *Meteorites are, therefore, of volcanic origin.* Now, it has been shown that bodies of more than 2,000 feet in cubic volume are invariably broken up by the violent expulsive action, and are not cast up entire. They are powdered more or less. This being so, it is evident that meteorites can never be very much bigger than those which have been found heretofore upon our earth; and so *this* danger vanishes. The world will not be destroyed in that manner.

But there are still other heavenly bodies with which the earth might collide—strange bodies, of which little is known as yet, either as to their origin or motions. These are the *asteroids*. Between Mars and Jupiter there are thousands of bodies all the way from a hundred to a thousand miles in diameter, which have recently been discovered. Close to our earth,—between us and Mars,—there is one, known as Vulcan. It is of irregular shape, and—what is more important—moves in a somewhat irregular orbit. It is uncertain how these minute worlds originated. They are too large to have been ejected by volcanic action; too small to have become formed after the regular manner of worlds. Astronomers have thought that they are the fragments of worlds, dashed to pieces at some time in the past—just as our world might be dashed to pieces in the future; or which have exploded, by reason of the internal pressure within them. This view is largely given up, however. But whatever their origin, the fact remains that they exist, and there is, therefore, the possibility that they may, at some time in the future, collide with the earth. Might they do so?

It is almost certain that they could not. Briefly, the evidence is this: We know that collisions of this character occurred on the moon long ago—probably a hundred million years or so. But none since! There is no evidence, geological or otherwise, that any similar collisions have taken place since,—either on the moon or on the earth. On the contrary, the unbroken line of animal life seems to prove that such an event has never occurred. It may be considered as mathematically certain, therefore (as certain as anything can well be), that no collisions of the kind will occur in the future—at least for hundreds of millions of years to come—in which promise we can surely rest content!

If, then, the earth is unlikely to be smashed to bits, as the result of a collision with some foreign world, how else might it end? It has been supposed that the oxygen of the atmosphere—its most important constituent, and that which renders life possible—is gradually being used; the air is being deprived of this gas, for want of which all animals, including man, will eventually die. Will this be the miserable end of our proud world—to suffocate like rats in a trap?

Certain it is that oxygen is being constantly withdrawn from the atmosphere, and it is as yet uncertain how the equilibrium is maintained. It is generally conceived that it is somehow fed into the atmosphere from the vast spaces beyond. At all events, it is clear that the mass of the atmosphere has not appreciably changed for millions of years, as the history of fossil life on the planet shows us. Even a slight increase in the mass of the atmosphere would result in a tremendous gain in the temperature; and this, in turn, would cause a change in the heat of the sea and result in the formation of great clouds of vapor, covering the Earth—something like those on Jupiter—and this would alter or render altogether impossible life on our planet. From all this it will be seen that no great change in the mass of the Earth's atmosphere has been noticed for many thousands of years in the past.

Nor has the chemical composition of the Earth's atmosphere been changed to any appreciable degree for an equal length of time. Experiments have demonstrated the fact that plants and animals will not tolerate any great change in the composition of the atmosphere which feeds them; and as there has been no great change in the life history of our planet, it becomes obvious that the chemical composition of the Earth's atmosphere has remained about the same for millions of years, and will consequently continue to do so for an equal time to come.

One belief still very common is that the last of the earth will be when it has become too cool to support life upon its surface. The earth was supposed to have been a molten mass at one time, which is gradually becoming cooled, and when it has cooled sufficiently, so as to render no longer possible the presence of life upon its surface, *that* will be the real end of the world.

There are two sources of heat for our world—the sun and the earth's own internal warmth. Some scientists have computed that, at its present rate of emitting heat, the sun can only continue to do so for from ten to twenty million years longer. This calculation has, however, recently been shown to be far less than the truth,—partly for the reason that, as the sun shrinks in size

it also becomes hotter; partly because of the fact that recent researches in radio-activity have rendered it probable that this length of time may be increased infinitely; so long, in fact, that no possible calculation would serve to show us the immense length of time it would require to cool the sun to the necessary extent.

The earth is hot in its interior, cool at its surface. As the interior shrinks, the cool exterior is forced to shrink to some extent to keep pace with its interior. The result is that inequalities or "wrinkles" are formed on its surface. These wrinkles are, in reality, the continents and the depths of the ocean. If the earth were to become cool inside, this "wrinkling" would cease, and in a few million years the whole crust of the earth would sink down beneath the waves. Inasmuch as the heat at its center is maintained, however, this is impossible. The heat is maintained by the same process which keeps the sun hot—it becomes hotter as it shrinks. Hence the heat at the center is constantly maintained.

As to the theory that the earth will ultimately cool from its interior outwards, what has been said of the sun holds good here also. Researches in radio-active substances have rendered it certain that activity can be maintained for a length of time so great that all ordinary mathematics are rendered powerless in their attempt to grasp the immensity of the figures reached.

Some scientific men have advanced the idea that a certain amount of the world's energy is constantly being converted into a form of energy which will become no longer available for practical use, and hence the quantity of available energy will some day be completely dissipated and lost. All organic life and movement will cease when this condition has been reached; this will be a real "end of the world." More recent researches have disproved this theory, however, and hence it too is shown to be untenable.

Now let us sum up the various theories that have in the past been advanced—some scientific, some fantastic. Briefly, they are these:

1. The surface of the earth is steadily diminishing; elevated regions are being lowered and seas are filling up. The land by and by will all be submerged, and *the last man will starve to death.*
2. The ice is gradually accumulating at the north pole, and melting away at the south pole; the consequence will be, in due time, the earth will change its center of gravity suddenly; then there will be an awful catastrophe, a flood like Noah's. *The last man will be drowned.*
3. The earth cannot always escape a collision with some

comet; when such a collision occurs there will be a mingling of air and gas, and—an explosion. *The last man will be blown up.*

4. There is a retarding medium in space, which is causing a gradual loss of velocity in the planets and the earth; the law of gravitation will draw them nearer to the sun as they decrease in speed, till finally they will fall into the sun. *The last man will thus be burned to death.*

5. The amount of water on the earth is slowly diminishing, and in consequence of this the air is losing in quality and quantity. Finally the earth will become an arid waste, like the moon. *The last man will be suffocated.*

6. Other suns have disappeared, and ours must in its turn, and sooner or later blaze up and then disappear. The intense heat of the conflagration will, of course, kill every living thing. *The last man will be burned up.*

7. The sun's heat is gradually decreasing and the temperature cooling. The cold air will increase by the glacial zones enlarging and spreading to the equator, until the habitable space will be a mere nothing. *The last man will be frozen to death.*

8. The gradual cooling of the earth will produce enormous fissures, like those in the moon. The surface will become unstable, forcing the inhabitants to betake themselves to caves. *The last man will be crushed to death and buried at the same time.*

9. The centrifugal force is increasing, and in time the centripetal force will fail to hold the earth together, hence it will break up into small pieces. *The last man will fall into space.*

10. Evolutionary regression: this means that the *unfolding* law of evolution will, in due time, become an *infolding* one. Man being the extreme of evolution, he will begin to infold back. *The last man will go back to a monkey, and so on ever backwards!*

Most of the above theories are, of course, fantastic—the product of men's imagination to picture the end of the world. At the present day, there cannot be said to be any theory of the world's end which is acceptable to scientific men. So far as we can see, those laws and forces which operated to bring the world into being, and maintain it in its present condition, will continue to do so for an indefinite time in the future. The same majestic sweep of events will continue, and so far as we can see at present, the world will continue in its present course for so many millions of years to come that any anxiety or even speculation as to its end would be worse than useless. It is, at all events, a comforting thought that, no matter how late we may choose to stay up, we shall never be disturbed in our midnight slumber by the sudden and certainly unpleasant termination of the planet on which we dwell!

Higher Thought

LIFE ETERNAL

By EUGENE DEL MAR

"Answer all must give.
For all things done amiss or wrongfully,
Alone, each for himself, reckoning with
The fixed arithmic of the Universe,
Which meteth good for good, and ill for ill,
Measure for measure, unto deeds, words, thoughts;
Watchful, aware, implacable, unmoved;
Making all futures fruits of all the pasts."

Each day of existence answers a purpose of its own, and is complete within itself, though indissolubly connected and related to all others. If a day served no purpose other than to connect the Past with the Future then no single day would be essential or necessary to the manifestation of life. Each day is equal in its opportunity for growth and progress.

So it is with successive manifestations. Each embodiment of life answers a purpose of its own, complete within itself yet intimately related to others. Each incarnation offers its opportunities for unfoldment; each registers the progress one has attained; each conserves its measure of growth. That which one does not achieve now he is afforded the opportunity of attaining at another time. One is not punished, for he receives exactly what he has earned; but he has secured only a portion of that which he is capable of attaining.

One starts today where he left off yesterday, and where he leaves off today he commences anew tomorrow. Where one ends one day he commences the next. Whatever cause is set in operation yesterday, the result is reaped today. What good or ill is expressed today, returns tomorrow. The operation of Karma—of cause and effect—forever is at work during this life. Whatever wisdom comes through experience is retained through the journey of life. In one's present existence his growth is conserved in the wisdom he gains from his experience.

The principle that inheres in the part is the same that governs the whole. The principle that permeates each day of this existence is that which likewise dominates each separate manifestation of the Eternal Life. If Karma and Reincarnation are true in regard to any one manifestation of life, also they must apply to that One Life which is the aggregate of all these manifestations.

For each successive expression of life is but as a day in the Life that has no beginning and no ending.

Karma is the continuous and interminable operation of the principle of cause and effect which is governed by immutable principle and infinite justice. Reincarnation is the conservation of growth; at no time does one begin anew, but always resumes at the point where he left off. Karma and Reincarnation dominate this life; and the principles they represent are reasonable, just and necessary. "Reincarnation and Karma," says William Kingsland, "do not apply merely to our individual lives; they are universal principles."

Since the mental and physical are different aspects of the One Life, they must be in exact correspondence forever, even though this fact may not always be evident to the physical senses. Unconsciously one is influenced and changed in the unknown and the unseen before the change may be known or seen. The first alteration in the physical body is the response to the unconscious effect of the mind on the physical brain. One is disposed to judge entirely from the evidence of the physical body which responds more or less slowly to the influence of the brain, and he is inclined to conclude erroneously that only that has existence which is evident in outward manifestation.

The physical body forever changes its constituent parts; always expressing what it has taken in, and ever receiving that it may continue to give. Necessarily the body is disintegrating as it is re-created. Each moment of life records a partial physical reincarnation. In the course of a few years, at most, it is said that each and every atom of the body has been outlived and discarded. This process goes on unceasingly. If the renewal equals or exceeds the loss, life's physical expression is maintained; if not, decay and death ensue.

The physical is in correspondence ever with the mental. A complete understanding of physical change would enable one to determine the degree of mental development. The physical reincarnation that is evidencing itself is but the manifestation of a mental change, life thus expressing itself by means of incessant mental reincarnation. Useless thought atoms are cast off, as more useful ones are acquired. Both mental and physical degeneration must ensue to the extent that one ceases to attract new mental atoms in exchange for those whose vitality have been extracted.

Ursula N. Gestefeld clearly expresses this in her *Reincarnation or Immortality?*: "It is the soul that is reincarnated or comes into existence, and continuously moves on through all grades of existence till all possible grades have been moved through and left

behind. The Soul is incarnated in each grade so far as the limitations of the grade permit, no farther; and must be reincarnated again and again, or in grade after grade, before its incarnation can be fully complete. Every possible grade must yield incarnation for the Soul, none left out, for complete incarnation to take place."

If there is a succession of physical manifestations expressive of a Oneness or a Unity of Life, these must be governed by the principle that forever links cause to effect and ensures a continuity of life. Otherwise it is impossible to understand how successive manifestations of life could be other than unconnected and disjointed. Without this principle, of necessity life would be a diversity.

A succession of forms that bore no necessary or definite relation to each other, certainly would not manifest a continuity of life, but would represent separate and distinct lives, each of which would end, simply that a new manifestation of life might take its place. "To withdraw Continuity from the Universe," says Henry Drummond, "would be the same as to withdraw reason from the individual. The Universe would run deranged, the world would be a mad world."

There is no logical reason why one should not continue to live forever. Yet there is every reason why one should die unless he is prepared to live forever. "When men know that they are deathless, they will become so," says Helen Wilmans, in her *Conquest of Death*. "Immortality in the flesh would be neither possible nor desirable if man were to remain the helpless and ignorant creature that he now is. To keep the race forever alive in its present animalized condition would be to perpetuate ignorance. Immortality in the present status of universal race-thought here in this world is not possible now."

If death is the result of inharmony and disease and these can be avoided or overcome, death is not inevitable. If death is consequent upon a greater degree of waste than of renewal and these opposing factors may be equalized, death is unnecessary. If there is no time at which manifestation may be limited to another day, a whole eternity of existence lies before each. One dies because he is not prepared to live; because he has ceased to harmonize sufficiently with his environment. Kind Nature removes him to an environment better suited to his development.

When one fully realizes that inharmony, disease and death are not essentials of Life, he will manifest harmony and health and continue to live. When one constantly exchanges old and exhausted thought for new and vital thought, he will renew his

thought forces continually and will manifest growth indefinitely. As long as one grows it is impossible to die, and there is no arbitrary point at which one may not make an advantageous thought exchange. There is no "Too Late!"

The time may come for each individual when Karma, Reincarnation and Nirvana will be evidenced in an eternally continuous manifestation of life. Until that time, however, human life must continue to be manifested in successive forms. If each of life's manifestations is a reincarnation, then each birth or entry into physical manifestation is the road to a still higher expression of growth, harmony and happiness. If one is unable to acquire or restore harmony with environment, the Universe accepts him at his own realization and opens a new path for his Soul's unfoldment. One's uninterrupted and complete correspondence with environment would insure immortality in the flesh.

"Equality of privilege is the heritage of every human soul," says C. G. Gyston. "Previous to the first contact with matter, man was personified, but not individualized. Without individualization there could be no progress; consequently, it became absolutely necessary for him to measure his strength with physical conditions in order that the soul might know itself and unfold its interior possibilities by rough contact with the grosser external. Every desperate encounter with antagonistic conditions gives an impetus forward on the grand highway of eternal progression. Man will grapple with the material until every grosser propensity is subdued and overcome. When all the enemies of his thought-world are subservient to his will, when he shall stand superior to every weakness, the ordeal of physical incarnation will be necessary no more."

When one has absorbed fully the truth that All is Good, he will accept gratefully whatever comes to him. He will know that the Universe is the manifestation of Universal and Inherent Beneficence, and that what he receives is exactly what he is entitled to justly as the result of his thought and action—his wisdom or his ignorance. He will no longer permit either the Past or the Future to deprive him of what the needs of the Present demand. To live in the Past or the Future invites death, while to live in the Present confers life.

As one realizes the Universal Beneficence of Nature he concludes necessarily that whatever is, is right, and that it is the best possible under existing circumstances. With this conception, one has the assurance that whatever is manifest is the evidence of Infinite Wisdom, Justice and Love. He knows that everything takes place in the Present. When the Past and the Future are

related to their proper spheres, he is at peace and lives in the Eternal Now.

Each one shapes his own life and moulds his own fate. Each one receives exactly what he is entitled to. What comes to one is conferred through the workings of immutable principles that know and express only Good. As one's sympathies and harmonies expand from the individual viewpoint toward that of the universal, one's life widens in space, broadens in time, and loses consciousness of limitation.

To die means to fail, to succumb to environment, to lose time. Each time one fails to surmount difficulties and obstacles, the nearer he is to dissolution and death. Each failure adds to the habit of failure, and leads to the Great Failure—Death. Each success adds to the development of habitual success, to the elimination of failure, and finally to the Great Success—Life.

Whatever happiness this Universe affords, may be attained here and in this life. Whatever Heavens exist may be reached through the avenue of life, rather than of death. Heaven is the reward of love, of strength, of courage—of Life. Any weakling is able to die. It requires wisdom and courage to live. It is what is lived that counts rather than the length of manifested life, and the span of human life will expand continuously with the increasing wisdom of humanity. In the fullness of wisdom, humanity may live forever.

OPPORTUNITY STILL KNOCKING

By DUDLEY DORN

I knock, you do not hear. I knock again
It is not that I go
But that your brain fails to respond;
Your motor nerves too slow.

You may have trembled at the first—
It seemed a thunder call.
You reached and almost grasped
But—that was all.

Next time you did not tremble at the sound
Nor did you reach so far,
The third, amused, you scarcely turned around
So faint the jar

And though I still stand knocking at your door
Your power to grasp has passed and comes

no more.

Astrology

COMMENTS ON THE ECLIPSE JUNE 8TH

SEE FEBRUARY NUMBER

The shadow of this eclipse passes from the state of Oregon diagonally across the United States to Florida, and beyond, and its effects may last four years.

Astro-geographically this includes the zodiacal signs of Scorpio, Sagittarius, Capricorn and Aquarius. Briefly these signs mean:

(Scorpio).—The generative and re-generative impulses of the human race, which in their natural functioning lead to the highest and grandest accomplishments; but if perverted they lead to license, lust and moral degradation that inflict insidious diseases and poisons into the life of a person or nation, through the "accursed" abominations this sign alone can generate. Floods and tidal waves are nation's outlets.

(Sagittarius).—Law, order, affluence, justice and morality with deep sympathies and true religious fervor, far-reaching and constructive, with freedom as its watchword—the real democracy! In this sign Love and Intelligence are welded together for altruistic good.

Its perversions are lawlessness and rebellion against organized authority, making a law (of anarchy) unto itself that leads to poverty of body, soul and possessions; prodigality and wastefulness. Great fires or droughts or explosives devastate large areas as Nature seeks an equilibrium of these disturbed forces.

(Capricorn).—Service, co-operation, philanthropy, economic and industrial foresight; conservation of energy and its application to all sorts of utilitarian purposes; or its perversions of selfish aggrandisements; the whip of capital over labor; oppression and depression of the masses; despotic government and slavery of one kind or another; discontent of the laboring classes; seditions, uprisings, "strikes," war and bloodshed; upon the earth "plagues, pestilence and famine."

(Aquarius).—A real seeking after Truth. Elevation of all human ideals. A greater consciousness of God's plan; a higher conception of life and living; making permanent the good of life and living; making permanent the good that has been in evolution; the perfections of science, especially aviation; the perversions of which are physical, moral, mental and spiritual chaos, that reflect in epidemics of despair, insanity and suicides:—upon the earth in

tornadoes, electric storms of unusual intensity and seismic catastrophes.

The perversions of these signs are wholly due to the *human transgressions* of the divine and natural laws that are indicated.

If there is any truth in ancient traditions of such a shadow and I doubt not there is—let us pray that the righteous ones may be “gathered together” in supplication to the Hierarchies for mercy and sustenance! There is not one redeeming feature in the chart! On the contrary there is so much in it that is disheartening, distressing, depressing and discouraging that persistent optimist though I am, I refrain from the responsibility of giving such details to a world already overburdened with its woes. Instead I quote from Jessie L. Bronson’s closing words to her inspired article in February *Azoth*, “The Healing of the Nations,” as a prophetic interpretation of the chart.

“America calls to arms! God calls to service! The world is in the throes of rebirth, she requires our ministrations. America on the battlefield can win the war. Only the world on its knees can heal the nations!”

A supplement to students:

“America calls to arms!” Mars, the Lord of Scorpio, and the first house in the tenth, afflicted by Jupiter from the eighth—“God calls to service!” Capricorn on the third house; Venus, Lord of the seventh and twelfth houses in the sixth house square to Neptune and Saturn in Leo in the ninth—“The World is in the throes of rebirth.” The Sun eclipsed in Gemini on the cusp of the eighth house, Jupiter, Lord of the fourth in Gemini in conjunction with the dragon’s tail in the eighth house square to Mars in the Midheaven! “She requires our ministrations.” Mercury, Lord of the tenth and eighth houses in the seventh house square to cusp of the tenth (mid-heaven) and fourth house. “America on the battlefield can win the war.”

Pars Fortuna in Scorpio on the cusp of the first house disposed of by Mars in the tenth in Virgo! The dragon’s head in Sagittarius and the second house “Only the world on its knees can heal the nations!” Uranus—at the “foot of the cross” on the cusp of the fourth house in *Aquarius*—in opposition to the Midheaven, having the square of Mercury out of the seventh house, Lord of the tenth and eighth! Verily “the world on its knees!”

GERTUDE DE BIELSKA.

CHOICE APHORISMS

GEORGE J. McCORMACK

American Academy of Astrologians

(Continued)

100.—When the significator of a thing is in reception, or good aspect of an infortune in an angle, the querent's business then may be accomplished, but he usually at the last takes away what he gave hopes of at the first. The knowledge of reception is when a planet shall be in the house of exaltation of another, and that other in his, and both of them there, free from the beams of the infortunes.

101.—Pass no judgment upon a figure when either the first or last degrees of a sign ascend; for if few degrees ascend, the question is not yet ready for judgment; but if the latter degrees ascend the time is slipped, and the querent hath been tampering with some other about it.

102.—Saturn or Mars peregrine in the tenth house, or the Dragon's Tail there, the artist gets no credit by that question.

103.—In all questions have a special eye to the Moon, for she brings the strength of the other planets to us. It were better that the lord of the ascendant were afflicted than she.

104.—There is no greater affliction to the Moon than her combustion, and it is very seldom there comes any good of a question when the Moon is impeded.

105.—The seventh house and its lord are significators of the artist, and therefore when they are afflicted, his judgment is subject to be clouded.

106.—In all questions wherein the fortunes are significators, hope well; but if the infortunes are significators, fear the worst.

107.—When the Moon is void of course in a question, there are no hopes of effecting anything to the purpose; yet if she be in Taurus, Cancer, Sagittarius, or Pisces, there is less danger.

108.—The planet the Moon last separated from shows what hath been already done in the business; if from a fortune good; if from an infortune, evil. See what house that planet is in and judge accordingly; judge the like by the lord of the ascendant.

109.—The application of the Moon shows the present state of the thing demanded, *i. e.*, to a good planet, in a good house, and by good aspect, gives great hopes of the thing desired.

110.—The application of the Moon to a planet in his fall or

detriment, shows trouble and delay in the business. Judge the same if such a one be a significator.

111.—Good planets, fortunate and strong, bring what good they promise to pass effectually and quickly.

112.—Saturn and Mars bring to light what mischief they signify with a witness; but what good they promise they produce but slowly, if at all, unless they be very strong.

113.—When the fortunes portend any good, if Saturn or Mars cast their ill rays thither without reception, it much obstructs the good promised.

114.—When the infortunes signify any evil, see whether Jupiter or Venus cast friendly rays thither; if they do, they mitigate the evil and so much the more if it be with reception.

115.—Consider much upon what a fortune promiseth, unless he be either in his dignities or received by another fortune, for else he is like a man that would fain do good but wants the power.

116.—Saturn and Mars peregrine are malicious beyond measure, but they are not so when they are essentially dignified.

117.—In a question when fortunes and infortunes are equally weak and ill-seated, defer the judgment till the heavens are better disposed.

118.—When a planet promising any good in a question is either combust, or in opposition to the Sun, the quesited never performs his promises.

119.—The lord of the ascendant and the Moon peregrine, shew the querent is out of all hopes of obtaining his desire.

120.—The significator of the question in a fixed sign shows the thing enquired after will be slow or tedious in doing; if in movable signs it soon comes to pass, but if in common signs it changeth from one state to another.

121.—In all questions see whether the ascendant or his lord be in the degree of any eclipse at hand, for then, though the matter were in ever so fair a way, it will receive prejudice unexpected, and scarce be concluded.

122.—The lord of the horoscope in square or opposition thereunto, or if the Moon be opposite to her house of exaltation, the querent is careless of his business.

123.—If the significator of the thing demanded be impeded, consider what planet impedites him, and from the house he is in and lord of, you may find the cause and persons hindering the business.

124.—The nearer a significator is to an angle the more good is to be expected from him; if in a succedant house, less; but if in a cadent little or nothing, unless the question belongs to the cadent house he is in.

PRACTICAL LESSON XIII

By HOWARD UNDERHILL

American Academy of Astrologians

☉ in ♂ or || with ♃.—From a social, business or political viewpoint this is a critical aspect and rather uncertain in its results. It often gives great power but carries with it an element of insecurity liable to cause a fall. The native should exercise care, restraint and caution, but at the same time not become fearful or despondent. This position frequently deranges the health. Saturn cools the warmth of the Sun and weakens his health-giving power.

☉ in △ or * with ♃.—A much more fortunate influence than the conjunction. The moral nature is strengthened and the native is steady, prudent, honest and conscientious. The health improves with age and long life is probable. The native benefits by persons in authority and those older than himself. In a woman's horoscope marriage is with an elderly man, or comes late in life.

☉ in ♄ or □ with ♃.—One of the most unfortunate aspects. The effect is to limit, restrict, delay and hinder all the native may undertake, and troubles seem to accumulate. The native should fortify himself against selfishness, jealousy and enmity, either from himself or others and lead a simple and strictly moral life. The health is affected, there are colds, poor circulation of the blood, or other diseases according to the signs in which the aspect occurs. If either planet is in the eighth house there is danger of violent death.

☉ in ♂ or || with ♅.—Gives good inventive and constructive ability and the mind is bright, active and progressive. There is probable business, not always successful, relating to electrical inventions, machinery, or government contracts. The native is talented, original and enterprising; usually prominent in some line of work; fond of all occult subjects and may study or practise astrology.

☉ in △ or * with ♅.—All aspects of the Sun to Uranus develop strong personal magnetism and attachments to the opposite sex. The native marries early or makes an unconventional union. He is progressive, broad-minded and self-reliant; belongs to secret societies or brotherhoods; successful in his profession or business and in civil service, and is interested in the occult.

☉ in ♄ or □ with ♅.—Generally unfortunate, bringing

strange experiences, sudden and unexpected changes and events into the life. In particular it is bad for marriage and domestic affairs, bringing separation, divorce, scandal and unlucky unions. There is trouble and loss through corporations, public contracts, bank failures, etc. Avoid dealing with strangers and know your friends well. Carefully consider all your intended actions.

☉ in ♂ or || with Ψ.—The influence of this aspect is subtle and its effects bring many strange experiences. It apparently aids the development of the astral body and therefore brings a high rate of vibratory force. The mind is inclined to be liberal and unconventional and the manner is charming and attractive. The native should never be hypnotized and should avoid drugs and narcotics.

☉ in △ or * with Ψ.—All aspects of the Sun to Neptune bring a certain sensuousness which needs mental control. The good aspects give an inspirational bent to the mind and, Mercury favoring, make a good public speaker. The native is successful in law, science or religion, or he may develop as a good artist or musician. He is deeply interested in the occult sciences and has beautiful dreams.

☉ in ♂ or □ with Ψ.—Denotes changes involving disappointments, deceitfulness and fraudulent schemes of which the native is liable to be a victim. There are business failures and unstable investments. There may be unconventional sex romances and lax morality. The native may be subject to psychic conditions and mental inharmonies. He needs the influence of kind friends and should exert all his will power for the good. The study of Theosophy would be beneficial. He has weird dreams.

♂ in ♂ or || with ♃.—The native is active, ambitious, self-reliant and his business is carried on with energy if not with success. There are troubles and heavy losses through extravagance, prodigality and money foolishly spent in speculation, gambling and sometimes by false friends of either sex. The feelings are strong and impulsive.

♂ in △ or * with ♃.—All aspects of Mars with Jupiter cause a tendency toward excessive spending of money. The native is proud, dignified, active, energetic, capable, courageous, straightforward, enterprising and venturesome. Makes plenty of money but is not successful in keeping it. He is fond of sports, travel and exploration. If Jupiter is in the eighth house, sure of a legacy.

♂ in ♂ or □ with ♃.—Trouble and failure in the accumulation of wealth. The native is given to hasty judgment; is careless, impulsive, extravagant and unfortunate, often through his

own fault. He should avoid law-suits, speculation and all financial dependence on others. There is liability to illness from fevers, blood and liver disorders.

♂ in ♂ or || with ♀.—The native is courageous, fearless, ambitious, determined, fond of ruling and has much reserve force. The will is very strong and there is probable rise to prominence, but the native will do well to curb his ambition and crush out selfishness, for this aspect often carries with it reverses or a fall. Note well the sign and house.

♂ in △ or * with ♀.—This aspect also carries ambition, courage, self-reliance and fearlessness. But with the development of character, there comes good judgment, tact and discretion. There is excellent muscular strength and endurance. The native may hold prominent positions in engineering or contracting or hold military or civil offices. Avoid all manner of selfishness. There is probable legacy from the father.

♂ in ♂ or □ with ♀.—An unfortunate aspect. The native has courage, is reckless in danger, but is rash, hasty and selfish, and if opposed will probably be violent and cruel. This is one of the aspects that may lead to murder. It calls for great self-control and careful action in all things. There is danger from accidents and violent death. With some positions there is liability of imprisonment.

♂ in ♂ or || with ♀.—An original type of mind, alert and resourceful. The native is talented, but rash, impulsive and sometimes violent. He is nervous and irritable, displays surplus energy, and should always guard against blind impulse and excessive anger. There is taste for mystical matters and the occult in general. He has strong friends and bitter enemies.

♂ in △ or * with ♀.—The native is intellectual and if Mercury is in good aspect, the result is a genius in some line. It favors invention, designing, engineering and construction. He is broad-minded; inclined to be a reformer and not afraid of public opinion; likes travel and exploration; is enthusiastic about antiques and all occult matters.

♂ in ♂ or □ with ♀.—Denotes sudden and unfortunate events over which the native has little control. He is inclined to be over-energetic, improvident, irascible, erratic and violent. The nervous system is affected, there is danger of accidents from fire, machinery, explosions from steam, or electrical mishaps. There may be unfortunate association with the opposite sex and possible divorce. Both Mars and Uranus are inimical to marriage.

♂ in ♂ or || with ♀.—Gives the energy and capacity to carry on big enterprises, but the native must constantly keep a

check-rein upon himself and avoid undertaking more than he can perfectly perform. He is inclined to undue emotion and excitability; is probably over-generous in all things. He should avoid psychism and spiritualistic seances.

♂ in Δ or $*$ with Ψ .—Like the conjunction it gives good executive capacity, but a better personal magnetism, which causes the native to be well liked. There are strong feelings, a fondness for travel and businesses on a large scale, in particular for steamships and shippings. He succeeds in dealing in oils, wines, gasoline, etc. This aspect gives an excellent and sensitive appreciation of colors. All aspects of Mars to Neptune depend much on the aspects of the other planets.

♂ in \wp or \square with Ψ .—Quite an unfavorable influence for the emotional activity involved, inclines to bad physical habits. The native needs to guard against drugs, alcohol and sexual indulgence. Under some conditions there is danger of mental weakness, hallucinations and insanity. There is much physical energy, but it is of little avail if hampered by any form of intemperance.

\mathcal{U} in \wp or $||$ with \mathfrak{h} .—Whether favorable or unfavorable this aspect depends much on the other aspects and on the thoughtfulness and self-control of the native. He usually has good mental capacity, is serious, original and independent. He gains through his father; those older than himself, real estate investments, or religious societies. He should cultivate hope and cheerfulness and avoid excess of ambition.

\mathcal{U} in Δ or $*$ with \mathfrak{h} .—A more favorable aspect than the conjunction, bringing the native, according to his plane of life, honor, esteem, good credit and general prosperity. It helps to lessen the bad effects of unfavorable aspects. It gives strength of character, practical financial ability and capacity for managing large affairs. The native is charitable, religious and attains more than the average happiness in life. He will never come to want.

\mathcal{U} in \wp or \square with \mathfrak{h} .—An unfortunate aspect for business and financial affairs. It sometimes affects the health. There are troubles from losses, mis-confidence, oppositions and even treachery. The native should never agree to be a responsible party involving financial risk, or lend money without the best of security. He should also avoid even the suspicion of dishonesty. With other bad aspects he is liable to be succored by charity.

Theosophical Talks

By AMRU

Personal Possibilities

The Ego is one and constant, the Personality many and variable. The study of these and their relations to each other is always not only interesting but important because the subject has never been clearly dealt with and is surrounded by much obscurity. It is the "Mystery of Manas" which still remains a mystery, notwithstanding many attempts to clear it up.

We are told that the personalities are as beads strung on the thread Sutratma. It seems to the writer that we could define the thread as character. Character again seems to be based on knowledge and understanding plus memory, otherwise the expression of the sum of past experience. This thread then is the Ego consciousness with its character and memory functioning in the Mental, Astral and Physical planes. The beads strung upon it—the personalities—can then be thought of as partaking of the Egoic character which runs through each one, but unable to touch the Egoic memory and differentiated from the Ego and each other by its own particular character and memory acquired from its own specific earth life experiences.

The writer has been following with intense interest the letters and narratives now appearing in *AzOTH*, called "A Dangerous Pastime." He considers it the most wonderful correspondence with inhabitants of the astral plane which has ever been given publicity, and of great value to students. It is the account given therein of the strange lapse of J into a previous personality, that has called forth these reflections on personality possibilities.

For those who have not followed the story, here is a brief resumé: J was a financial magnate in this country, a strong, dominant, self-willed man, a great power in the land. Apart from his business his great hobby was art, the collection of pictures, statuary, etc. After his death he became acquainted with a group of astral men who were more or less students of life and who were determined to bring to physical man unanswerable proof of survival. Through them J got in touch with two ladies who, together, formed an unusually good battery for communicating with the physical world by automatic writing aided by the ouija board for correction and overcoming especial difficulties. J found an interest in being able to communicate again with the earth plane and an especial interest in the young lady who formed the negative half of the battery. Being shown by one of his astral friends

some pictures of his previous incarnation he also discovered how to recall the past at will and was amazed to find that he had been a great sculptor in Rome and the girl a beautiful model whom he had deeply loved. Finding this Roman life so much more delightful than his late incarnation he recalls it and lives it over so intensely that, for the time, he *becomes* the Roman sculptor again in character, looks, etc., the personality of J dropping off entirely—and he does everything in his power to bring the recollection back to the girl.

Delamere, one of his astral friends, who has repeatedly warned him of the danger of this proceeding, writes: "He can assume any character he likes best out of the many parts he played while sojourning upon earth, providing that character were his own."

There is much food for thought in this, and the possibility of re-becoming wholly or in part one or more of our previous personalities is not only a fascinating idea, but may furnish one explanation for some hitherto inexplicable phenomena.

For instance, in many cases of astral communication the astral person claims to be an old Egyptian, Hindoo, Greek or Roman, to have lived upon earth thousands of years ago. This is quite contrary to the theosophic doctrine that life on the astral plane after death is comparatively short, and the long interval between incarnations is spent in Devachan, where communication with the physical plane is impossible. This contradiction has hitherto been impossible of reconciliation, in the mind of the writer.

In the light of this suggestion, however, we can see that it might be the case of a picking up of an old incarnation with a consequent obliteration of the last. Again, in the phenomena of multiple personality, we have an explanation of some of its phases. It is generally agreed, by the psychologists who have investigated these cases, that the disassociation of a personality is caused by emotional shock. It is possible that such a shock to the astral body might awake the memory or partial memory which we may suppose exists in the subconscious mind and the whole personality change to that of a past life.

If this possibility of assuming an old personality be true, we would also have the strongest possible reason why we are not all permitted to remember our past lives, because in the comparison we might be glad, either here or after death, to forget the present in a happier past. And then the question arises—would the soul experience Devachan, that necessary period of digestion and assimilation of the experiences of the incarnation without

which progress would be greatly impeded? Perhaps "A Dangerous Pastime" will throw more light upon the problem as it proceeds.

The Astral Plane and Theosophy

Nearly every theosophist you meet, if you get upon the subject of psychism—such as automatic or ouija board writing, clairvoyance or clairaudience, etc.—will immediately take all the joy out of your life by solemnly warning you of the terrible dangers you are incurring and the utter futility of any such communication. You will hear the words Astralism or Psychism hurled at you in scornful if not horrified terms, and dark hints of black magic, necromancy and the loss of your soul.

If you tell of the receipt of really interesting and intelligent messages or visions you will be loftily informed that it is all illusion and that communication with the dead is impossible and that they whom you suppose to be your dead friends are really only shells and they will refer you to H. P. B. as their authority.

Now the writer is as familiar as most with what Madame Blavatsky has written on the subject, and believes that he is correct in stating that she said nothing of the sort. She never denied the possibility of communicating with those who have left their physical bodies, only repeatedly asserted that the materialized forms of the spiritualist seance room were not what they seemed, but that they were generally the astral shell momentarily animated to a semblance of the person by the magnetism of the medium and sitters, or built up forms gathered from medium and sitters and moulded to the likeness of some person. Also that much of the phenomena was psychological tricks and the pranks of elementals.

It is true that H. P. B., William Q. Judge, and most theosophic writers have discouraged giving much attention to phenomena of this kind and we know that there is a tendency in most people—once the appetite for seeing phenomena and receiving messages is aroused—to pursue this path to the total exclusion of all thought on philosophy and their own spiritual development. But it surely was not the intention of these teachers so to scare the theosophic student that all things astral or psychic should be anathema.

It is fully accepted theosophic doctrine that all men have in them latent astral or psychic faculty and that at a future period of evolution this will be active in the majority of mankind. Many are now trying to develop these faculties and some well-known theosophists claim to have succeeded. This means that we become

conscious of the astral plane and can freely contact its conditions and inhabitants. Why then should we be advised against such communication now where it is possible? And why should we not do our best to find out all we can of those conditions when the opportunity offers?

Apart from this, intelligent investigation of psychic phenomena is a pursuit which will bring to the student of theosophy much proof of the truth of its teachings and, in the light of those teachings, no other person is so well fitted to examine into and arrive at a correct diagnosis of the verity or illusion of each case.

In neglecting the astral plane the theosophist seems to forget that he will have to go through it and learn all it has to teach him. In the upward progress it is impossible to jump over undesired stages and one must slowly plod along every step of the way.

Investigations of the astral plane and efforts to get in touch with its inhabitants have their dangers of course, very real dangers as many can testify—but so has the exploration of unknown countries on the physical plane, and we know that such dangers do not deter our Livingstons and Stanleys from making the attempt and discovering all that is to be known of the strange lands.

The undiscovered country of the astral plane needs its explorers and the world is eager for the knowledge of it, but those who make the adventure must, like our Pearys and others, be well equipped by as much knowledge as can previously be obtained, by precaution against the known dangers, and with weapons of defense. The explorer in this world of illusion, this "Mayavic region" and "pleasure ground of the senses," as it has been called, must also have a special equipment of strong will, common sense, poise and a self-control which will make it impossible for him to be dominated by any astral entity or deluded by specious seeming. These are the weapons which will safeguard all who venture, and must be procured—otherwise disaster is more than probable.

Who so well equipped with all these qualities as the theosophist whose teachings have prepared him—and yet it is the theosophist who neglects this source of knowledge and leaves a great field of discovery in less capable hands.

The Caldron

EDITOR OF AZOTH:

Let us be honest and original in our expressions and with original ideas not constrained and stereotyped. Then we will be able to perform the good work on earth for which we were commissioned by the Laws Divine.

Psychologic Thought is the thought that comes naturally with our breathing, and not the mixed impure air that comes from the breathings of other people in the close atmosphere of mental exclusiveness, which is as deadly to the soul as is the close air to our lungs in a box car among emigrants.

The soul of man is not a "Living soul" unless it receives the breath of God. The breath of God does not come from the puerile and plagiarized dribblings which issue from the lips or pen of many who but repeat choice words which they have heard from others; and, many of such parrotty exhorters not even knowing the root meaning of the words they use.

"War is hell," "Pike's Peak or bust," "To hell with the torpedoes," contain more meaning to struggling humanity and seekers after truth, than does the whole misunderstood book of Darwin relative to man and the monkey.

People with old-fashioned churchisms and the people who are the bone and tissue of the world's progress, can no more understand the purpose of AZOTH than a dog can understand algebra. In fact, they will not even look at it. If one should out of courtesy be induced to glance over a page, he wearily casts it down, declaring that he sees nothing in it but words which he does not understand in connection with their context. Then the associations are not such as to induce such one to even pretend to understand. All progress in this world originates among the "Lowly Nazarenes." When they develop a truth, then the hierarchy appropriate it and decorate Barrabas with it. Misunderstood words deceive.

At a town meeting a fastidious schoolmaster was asked to encourage an increase in the dimensions of a schoolhouse. He told the people that the house was "insufficiently large," instead of saying it was too small. The people voted against the increase, on the understanding that the teacher had declared the house was too large.

Such misunderstandings are everywhere, among the most honest and well intentioned. Yet everybody, through fastidious usage, objects to being corrected. They are taught to look upon the objector as an enemy instead of a friend. Errors thereby increase and magnify.

In his earth life, our old friend, "Mark Twain," was never so crazy as to assume that Cain was born before Evil. In order to support such a claim from his new department of Eternal life, he has to contradict the Bible

He certainly is very obliging to fastidious women. They ought to send him a vote of thanks for shifting the evil on to a man. "Mark" would never have committed such a blunder on earth, except as a joke.

As the world is now changing, all responsibilities must be shifted. Possibly "Mark" has caught on to that fact. Realizing that his reincarnation will be in female-form, he may want to pave the way and induce the worldly minded in their assumptions to change the serpent, the "apple" and the fig leaves on to the sex which he will have discarded.

But let me state, that a minute, scientific analysis of misunderstood

Biblical expositions of Divine Truths, as the wisdom of the ages very clearly understood them, lead me to say boldly that the Adam and Eve story is too deep, too simple, and too true for the present mongrel civilization and education to understand what was as plain as day to the writer thereof; and, plain also, to anyone of today, when fastidious ideas are overcome, and traditions rectified by restoring the problem to the proper meaning of the original words that were used. The world has been hypnotized to false assumptions, under which "The blind lead the blind." Truth is puttied up and varnished over in the mental and spiritual world same as in the physical. This is perfectly proper in the visible realms of life over which man is given dominion, but falsities or deceits credited to the spirit side of life will react upon the ones who perpetrate the unpardonable sin, whether he be clothed in rags or priestly vesture. "The heavens never lie." They are the only standard of truth.

Cain has ever been with us and is in the great majority at the present day. He is as great a murderer, in obedience to the laws of assumption, as he was in the antediluvian wilderness. He kills by inventing all sorts of schemes to make mankind the slave of mammon when man should be the master over mammon. Cain leads donkeys around in lions' skins. The Prince of Evil is a liar who perverts the truths of the heavens, by asserting truth from mere suppositions.

Our friend "Mark" should have told us something that has not been repeatedly told fifty, seventy-five and hundreds of years ago and, scientifically refuted; and not fool childish minds with sentimental vagaries which their elders long ago analyzed.

The world teaches people up to a certain point of enlightenment. Then, presto, the Prince of Evil, through Cain kicks over the good work, kills off the enlightened souls, under the assumption that they have outgrown their usefulness. Then the children are taken as new suckers, or victims, and old times foolishness is revamped to keep the poor old world upon the rack. Questions are settled in narrow circles of flippant exclusiveness, by the uniform method of "Thumbs up and thumbs down," until time swings around for a new Caligula. Under the rulings of Caligula, if we wish people to love us we must carefully guard ourselves from telling the truth and speak hypocritically and deceitfully, or "anathema."

Poor old "Mark Twain" and poor old Blavatsky. Each of them according to some visionaries are trotting around on Mother Earth as Indians or Huns, whilst others through masquerading elementals are tampering with their reputations at spiritual meetings, in most inane dribblings, as the meeting's stock in trade to maintain an audience. It suggests the happy idea of sending "Mark" a Bible, and inform him, that on scientific principles, he has managed to get "the cart before the horse." Without the aid of Satan how could the thought of Cain been Evil. Evil thinking precedes murder.

And, "Satan is Murder," says "Mark." Never! Satan keeps life with impure blood in order to prolong the torture. Satan is Satan and murder is murder. "Mark" would never have committed such a blunder as that, unless he has degenerated in philology.

The trouble is, my dear editor, the world—not the earth—has language and ideas so mixed that we cannot understand what each other is talking about. There is a standard on which all might harmonize, but each infinitesimal One wants his own idiosyncrasies to be the standard. In finance we make gold the standard, without which where would commerce be.

The air of Truth is led by the angels or spirit entities which dwell in us all, but our personal environments, under Satan's guidance, cause our singings to blend like a kalathumpian band.

"Love ye one another" will never bring "Peace on earth, good will to man" until we all learn to know the law of the musical scale to which the "harp of ten thousand strings" is attuned, and then, each one sing his own part without attempting to ape the parts assigned by the Divine Laws to others. "Act well THY part, there all the honor lies."

Faternally,

CHARLES HENRY WEBBER.

DEAR MR. WHITTY:

In the October number of AZOTH there is an article by Mr. Hereward Carrington, on the Occult Significance of Blood, in which he says, speaking of the war: "And from the graves of those fallen will spring blood-red flowers, the like of which the world has never seen. I enclose a clipping from the *Montreal Weekly Star*, written from the trenches in corroboration of what he has writeen.

Yours very truly,

F. P. RICKARDS.

"WHERE WILD FLOWERS BLOOM

"Where an army is drawn from every walk in life and where soldiers are recruited from every known trade and profession it is not strange to find young authors and poets serving in the ranks. One of these, Private Parish, who before the war was beginning to be recognized as a journalist of more than ordinary promise, writes interestingly of the wild flowers in Flanders. He endorses the words of Omar Khayyam, who sings:

"I sometimes think that nowhere blows so red
The rose as where some buried Caesar bled."

"'Flowers—wild flowers—grow here in abundance,' he writes. 'It is wonderful how they grow and where. Flat tracts of land will be destitute of them but where the ground has been torn and mutilated by shells they will be found in profusion. They grow around the edges and within the basins of holes; on battered-in dugouts and gun positions their number is legion.

A GORGEOUS SPECTACLE.

"In a stroll recently I noticed the finest show of wild flowers I have ever seen. From a distance it was a gorgeous spectacle. I discovered that the vase holding this immense cluster was a graveyard containing many graves. It was a German graveyard, stoutly fenced in. The graveyard was not filled when the Germans had to leave in a hurry, and English soldiers are now buried there, the graves following in unbroken formation the lines of German graves. So the enemies lie cheek by jowl, without the slightest distinction.

"The wild flowers make none; they grow in wild disorder over each and all alike. Outside they don't grow. They seem to grow where there has been trouble.

"After leaving the graveyard I walked nearly half a mile before I saw any in numbers: then hundreds of them.

"More trouble, said a chum. There had been. We found that the flowers were growing in and on the wreckage of an enemy airplane. I don't pretend to understand this peculiarity: I simply record what I have seen."

DEAR AZOTH:

You are all-wrong. I have neither been cutting teeth nor eating too much meat—how can one these days and be patriotic?

Please thank "Grandma" de Bielska for having mentally taken me on her lap. I am glad to have been the cause of the revised edition of her article on heredity, she makes her point most clear. Don't tell anybody but I don't quite agree with her yet.

Being taken to task again in the February issue has quite turned my head. Rosa G. S. Abbott's enlargement upon her previous statement in regard to reincarnation is so clearly set forth that it is worth a whole year's subscription to AZOTH. I had never realized until I read it that there were fifty-seven varieties of reincarnation, which accounts for my narrow-minded criticism.

I have been watching your Rawson controversy with keen interest and I think that in a way you are unjust. There has already escaped enough "hot air" to cause the bullets and shells to rise from their trajectory and go clear over the heads of at least one regiment.

"The man who makes no mistakes does nothing; the man who makes too many loses his job."

Sincerely yours,

THE INFANT.

DOCTOR RAWSON

New York, February 1, 1918.

TO THE EDITOR OF AZOTH:

1400 Broadway,
New York City.

Dear Sir:—In the October, 1917, issue of AZOTH is an editorial entitled "Mental Armor Against Death and Wounds," in which you pass upon the alleged deeds and misdeeds of one "Doctor Frederick Rawson, a Christian Scientist." Please permit me to state that Dr. Rawson is not a member of any Christian Science organization and, judged by his acts, apparently has wholly departed from the teachings of that religion. It is very evident that he has developed and is making use of some form of mental procedure, which is quite apart from the teaching and practice of Christian Science. His methods and doings were the subject of investigation and discussion by the London *Daily Mail* in November last. He should not in any sense be regarded as a Christian Scientist.

Very truly yours,

ALBERT F. GILMORE.

Reviews

Our Glorious Future, by Mabel Collins, 115 pages. Two shillings and sixpence. Theosophical Book Shop, Edinburgh, Scotland.

All lovers of Light on the Path, The Idyll of the White Lotus, and other books of this well-known author will welcome and be interested in this her latest contribution to occult science—more particularly when it is understood that it is Mabel Collins' own commentaries upon the wonderful and priceless gift to students through her of the book called "Light on the Path."

The publishers say on the jacket: "That famous book has been interpreted and misinterpreted by many writers of many nationalities, but never by the author," which is however only partly true as the Comments always included in it were written by her, in elucidation of the four well-known preliminary statements as to seeing, hearing etc.

The present work, however, not only elaborates on these comments, but covers the rules also, and students will find much of value in the way of suggestion and food for thought in its pages.

We have read several interpretations of this little classic and must confess we find but little in Our Glorious Future which has not been covered by other writers in elucidation of the paradoxes, except in so far as she compares the rules, etc., with Patanjali's Yoga Aphorisms,—but this book is not confined to the expounding of Light on the Path and the author tells us of some of her own experiences on the astral plane and of visions she sees of the dead soldier victims of the war. She also writes interestingly of the Masters—these being of different orders, with two of which she has been in contact. Of these she writes: "Since this period of strife and suffering has set in, I have been allowed on several occasions to see Masters of the higher orders guiding and guarding the threads of the karma of the world and watching the great wheel of evolution."

To all who in this awful time are undergoing suffering, grief, trouble and anxiety she enunciates clearly the great and comforting message, "Man is watched and helped always; never is he left to struggle alone. He has only to look up, to reach upward, to give *attention* to that which is higher than himself and he will find one ready to help him"—a great truth which we long to have reach all "who have ears to hear."

On page 66 is given some information about elementals interesting to occultists, which should also be read by spiritualists.

In regard to death and karma it is written "only those whose hour has struck can be destroyed physically" and that "this law of life and death is gradually being made plain to the fighting forces by sheer experience. It destroys fear." There is no doubt that the experience at the front, the hairbreadth escapes, the immunity of some and the unexpected death of others must result in the soldier becoming much of a fatalist, but karma is not another name for fatalism, which is a dangerous doctrine unless understood in the light of the teachings of theosophy.

"Light on the Path" was written "for all disciples" and this book, though containing much of interest to the ordinary student, is principally for the disciple, and such will find its pages full of help and inspiration.

AMRU.

We have made arrangements with the publishers to handle this book and shall be glad to fill all orders. Price, \$1.

AZOTH PUBLISHING COMPANY.

The Real Key to Christian Science, by Richard L. Swain, 95 pages, 60c net. Fleming H. Revell Company, New York.

In the foreword of this book the author states that Christian Science is not generally understood because not fully explained, that the real inwardness of the religion is withheld deliberately by the leaders and that therefore not more than ten to twenty per cent of Mrs. Eddy's followers give a worthy idea of her teachings, and the general public have been permitted to entertain the grossest misconception.

This is a startling statement and Mr. Swain essays in this book to rend the veil and reveal Christian Science as it really is in all its nakedness.

The author is a clergyman who has closely investigated Mrs. Eddy's teachings, both in Science and Health and as understood by the leaders of the cult. He finds that the Christian Science faith resolves itself into "God is all" and "God is good," which is to say that no thing exists only spirit, which is God. This earth, sun, planets, water, land, trees, flowers, grass, animals, men do not exist—all is illusion of mortal mind which itself has no existence.

This is not the raving of a lunatic but if our author has faithfully reported it, is the real esoteric faith of the few leaders of this cult—to all sane, thinking persons a *reductio ad absurdum* inevitable from the premises.

The majority of followers are obviously not taught this and do not think far enough for themselves—that mortal mind, the cause of all illusion, is itself an illusion and non-existent because All is God and God cannot have illusion, is kept out of sight and therefore out of mind.

Dr. Swain explains the glaring inconsistencies in Science and Health by his discovery that it is written in two languages, that of Christian Science and that of mortal mind. He explains that all the pother about writing non-existent books and building illusory churches, in which non-existent people will congregate, wearing illusionary fine clothes and so forth, is because all that Christian Scientists have at present demonstrated of both are sin and sickness, and they are still under the dominance of mortal error (which does not exist) as to all other illusions.

There is a great deal in this little book which everyone should understand. It is perhaps too much to hope that Christian Scientists will study it, but in the cause of truth it is devoutly to be desired.

The author realizes that the psychological experience and the healing are the magnets which attract to this church and acknowledges that mental healing is possible but that both it and the calmness and joy of religious experience are phenomena by no means confined to Christian Science and not dependent upon truth.

M. W.

The Eternal Crusade, Poems of War and Philosophy, by William Pegram. Price, \$1.40 net. Sherman, French & Co., Boston.

While as a poet Mr. Pegram leaves something to be desired, he would shine as an essayist, for his ideas are original, often trenchant and to the point. His definition of morality, for instance, will stand with the best:

"And as Morality is naught, indeed
Save the harmonic and established
Relation which the individual
Sustains to Nature's true Constructive Law, . . .

Some of his subjects are decidedly ill fitted to the poetic Muse. "Holy Matrimony," "Sex" and Birth Control" would surely come more agreeably in well constructed prose.

Between poetry, rhythmic prose and prose rhythm, there are many shades of *altogether* and *nearly* good writing. Unfortunately, Mr. Pegram in choosing verse as his medium and expression, does not handle it with either ease or grace and his really vital thoughts and conclusions are buried under the weight of phrases difficultly turned, to fit what he, no doubt, considers to be *blank verse*.

Indeed, save for a bit of ringing rhythm here and there, as in "The Invisible Army" and "The Answer," this book of "verse" is, in the main, but a sort of rhythmic prose, not always clear in expression and uncomfortably solid in construction.

E. D. L.

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