

Volume Two

APRIL, 1918

Number Four

The Occult Magazine of America

AZOTH

HOW "SPIRITS" SAVED THE LIFE OF THE CZAREWITCH
THROUGH AN AMERICAN WOMAN

See "A DANGEROUS PASTIME"

WHAT ARE GHOSTS?

By HERWARD CARRINGTON

THE SCIENCE OF TRAINING CHILDREN

By H. S. WHITCOMB

CEREMONIAL MAGIC

By AMRU

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IS THERE ANY TRUTH IN THE SCIENCE OF NUMBERS?

A lady, Miss Zeolia Boyile, declares that she has, after much study of the Egyptian, Chinese, Hebrew and other systems, recovered the knowledge which the ancients undoubtedly possessed of the meaning and numerical value of names and how each name is an index of our character and fate.

To prove it she has promised to give a short reading of the name of any subscriber to AZOTH free, and we have promised to give her a page or more of AZOTH each month, in which to publish these readings. So try her out.

The data necessary is:—

Mother's maiden name.

Full name.

If a woman, give married name also, if any.

Day and month of birth, not year.

Address to Editor AZOTH.

APR -8 1918

"AZOTH"

A MONTHLY MAGAZINE

Devoted to

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

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Editorials

Truth

We received a letter from a subscriber the other day which, for a moment or two, destroyed that habitual placidity and judicial mental poise which we are trying to cultivate as ideal editorial qualities. Among other statements about Truth was: "Truth is the law of being." And perhaps as we have repeatedly groaned and squirmed (in our uncomfortable folding chair) under similar phrases at many lectures, this was like the camel's last straw, and we may be pardoned our momentary lapse from editorial calm.

As a result we are assailed by an irrepressible desire to bore many of you, dear readers, and offend some, by writing about truth—and telling it straight—as we see it.

To start with, Truth is not a thing in itself, it only refers to a thing. You cannot pluck a handful of truth out of the ether, or fill yourself with it and radiate it, or do any of the foolish things with it about which people are so fond of talking.

We have no doubt that the earnest and sincere speakers and writers who use such expressions as the foregoing—and others similar—intend to convey certain specific ideas, but they seem to have chosen and become habituated to set phrases which, as symbols to convey their thought, are most unfortunate—and to those who take words as having the definite meanings given them by the dictionaries—quite incomprehensible and decidedly irritating.

"Truth is the law of being." If there is any reader who can make sense of this phrase, we are willing to present him with a free subscription to AZOTH. Truth is a word meaning "The quality of being true. Conformity to fact or reality, a verified fact, fixed law," etc.

The law—or rather laws—of being are one thing, what we know or teach of them is another, and may be true, part true or quite untrue. Truth is not a law, it is only a word expressing a correct statement of fact. We can speak the truth about a thing which we *know* to be so, which can be proven. In physics we can say thus and so is so and so and speak the truth because we and others can demonstrate that it is so, but where we cannot so prove or know, it is only permissible to state we believe it to be true. This applies equally to metaphysics, and to assert "I am speaking Truth because I know it to be such" should never be said without the most careful scrutiny of the bases for the assertion.

The word truth is often used to embrace all possible knowledge of the laws of being or of the universe. Such knowledge cannot possibly be possessed by anyone except God, and it is the height of absurdity to suppose that any human being can know "*the* truth." He may know some things, some laws as facts, but not all laws. No one knows more than a fragment of truth, nor can he hope to have more than a partial knowledge.

It is often said that what one firmly believes is the truth for him; that what is truth for one is not for another. Could anything be more ridiculous? Truth is an exact statement of fact.

If I believe, through reading Etidorhpa, that the earth is hollow and inhabited, it may comfort and satisfy my reason, but my belief does not make it true, nor is it the truth for me; and if some one else believes the earth is flat, it is only what he believes to be true, whereas we are both wrong and the truth is that the earth is neither hollow nor flat.

There cannot be differences of opinion about truth. Either a thing is so or not. Beliefs may be many and various, but all who really know must know exactly the same thing.

If we are to get anywhere in the study of the occult laws, if we are to be strictly honest with ourselves and others, we must give up this loose way of using words, of which "truth" is but one example, and try to be exact and clear in both writing and speaking.

We believe so much, we *know* so little that we should hesitate long before we admit that of the unseen, unexplored regions

above the physical plane, we *know* anything. We are right in holding to a reasoned faith that some teachings are the truth so far as they go—but, until we really know, we must always be ready to modify or even discard such beliefs if we find convincing evidence to the contrary—that is, if we wish to seek the truth and nothing but the truth.

Are Apes Our Forbears or Descendants?

Whether he deserved it or not, Darwin has always been accused of stating that man was descended from the anthropoid apes. It is naturally anything but flattering to humanity's amour propre, but notwithstanding the still missing "missing link," the evidence seemed to point that way and until now the hypothesis has been generally accepted by material scientists. Practically the only strong protest against the theory and the reverse statement that the anthropoids were descended from man came from the great occultist Madame H. P. Blavatsky, but material science with its customary self-sufficiency ignored such contradiction to its own conclusions.

For many years material science has been actively engaged in reconstructing its smashed-up theories and generalizations, and as Doctor Marques has ably pointed out in his *Scientific Corroborations of Theosophy*, has in many instances eventually arrived at conclusions precisely similar to what the writer of the Secret Doctrine had long previously declared to be true. To such an extent has this been so that those who have followed the repeated corroboration by science of statements made by her and originally laughed to scorn, have come to attach great weight to other statements not yet proven by modern science, and it is therefore not surprising, although gratifying to students of her writings, to read lately the contention of Professor Wood Jones holding the chair of Anatomy in the University of London, who declares that man is not descended from anthropoid apes, that these would be in fact more accurately described as having been descended from man; that man is far more ancient than the whole anthropoid branch.

The professor claims that these assertions were proved not only by recent anatomical research but are deducible from the whole trend of geological and anthropological discovery. He says that the missing link, if ever found, would not be a more apelike human but a more human ape. As we go to press, Professor Boas, of the Department of Anthropology at Columbia University, has come into the arena with the statement that man and the monkey are both descended from some earlier animal,

and that neither descended from the other, and to add to the possibilities of a sort of scientific free-for-all, Dr. Edward Hickey Bradford, dean of Harvard Medical School, throws his hat into the ring with the assertion that both are wrong and that the human race sprung from lizards of the saurian variety.

It looks like the makings of a pretty quarrel and one which we shall follow with much interest, but both from predilection and faith we are inclined to back Professor Boas because he is endorsed by the occult scientists.

Accessories Before the Crime

A boy of sixteen has lately been sentenced to death by a judge in New York. He killed another human being and so broke the commandment, and we, all of us people of this great and supposedly enlightened country, are proceeding to "go and do" likewise by killing this child. We are deliberately abrogating to ourselves a power which belongs to God alone—Vengeance or Retribution. We are each of us accessories before the fact of the deliberate murder of a young man, and thereby committing another crime, and what makes it worse, such a taking of life is quite unnecessary.

Two wrongs will never make a right. The putting to death of this boy cannot bring his victim back to life. His killing will not do a particle of good to anybody, but will do us an appreciable amount of harm if there is any truth in the saying that as we sow so shall we surely reap. It seems but a little thing, the taking of this young life, when men are taking each others' lives in thousands "over there"; but the cases are not analogous. There we are fighting other men for certain ideals, defending ourselves against force by force—and it is, so far as we can see, something we must do to preserve our own lives and future peace, but here there is one young human being who, having done murder himself, probably as a result of conditions and environment which we ourselves have permitted to exist, finds himself at the mercy of millions of his fellow human beings who are so unmerciful and unforgiving that they will murder him.

It is the law, you say. So it is, but while we allow such a law to remain on the statutes of any State of this Union, we are accessories before the fact in the commission of the crime of murder as well as savage barbarians. Those who agree with these remarks should write to the Secretary of the American League for the Prevention of Legalized Crime, 466 Connecticut Street, Buffalo, N. Y., who will tell them how to help to erase this blot upon our boasted civilization.

A Nightmare, a Dream and an Awakening

By MABEL E. LAMBLEY

My mind hovered in that borderland of sleep where all is vague—where the matter-of-factness of daily life merges and mingles with the eerie phantoms of the imagination in perfect camaraderie. I was resting; my body relaxed, my mind lazily awaiting a doze, but careless whether sleep should caress or flout me so long as I were undisturbed.

I was thinking of—oh, a million nothings—little worries more or less important tried to raise their heads, but I was too far gone in laziness and a sense of well-being to give them heed. Images, more or less distinct or distorted, flocked across the field of my inner vision—the men and women who sat opposite me on the long subway ride, the little fellow who sold me my paper and always had the right one ready,—the alluring, springy look of the distant hills that morning when I started for work—a medley of thoughts of the day's events at the office,—when suddenly things went blank—nay black! It was as if my mind had been a slate and some authoritative hand had passed a wet sponge across its surface. For moments there was nothing for my mind to grasp, my inner eyes to see. I vaguely wondered at it, was this sleep, perhaps? when the darkness slowly changed, almost imperceptibly, to a grayness, then lighter and lighter, till a billowy motion was visible, as though a stormy wind were tossing gray vapors hither and thither, and—just as it seemed light enough to see, a gigantic pall of black swirled over and enveloped all. . . . Again the blankness, the blackness, but this time I knew what to expect, and watched intently for a sign of motion where the breeze would first lift the darkness and turn it again to gray. Gradually it came, billowing and buffeting the clouds of gray vapor, and I suddenly realized that close, close together among the clouds were men—men in hundreds, thousands, myriads it seemed, ere again they were cut off from view by the ever-recurring blackness.

Now my attention was fastened upon these phenomena, and I waited eagerly for what the lifting clouds would reveal. This time they floated up higher and disclosed men running, stumbling, hurrying on, their faces horribly distorted with what seemed like fear in some, hate or weariness or savagery in others, in all a tremendous urge of excitement, and each man held in his hands, ready for immediate use, a gun with bayonet pointed—God! . . . as another wave of darkness obscured

the men, I realized I had looked upon WAR! This was a charge! . . . that was smoke I saw there, not mist,—perhaps the deadly gas! and those men . . . but the smoke was now floating upward again, and I saw men, other men, more men pressing on, ever on—but with the next swirl of blackness that enveloped them I saw, in a flash of sight before they were obscured, row on row of those oncoming men mown down like grain—ah! thought I, that will end this charge; but as the smoke lifted—lo!—as before, on, on they came, the ragged rows of men, all staring wide-eyed, some gasping and straining for breath, but all pressing on, on . . .

Something made me lift my eyes to a space high above, where the smoke eddied round and covered from my agonized sight those dogged, driven human machines, and I saw what filled me with wonder. The figure of a young soldier, little more than a boy, stood alone on a high mound, looking upward, and I marveled at his expression—so detached, so self-absorbed! He looked ahead with calm delight, as one looks and looks at a gorgeous sunset and feels oneself absorbed in its glory. So he looked, so different from those others, with their glazed eyes and sagging mouths! As I watched, his face changed, it softened to wonder and expectancy, and he stepped forward with a hopeful step, with his eyes fixed on a point ahead and above. Where he gazed there was no smoke cloud, only a great, soft radiance, and his countenance seemed almost to radiate the same luminous quality, as if the light came from within. . . . He advanced slowly, though eagerly, step by step, and I hung breathless on his progress. It seemed to me the most beautiful sight one could see—that youth, so full of hope, so eager to *know*, pressing on with his eyes fixed on his goal in a rapture of anticipation. On and up he went—oh, it seemed a climb but not a hard climb for him in his youth and strength and utter conviction of hope—up and on and up—

As he approached the radiance on which his eyes were set, a soft, mistlike substance floated near to his side, and, as his eyes turned to it, a hand stretched forth gently as from the folds of a robe, and the youth, seeing it, put forth both his own and placed them within the gentle clasp, and then, as a head and form of the most wonderful beneficence showed forth from the cloud, the young soldier stumbled and clung to the supporting hand, which, gently raising him, led him within and beyond the soft, vaporous clouds . . . and again I saw all the earth enveloped in a dark cloud . . . and I awoke!

Ah! War is horrible—it is a very nightmare!—but that

was a charming dream and it somehow laid a cooling balm on my soul. Somehow, I thought, that young soul rose from the din, the horror of that shambles below to the heights, and the Gentle Helper I had seen above!

Surely, surely, I thought—if the mother who bore him, the sweetheart who loved him, could only know that, beside dying a hero's death, he was not left to meet the after life alone, but that a kindly hand had reached out to him from the heaven-world itself to help and guide him across the borderland between the Here and the There—surely they would rejoice. It would indeed comfort them could they know that a Big Brother could help and guide him until he was strong enough to keep the Path by himself.

The Message of Richard the Lion-Hearted

By MRS. H. M. BARY

Of "The Order of the Unknown"

Last night, as I was reading by the fire, my attention was attracted by a gentle but positive rap close by. Looking up, I perceived three knights in armor; two wore regal emblems, the third was evidently a Crusader of high lineage. I recognized them as old friends, Richard the Lion-hearted, King Robert the Bruce, and the Black Douglas—"The Good Lord James." We greeted each other gladly, and then King Richard said:

"We have come from the great battlefields of France, where we have been occupied for many months. We were among those Angel Warriors of Mons of whom you have read, and we, with many others, became visible to thousands at that time and on several different occasions. For it seemed necessary to Those Who Know that a very special manifestation of so-called supernatural forces should be given at that time to turn the tide of battle and give courage to the almost exhausted troops, and so we were given permission and power to make ourselves visible.

"Many of us who fought in the Crusades were actuated by a deep religious feeling of the holiness of our cause, and we have recognized in the armies of the Allies something of the same deep sense of obligation, self-sacrifice and devotion. Among their enemies there is equal self-sacrifice and courage, but *not* the same sense of spiritual conflict, such as was expressed by the noble Joan of Arc (who is one of us), which pervades the brave and afflicted armies of France and Belgium in particular, who fight for the

deliverance of their own countries, and is also to be found in some degree in other Allied armies. For that reason we are so strongly attracted to them, and fight for them very real battles in the Unseen. And if needs be, we shall manifest again in some strange manner; for their cause must not be defeated, however much they may have to suffer for a time.

"This baptism of blood—this crucifixion of the loving hearts of women—shall not be in vain; for Europe shall arise, purified and redeemed, to a new and higher freedom, and a keener sense of justice."

Then spake the Good Lord James:

"Do you remember how, the first time we came to you, your sons and daughter were with you; and we did not give our names, but some symbol by which we might be known, and your younger son knew me at once because I carried a *heart*—the Heart of Bruce?"

"Yes, I remember it well; but now all my children are away, and I am alone."

"Yet no one is less alone than you!" he exclaimed, "for you have always about you Ministering Spirits, or those who come to be ministered unto."

"But nevertheless I miss my children sorely. The physical presence of those we love is very dear, the human form is precious; I know the sorrow of parting, the anguish of waiting, the bitterness of death, as well as anyone."

"And that is why we can come to you as we do," said Douglas.

"But I am conscious of the presence of those who have passed over, and it is indeed a comfort to be able to see and speak to them, as well as to those who, though still living here, are able to leave their bodies and go to those who can see them. I am sure that this comforting assurance of the loving presence—the vivid consciousness of the occasional visitations of those who have gone over the border—has come to thousands of those who have suffered the loss of dear ones—perhaps of all that made life sweet."

"That is quite true," replied Lord James. "Many to whom this war has been The Great Desolation have turned their streaming eyes to Heaven, and Ministering Angels have tenderly stanchd their tears and helped them to see their dear ones, or given them some token of their nearness. It is *that* which sanctifies the sorrow of thousands and opens the gates of Immortality to those who pray. The *nearness* of many of the noblest who have given up their lives in battle, and the belief in, and consciousness of, that loving approach, is greater, more marked, at this time

than in any previous war; there is a sensitiveness to the Unseen and Immortal that is wonderful. Do you remember what you wrote about war, nearly four years ago?"

"Yes; it was in May, 1913, that it came to me: 'The dark shadow of war hangs over the nations and saps their lives; what nation is not groaning under the burden? What ruler's life is safe? The strain is terrible; how long can it endure? As I write, I feel an overpowering Presence, and hear the low, deep voice of The Mighty One saying, "I will *overturn, overturn, overturn!*"'

"That is yet to be fulfilled," said the Douglas solemnly. "All that, in any nation, stands for intolerance or misrule; all that withholds from the People whatever is their due, *shall be overthrown*; not to-day, perhaps, nor to-morrow, but before this struggle shall cease."

Then spoke King Robert:

"Do you remember the time when you saw Barbarossa in his cave? He sat before a table, his head bowed upon his arms, his long red beard and hair flowing over all; he seemed to be in a deep sleep. Presently he moved slightly, slowly raised his head and looked about him; this was a portent that he was awakening to help the Germanic *peoples*—not the governments, whose autocratic rule has resulted so disastrously for the masses; *they* would slowly awaken to the realization that they must free themselves."

"I remember it distinctly," I replied. "That was nearly two years ago. I saw Barbarossa again but yesterday. He had risen, and in his might he reminded me of Samson in all the glory of his flowing locks; and it was given me to understand that he represented a great spiritual force, or momentum, which would presently pervade and impel the Teutonic races to action, until, seizing the twin pillars of Autocracy and Force, they would bring all their long-suppressed anguish to bear against them, and throw down the whole structure of domination, even if many perished in the crash."

"There is no other solution," said Robert. "All tyranny of every sort, in every nation, must go; The Soul of The Earth is heaving with the mighty movement, though it will take long to complete the work, even after the war is ended and comparative peace is restored. The awakening of all classes to a *sense of the Eternal* as against the deadening, crushing materialism of the past century is the result of the Uranian Vibration now directed upon the earth; ruthless in its methods, it will accomplish its purpose, no matter who suffers, or how. But now we must return to our battlefields to keep watch over our soldiers. *Benedicite!* dear friend; hail and farewell!"

As they spoke thus, the three mailed warriors were suddenly transfigured; their armor glistened like snow, and white light streamed from their swords. "We go to fight the good fight of Faith!" they cried, then vanished, and a great stillness befell.

But afterwards another came forward, a gentle and venerable Sage—The Hermit of Egypt—still living, at a great age, in his Egyptian retreat. "Those brave knights have spoken truly; but you must not think that the forces of evil are *all* on one side, nor that there are no pitying Angels on that side. There are some personalities that are being used by the Powers of Darkness to combat the great world-movement for brotherhood and mutual understanding among the nations which had begun before the war, and which tended to a spirit of democracy and fellowship that is intolerable to haughty class distinctions and military despotism; also the increasing tendency of the working classes of all nations to band together against injustice and oppression, together with the awakening of a widespread interest in occult studies and psychic investigation indicated a determination on the part of the multitude to act and think for themselves that must be crushed if the Dark Forces are not to lose their hold.

"So in reality the fiercest battles are fought behind the scenes. On every battlefield are Minister Spirits ready to receive the souls of the slain, but some are so full of rage and vengeance they cannot be helped at first.

"Often those who have fought each other and died side by side go out together into the Unknown Country without malice, and such rise quickly into states of peace. Cruelty and outrage, to which souls actuated by war-lust are often impelled by evil entities, cause the soul to sink very low into darkness. All those who tend the wounded or succor the helpless; all those whose lives are a daily sacrifice, voluntarily or involuntarily, are in the crucible of a great alchemic transmutation, and will never again be the same, whether they survive or perish. Thousands will win the plaudit: 'Well done, good and faithful servant,' but to others will come wailing and gnashing of teeth.

"For this is in reality one vast Day of Judgment; for as we enter the Aquarian Cycle we realize the truth of that ancient symbol of Aquarius—King Minos as Judge in Hades, pouring out of his vase rewards and punishments for the just and the unjust. So, in the coming years, the *people* will judge those who bear rule over them, whether temporal, spiritual, or financial; they shall weigh them in the Balances of Justice and Mercy, and woe to those who shall be found wanting!"

Infinite Science

By DR. MARIE LAZETTA CLAIRE

Infinite variety in UNITY is the goal of the race, Solar system and the Universe, hence every being is to achieve individual excellence, the end of which is *at-one-ment* in Infinite LOVE and *wisdom*.

The widespread unrest of the present is but an instinctive search for the goal, to which all humanity is pressing forward, but unless the human heart finds its balance, and treats the cause instead of the effect, "we shall all likewise perish".

One who has pierced through the illusion of the world of sense has the Spirit within himself as a manifest reality, and has developed a new principle within. Divine spiritual forces are latent in one who lives merely through the senses, but they become manifest *reality* in the Initiate.

Divine Science divides both the Solar system and the constitution of man into seven planes or states of Consciousness. All these planes from the lowest material to the highest Spiritual planes are of identical substance, in different rates of vibration and different degrees of compression. On the seventh human plane, which corresponds to the seventh plane of Jupiter, its source, substance is so attenuated, that an atom of force contains only one tiny corpuscle, while on the first plane, the plane of the physical body and of the earth, an atom contains approximately 14,000,000,000 corpuscles. In the refining and purifying process of the physical (mortal) body, these atoms will be transmuted into higher substance, discarding the gross matter until they reach the same rate of vibration as the atoms or corpuscles of man's seventh principle, and thus the unselfish aspirant comes into *all power* in Heaven and on earth.

The Initiate seems for a time to be entirely removed from earthly life and to be transported into another world. He is transformed into a higher substance, and cannot find words sublime enough to express the momentous experience through which he has passed. He has indeed passed through the gates of Death and Hell, and has awakened into a new and higher life. He only sees the things of sense in a higher light, and uses the things of this world as a means to a Higher or Spiritual Life. A new world has opened up to him and he realizes now the reality of Spirit. A New Heaven and a New Earth has been born for him out of Spiritual Fire. It is a new existence not subject to natural laws but to the Spiritual and Eternal.

One may say much about the Eternal, but the words of one who has not been through Hades are "mere sound and smoke". The initiates have a new conception of life, for they have passed through death and now for the first time do they feel they have the right to speak about "Immortality"; for only as the Eternal is awakened within us can we truly speak of it. Whatever use a man performs in order to awaken the Eternal that is within him, he thereby raises the value of the world's existence.

Infinite love as divine fire is the all-consuming element which purges the dross from all things, therefore the force which is physically active in fire, is also spirit force and lives on a higher plane in the human soul, there refining and burning out all sense knowledge, so that only the Eternal may arise, the I AM of BEING, the Spirit substance of LOVE, that always was and ever will be.

The Infinity of the Godhead is not limited by the boundary of the flesh, for the soul reaches out in Freedom into all creation by the power of Thought. Only the Divine can see the Divine. If the Divine force were not at work with us, how could Divine things delight us? When the soul comes out of its ordinary self and enters a state of Spiritual exaltation and illumination, and lives in *cosmic consciousness*, it no longer judges, knows and thinks from the natural (mortal) mind, but from the Spiritual mind for it has become merged, identified with the Infinite intelligence, which only understands and receives through experience, therefore, only one who has gone through this experience, realizes that no one can impart it to another, for it has to be lived in order to be *realized*, and there is no other way to reach it.

The path of the highest Spiritual attainment is the same everywhere—for there is but one God and one Cosmic Mind pervading the whole Universe, and the thoughts proceeding from it must be the same everywhere among all nations, though differing outwardly as much as men differ in race and language.

The harmony of the Cosmos is a direct reflection of the Godhead, its Spiritual image. It is Divine Spirit poured out into the Universe,—*Cosmic reason*, the *Logos*, the offspring or Son of God. Jesus was the Logos which had become man, and thus became the WAY, or the PATH which must be followed by the Soul if it would attain its goal. The personality of Jesus became able to receive into His own Soul, CHRIST the Logos, who was made flesh in that Soul. Thenceforward the Ego of Jesus of Nazareth was the Christ, the outer personality was the vehicle of the Logos.

In this new dispensation "Love is the Law," and the only way to the Godhead. Love is the cohesive substance, that Divine afflatus which transforms us into the image of the Christ, and through the Christ Consciousness we see the *real* "manifestations of the Son of God" take place, and the heavens within shall be opened and Spiritual vision will be extended, communication with the Higher spheres possible to all, then shall the blind see and the deaf hear what the Spirit saith unto the Churches.

Names and Numbers

By CLIFFORD CHEASLEY

The physical history of personal names is an interesting study, and when this history is perused with the understanding that every material form is a demonstration of a spiritual law, and that every letter bears a tabulated value in Universal evolution, it is not difficult to observe that names have always been what Numerology or the Philosophy and Science of Letters and Numbers claims that they are, records of collective and individual consciousness.

Spiritual law in the Universe is divided by Numerology into nine distinct manifestations described by the fundamentals of 1—Creaton, 2—Collection, 3—Expression, 4—Construction, 5—Extension, 6—Adjustment, 7—Digestion, 8—Material Freedom, 9—Complete Expression, and in one or other of these channels, every expression of individual, community or thing has its existence.

To meet the expansion of civilization from earlier times these nine distinct fundamental vibrations have undergone no change, but have been divided into subdivisions of nine which enable more extended expressions of the fundamental force to be more easily explained.

Running through these nine divisions and subdivisions there has always been the natural law of like attracting like, the law which man does not always observe upon his own plane, although it is just as much a fact, even if not so apparent, but which he recognizes on the planes of lesser intelligence as the law which makes fish gather in shoals, birds of a kind in flocks, animals in droves, plants of a species in beds and so on.

The first inhabitants of all the continents denoting an early stage in human evolution, were in their conceptions and expressions limited more closely to the fundamental nine divisions of

spiritual force and were also more reactive, although unconsciously so, to this attraction, through their closer link with purely natural law.

It is for this reason that we find the first names were taken by groups of beings, held together by these subtle laws of attraction, like to like, expressing through fancied sympathy of common aims or by conception of descent or affinity from or to certain animals and objects which were observed in the same vicinity. Thus appeared the names of Wolf-men, Bear-men, Lion-men, Eagle-men, Cave-men, Hill-men, giving as do the names we are satisfied to live under to-day man's conception of himself.

A survival of this conception and its names is seen in the adoption of certain animals by the nations of to-day, such as The American Eagle, The British Lion, the German Eagle, The Russian Bear, etc.

These group names in time could not suffice to express the expanding human consciousness, especially in particular members of these groups whose budding opinion of themselves demanded recognition as it became more developed. Feeling this urge and finding its expression impossible in the group consciousness expressed through the group name, these individuals set about gaining their freedom through the only method which they were aware of, physical force, and in this dim past as in the present, through the fierce channel of re-construction came the sweetness of new-born individual freedom, the one stage of a new cycle of race unfoldment to be expressed in the first personal names.

(To be Continued)

LIFE'S LADDERS

By LOUISE R. WAITE

There's a ladder for each—and not one for all,
Let us banish that thought I pray;
And some may climb high—while others may fall—
But on their own ladder each day.

The thought of one ladder o'er which man must climb
Leads to sorrow and pain untold;
Leads to pushing for place—to murder and crime,
To shame and dishonor for gold.

When each soul understands that to him it is given,
To build his own ladder through MIND;
That his thoughts form the rungs that are strong or riven
O'er which every step must climb.

He'll no longer envy his brother's own place,
Be it ever so high I say,
But with thoughts of pure Love, Justice, Mercy and Grace,
Just build his own ladder each day.

The Science of Training Children

By HERMAN S. WHITCOMB

In order to have my readers gain a clear insight into the matters written about in this article, as well as the principles involved, I deem it best to write direct, using the pronoun "I." In this way the reading becomes a simple statement of fact, and as I propose to make it scientific, it will thus be the more convincing.

For a number of years I have experimented in company with some prominent scientists in the study of children, their powers and capacities latent, inherent and otherwise. This work has been thorough and exact. The statements I shall therefore make in this article must not be viewed as those of the ordinary contribution to a magazine. They must be considered as having been made because there is a world of proof and demonstration to show I am correct. While there are many perplexing problems yet unsolved and a whole vast expanse of inquiry open to us of which we know nothing, some of these questions which have arisen have been solved and demonstrated beyond all doubt. These demonstrated problems should prove of untold value to the young parents who go through the wonderful experience of having a little baby born to them.

In proving any problem we must take a statement of facts and then demonstrate the truth thereof. Let me say here I cannot conceive a baby being merely "material" in its essential nature. I cannot even *imagine* this is so. On the contrary, my conception is that the baby as well as an older person has a spiritual nature. So I shall lay down the hypothesis that a baby from birth to seven years of age has a physical nature and a spiritual nature. This I shall prove to the readers of this article.

We commonly think of a baby as born into this world with a physical body. In a few days, however, the eyes open. It will then distinguish between light and darkness. It cries for its food. Gradually it begins to gain an accurate idea of relative values, of the size of objects, until at last we see the light of conscious intelligence in its eyes.

To those who have had this wonderful experience and have had children of their own, this statement proves itself. It will be in conformity with the early unfoldment of the infant, and it will be recognized that from birth to the age of seven the baby is busy, unconsciously, it may well be, in growing *something* besides its physical body. I call this something here spoken of the vital body.

This vital body is composed of a fine ether, so fine, in fact, that it is not perceptible to the physical senses. We cannot see, hear or feel it. It may be conceived that it permeates the physical body and is the exact outline of the general form of the child. Thus we might say the child has a physical body, while lying just within the physical body is the vital body. Every particle of the physical body would have its concomitant part of the vital body.

This vital body is the vital vehicle or active principle of physical health. It is the sensorium of the little child. It is the vehicle upon which impressions are made, under and by reason of which the child thinks, feels or acts. It is the body through which the child functions, and the only body outside of the physical body that the child has from birth to the age of seven.

I want all the mothers who read this article to know that a child's whole life, even into mature years, is strongly influenced in its physical health by its little vital body, and it is this period of a child's life (from birth to the age of seven) that usually determines whether the child will be physically strong or weak.

You will all remember how some of the "old" people long ago spoke of the age of seven years. They say, "when a child is seven years old you will know whether it is going to be vicious or good, strong or weak," etc. Such old sayings, myths I might call them, are not without solid foundation in fact. It was because these older women had for years observed children and had seen clearly at the age of seven there is a crisis in the child. This is a scientific fact. So it is every seven years in life thereafter. For instance, at the age of fourteen it will be recognized a crisis is reached. That is the age when the young child realizes intuitively that it is bordering on manhood or womanhood. So it is at twenty-one, when the first grasp of mental balance is perceived through the intuitive faculties of the individual.

It will further be noticed the bodily desires do not develop in the child from birth to the age of seven. It is after the little vital body is thoroughly formed and the child has reached the age of seven, and from that period to fourteen years old that the desires of the body are formed. It must be remembered, however, as scientific fact, that the *deepest* character is formed before the age of seven.

In ancient India, in speaking of the evolution of the child, it was clearly recognized the period of greatest development and unfoldment in the life of the individual, which would influence the whole life, was from birth to the age of seven. Thus was formed what was termed the individuality. That is, those sweet and higher emotions, which are the emanations from the soul

itself, take their root during this period. Such emanations are unselfish love, generosity, altruism, etc.

During this period the child does not acquire or have the egotistical "I." It thinks and speaks impersonally. That is to say, the little consciousness has not yet become the selfish, egotistical *self-consciousness* of the later periods of life. Thus, there is a total lack of selfishness, egotism, etc. The child speaks of itself as "Papa's girl," "Mamma's boy," etc., living its little life almost wholly without itself and being practically devoid of inner self-consciousness. Such a state of spirit or poise of soul means the death of vanity in its various shades and forms. It is this attitude of soul that was referred to by Christ when he stated most emphatically, "Unless ye be as little children, ye cannot enter the Kingdom of Heaven."

Thus I define individuality as *the concrete whole of the inner emotions* which emanate from the soul. Truly it is these inner emotions which are reflected outwardly in our thoughts that we sum up as character and which is essentially "*us*."

The *personality* is the concrete whole of those outward actions and eccentricities which demark and distinguish us from others. I am then in a position to say that a person has a noble individuality, because noble is an adjective applying to the soul attributes. I say a person has a charming personality, because charming is an adjective which pertains strictly to the outward physical actions.

In the young child under seven, the foundation for the attributes of soul which are acquired I speak of as *tendencies*. These can be either accentuated and enlarged by proper government and education, or, as the case may be, stamped out of existence. In two hundred and seventeen children examined, the tendencies were all for good and benefit of others, rather than self.

I am now in a position to state logically and emphatically that up to seven years of age reason has not come into the ascendancy. We can only exercise the faculty of reason, both inductive and deductive, when the great egotistical "I" comes into the foreground of consciousness. Hence, it follows, the child under seven years of age cannot be reasoned with at all, and it must be governed, taught and corrected by other means. I state here a great law of nature which every mother should know and *keep before her conscious mind every moment*.

Children under seven years of age are not reasoning beings. They are imitators and copyists and that is all. All their little thoughts and actions are based upon what they see and hear

around them, as well as those soul impressions which impact the vital body unconsciously. As the love principle is one of the first capacities of such development in the child, and as they love their parents, it is upon the parents that the greatest burden falls in the formation of the child's character.

To the mother who reads these lines I would say, *do you realize clearly what this law means?* Do you know your child is dependent upon you in manner and ways *undreamed of heretofore?* If you are angry, this *feeling* reaches your child and its capacity for anger is stimulated. If you allow a feeling of hate to come into your consciousness, so surely are you stimulating and increasing the child's hating capacity also. You influence your child by your physical actions. If you strike someone, the child will imitate and strike also. If you are cheerful, so will be the child. If you laugh or cry, so does the child. If you run, the child runs with you. For the child copies you in every detail and tries to emulate your actions. This pertains to the example set your child by physical action.

I said in the beginning of this article the child has a spiritual nature. *It has.* As the little vital body forms, it is truly a sensorium or sounding board of the very finest material. While the child sees your physical action, please know also that every mood, emotion, strong feeling, conviction or impression impacts this delicate vital body and becomes an underlying cause which produces definite results. These in turn become part of the future individuality of the child, and, in later life, of the man or woman. You form your child's *personality* from your physical actions, but it is your *poise of soul* which forms the soul of your offspring, and you must realize how difficult it is and how seldom mankind can change their individualities, for this part of us is essentially "*us*,"—*all of us*—our whole concrete, co-ordinating self. We can sometimes change our personalities at will, but seldom can we change our inner natures or our individuality from bad to good, or coarse to refined. This latter is a slow process and is the up-building and making of the temple of the human character.

(To be Continued)

Occult Story

A DANGEROUS PASTIME

A True Story

By BETH WARRINGTON

(Continued)

"For the simple reason, madam, that while the human brain is under the influence of alcohol, the mind is befogged. Human will is then at its lowest ebb and the mortal gives consent or is incapable of resisting the suggestions that are very apt to be made to it by those who dominate when the *will power* is below par.

But there you will have to cultivate the æsthetic side of your nature, Miss Brenda; walk among the flowers, go to hear beautiful music. Demand what you wish, and by the power of your own will, you can rule your body and go where you desire.

As for you, madam, I am exceedingly interested in the strong, dominant will power that at present you possess. It is latent now, but there will come a time when you will need it all. Assisted by those who are sworn to help you, what can you not accomplish? In time fate itself might be subservient to you, eh? You demand my signature. If I gave it, you would not recognize it. Sufficient to say, I was once a great power in your world."

The following day Brenda went South to visit her friends. I was quite disturbed by this letter from the one who had declined to give his name, but Brenda had insisted that it was —J—. It was different from his usual style and I doubted it. Then I took myself seriously to task and asked myself were the letters in some way transmitted to me from the mind of Brenda. It was all very interesting, but then surely Brenda would not take much stock in them. I never dreamed that she might possibly follow out the instructions thus given her.

In order to prove that these letters did not emanate from Brenda's mind, I persuaded a Slav girl to put her hand on the pointer. Anna was of the lowest type of intelligence. Her people were, and had been, cowherds for generations. The girl had never attended a school in her life, could neither read nor write nor speak the English language properly, but I had been told that she possessed great psychic power and therefore it was a great satisfaction to me when the board started to tell me the history of the wars of Napoleon and the fall of Babylon.

In all this experience I always made it a point to make my

own mind a perfect blank, in order to take down the dictation so rapidly given. At first Brenda had taken great interest in the pointer, but after a few sittings I noticed that she soon became drowsy and listless, she would sit with her eyes closed, taking no notice of what was being spelled on the board. I am quite sure that her brain was perfectly numb during the process of transmission.

While Brenda would come to herself with a start as if half asleep, I would always feel very much awake. She would appear as if dazed, I would be bright and cheerful. I felt exhilarated as if I had been drinking champagne, while my companion was usually fagged out and drooped like a wilted flower.

GREETING, DEAR MADAM:

How glad we are to have secured this medium. Pay the girl well. She thinks it a foolish pastime of yours, but does not care as long as you give her her wages. Yes, indeed, spiritualism is a great science, and while it may be fascinating, it is a pretty dangerous game as well to those who ignore the laws and rules laid down for their guidance. The world would be a much better place, and millions would embrace the true religion, if only people were aware of the wonders of spiritualism; but you cannot expect everyone to see it as you do, for you have been singularly blessed with the light. Very few people will believe in the fact that we have now accomplished so much. By bringing Brenda and yourself together we formed a perfect battery, positive and negative. This, combined with the mental and physical force, was what we required for our object, i. e., to prove beyond dispute that we live on in the astral form. In order to do this *some one must be sacrificed*. In this house we now have clairvoyant, clairaudient and autopathic mediums, a combination that makes it comparatively easy for us to transmit our messages. You must have as much faith in Brenda's integrity as you have in your own, for she seldom knows what we are saying unless it concerns herself. You see, I can do just as well with Anna. While sitting with Brenda, her physical powers are at the lowest ebb, her mental powers are absorbed by yourself, and the pressure is turned on in your mind, thus giving me the necessary power of speech, as it were. In Anna's case the mind itself is a perfect blank, but the gray matter is strong and healthy and undeveloped. While you are interested in our work from a scientific point, Brenda views it in a different light. She is exceedingly romantic, and we had never thought of this phase of the case. It is most deplorable, now we have a mortal and an immortal, both bent on having their own way. We dare not think

what the end will be. We had not taken into consideration the thought that —J— would act in this way. Really, he means nothing; it is all nonsense on his part, but she lives only in the thought of her affinity. She dwells on all the nonsense he chooses to impart in this way, and she believes implicitly that he means all he says. She disregards our warnings, and what more can we do than to beg of her to stop? It is not pleasant to contemplate that all this love nonsense will recoil upon herself. This thing has now gone too far, and unless she has a care she will drag this soul-mate down to the lowest depths of Hell. Sorrow and great trouble lie in store for her, *not for the physical body but for the soul*. I am losing all patience with her, and your capacity for unbelief in our words is quite beyond our understanding, but you will have to live and learn. How well we realize now what the Master must have suffered when He tried to tell mortals of the salvation He was trying to give to a lot of ungrateful men.

Brenda returned to town about the fifteenth of November. I was quite shocked at the change in her appearance; she was quite thin and very pale, her skin almost transparent in its whiteness. She told me that she had been following the instructions given her by our unknown spirit before she went away. "You have no idea what a difference it makes," she said; "I cannot eat the smallest particle of meat; if by any chance I should forget, I get such a pain that I soon remember my contract. The doctor told me in Memphis that it was acute indigestion, but as soon as I remember my promise I feel all right again."

November 16, 1913.

GOOD EVENING, BRENDA: So you have returned. You certainly are a most ethereal-looking young lady. What have you been doing to yourself of late? Following the instructions of your unknown guide? Can't you see what a dangerous thing that is to do? You are as stubborn as a mule, and mean to follow your own way, but you must admit that you have no means of knowing who makes these suggestions to you? Who are you dealing with, Brenda? it takes a lot of power to make a mortal feel the disembodied as you have done. Do you think —J— would do this? I not only doubt his ability but I doubt if he would stoop so low, for he was a gentleman. —J— has not yet learned to handle the elements, and if he doesn't stop his fooling right now, he is going to get badly burned in tampering with what he knows nothing about.

He does not run this world, although he did have some considerable power on earth. There are no trusts or combines over

here. He wishes to speak to you but we doubt if it is wise to let him have the privilege.

Madam Secretary: "Please do not forbid —J— speaking to Brenda to-night, she is very unhappy and she promises to be very good.

"Only on one condition then will he be allowed to speak with her. He must tell her that he is not able to do the things she credits him with performing. He shall have just ten minutes by the clock, no longer. Do you agree to this condition?"

TO BRENDA: The very idea of limiting ME to ten minutes when the secretary is mine. I do not think that I shall ever be able to conform to their rules and regulations. I am very sore, my dear, for they are so hard upon me. They treat me as if I were a boy at school. I am always doing something wrong in their sight and they threaten me with expulsion from their select circle. You know I am not an angel, and I assure you that at that moment I am in anything but an angelic frame of mind. I am not near the higher altitudes by any means and am probably doomed for a warmer climate. I really cannot stand being told I must do this and that. Preposterous to tell me that I shall not talk to you, my dear. Why they even threaten me with banishment to somewhere or other, but let me tell you it's the wrong way to handle yours truly; I can be led but I will not be driven. But look, I am wasting the precious moments allotted to me. Brenda, if you love me, stop that clock; you will feel all O. K. to-morrow; the long journey has tired you, that's all. Please trust me whatever you do. Have faith that I will stick by you. I give my word of honor that I would not see you harmed in any way. Time they say is up. I am so sorry but I must keep my word. Don't you worry, my dear, about my soul; I'll get along for a long time to come on the prayers that are offered up for my repose. I don't care a rap for repose. What use is repentance to me now? I am treated as if I were steeped in sin. I used to say in for a penny, in for a pound. Regrets have flown and all my good resolutions have taken unto themselves wings. I told you that my evolution would be downwards. You cannot imagine what I have to endure now. Time I see is up. Well, adieu until they allow me to converse with you again.

Yours forever,

—J—

November 21st, 1913.

DEAR MISS BRENDA:

You say that you are not afraid to leave your body and go out into the unknown land beyond the stars?

Answer—I am quite willing to go to the astral plane.

Query—We are going to put you to the test. Over in Europe a great personage is dying. Your daily papers have his life already in print; they wait but the moment for the cables to announce his death. A terrible time is in store for that country. Anarchy will flaunt the red flag. Rebellion and socialism will make a stand. Blood will flow like water and the scenes of the Commune will be enacted over again. For the good of this nation this person must be saved. You have it in your power to do this great deed for the preservation of a nation. Are you willing to give of your life and energy to save this One.

Brenda—I am quite willing.

Query—How about yourself, Madam? We shall need your assistance as well.

Answer—I do not fancy lending myself to these experiments, because the personage is nothing to me. What does it matter whether he is of royal blood or high descent, he must die sometime, why not now?

Because for the good of a nation he must live if it be possible to save him. We are going to try a psychological experiment, a test of great value to us in this work. We are all interested, for no matter what the world may say, you will always know that you have been willing to save this life. Note the time. We are going to draw on your physical powers; if that will not work, we shall draw on the life blood. We gather up these vibrations like strands of floss silk and use them ourselves. I am going to the bedside of the patient. I am so anxious to watch this experiment, and then so many are there that are world renowned. I am sure you will pardon me leaving you, all we ask is that you both go to bed at the stroke of nine. If you want to see Brenda leave her body have her sleep with you, take her hand and hold it; on the pain of death to her do not let go until you hear from us.

—S—

"I am not going to lend myself to any such foolery," I exclaimed.

"But you always said you would not believe I could leave the body unless you saw me do it with your own eyes," said Brenda. "It is many years since I voluntarily did so, now you have your chance to witness the phenomenon, all you are asked to do is hold my hand."

"I'll ask Delamere what he thinks of this proceeding," I said; "then I will consider the matter."

"But you are asked to save the life of some one of vital importance to the world."

"That's all right; but we do not know the game to which we are lending ourselves, but in order to prove that we are not deceiving ourselves in regard to this thing of which we know so little, I will sleep with you to-night to see if anything happens to either of us."

"Well, you called me. I am present, ladies."

Query—What do you think of the request of Mr. S? Is it not a strange one?

Answer—Rather. Personally I am not interested in the Nation. Our own Nation has so much sorrow before it, and this one deserves little sympathy, for those in authority deceive one another. If it were not for our great friend who, once in the long ago ruled this Nation, and feels for it as he sees what is in store for it, I would not advise you, for I do not know what is to be done for the patient, nor how it will affect your physical health; but naturally all the protection possible will be given you. You, Brenda, are a natural seeress; you can go out of your body and carry material things to a great distance. I believe they want you to carry something from America to Europe. They will use Anna as well as yourself.

Will they hurt her?

That is not for me to say, if you volunteer for the service there must be no restrictions. She once belonged to that family and S feels no doubt that if necessary she must give all the power she possesses. She will render great service, for she is to be depended upon, having no previous knowledge, as you have. She like Brenda will be taken out of the body to render assistance in the case. Oh, yes, we can separate the spiritual from the physical when we desire to. Do not worry about her; she will be well guarded and no immortal can harm her while in transit. When mortals visit our world they are physically much stronger than we are, for they carry with them the life force. Do not fear, Brenda, for you will have a strong and powerful guide on this journey, and your task, Madam, will be to hold the life line that will draw her back to earth; but if the purpose of this experiment is to be fulfilled, you will have to contribute of yourself as well.

Query—Mr. S spoke of life blood; he really does not mean that, does he?

Answer—I decline to answer your question at present. What you do in this case must be done willingly. You are asked to go to bed at the stroke of nine. I am merely an interested spectator.

DELAMERE.

As the clock struck nine we retired, I thinking it was a joke, did not take much stock in the affair, for oh, reader, I was ignorant of what might happen. I had not the slightest idea of anything befalling either of us. We both lay down with a laugh. If our going quietly to our bed in America was going to benefit anyone dying in Europe I was willing to oblige our spirit friends. I sent Anna to bed, wishing her pleasant dreams. I was impressed to have a pitcher on a table and to open wide the window. I had not long been in bed, when I seemed to hear a voice say "Hold Brenda's hand." I did so; a series of shudders shook her from head to foot; at times she moaned as if in pain, but to my great amazement I could not speak to her. My tongue refused to move. I remembered I had been forbidden to speak to her, so lay still wondering what would happen next. I felt no pain, but shivered as with cold and I longed to close the window, but found that I could not move. Slowly the hours dragged on, Brenda lay as one dead beside me, her body was limp and perfectly lifeless.

I could detect no breath or sign of pulsation in her body. I thought the long night would never end, when suddenly a great bell rang in sonorous tones eleven strokes. This bell amazed me and sounded as if in my garden. I had never heard this wonderful bell before and thought perhaps it was some peculiar quality in the air that made it sound so near, but as it finished striking Brenda said, "Go to sleep, I am home."

I glanced at the clock; it was three in the morning, and yet that strange bell had chimed eleven. I dropped off to sleep before I could utter a word to Brenda. When I awoke it was daylight. With fear and trembling I touched Brenda, wondering if I should find her alive. She was very weak and trembling. All her bones ached as if she had been beaten, she whispered. I laughed. "I am mighty glad I don't possess this gift of yours of leaving my body. It leaves you in a pretty state." With that I thought I would get up, but to my amazement I could not move hand nor foot. To my horror I found my body helpless as a log, from the base of the brain to my feet I was paralyzed. I could not move without the most excruciating pain. For more than an hour I was too dazed to speak. What had happened to me? I so vigorous, so proud of my strength! I did not want to frighten Brenda, who complained of feeling very ill; but what, I wondered, had happened to me. Once again I essayed to rise, and slowly and very painfully at last I managed to stand upon my feet. I felt as if I were a thousand years old; all the life, all the elasticity had gone from my body. I could not raise either an arm nor leg.

I felt as if turned into a mummy, for the sensation was as if the body was old and withered. Slowly and very painfully at last the blood seemed to circulate and began to flow through the veins. I, usually so full of life and energy, wondered what could have happened to me. After about two hours I felt better. I called Anna to help me dress, for the process was painful. With a long-drawn sigh and a woe-begone countenance she greeted me, saying: "I am so sick; I have been ill all night. I went to bed, but I had fever and vomiting and the most terrible pains in my stomach and legs. The pain was so bad it felt like hands clawing at my vitals. I nearly died for a drink, but I could not rise from my bed. I am so sick I can't do any work," she said.

"Poor girl, go back to bed," I said, "and I will see what I can do for you." Anna did so. There was no cessation of her pain in back, shoulders and limbs until after six o'clock that evening.

Late that evening I asked Brenda to tell me her experience, and here is her sworn statement:

"Friday, November 21st, 9 p. m. I went to bed, accompanied by my friend, and after a few moments of relaxation I found myself forced to breathe very heavily. I had to take long breaths. I cannot express my emotions, but felt a force drawing on my whole body which caused me to tremble violently. I had the most intense pain in shoulders and back. The first thing that I remember was finding myself in a great courtyard which was surrounded by a high wall. In front of me arose a vast, gloomy pile that looked like a prison. The windows had red shades, which cast a rosy gleam out into the night and lay like a streak of blood across the snow-covered ground. This light enabled me to see tall sentries pacing back and forth. No one spoke to me. In my hand I carried a small parcel and a rosary. I handed the parcel to someone, whilst I stood guard at a door to bar the way of some personage who wished to get in, but they could not pass the rosary, which I held as a chain across the entrance. It seemed as if that frail rosary barred the way of some mighty force. I was praying most of the time, imploring God for help. When I awoke, my flesh was bruised and sore, every bone in my body ached and my feet were seared as with electric fire. I found that I could not move for the intense pain in my back and particularly the spine. My nerves are so shaken that I can scarcely write this statement; but if necessary to save a life I shall endure the pain again.

BRENDA LEE.

(To be Continued)

The Vanity of the Nations

By PERCY RICHARDS

The Man-in-White

O nations, makeshifts of man, casual divisions of one humanity, how fierce are your battles, how desperate your efforts to attain—what?—military world-dominion or commercial prevalence. Call it, if you please, by more winning names, vain is, nevertheless, your strife, empty most of your glory. Planets are created, planets die out, nations arise and nations disappear, as the mist in the morning, according to higher laws than any codex Napoléon, and no scheming, "marvelous discoveries," or human endeavor will dethrone Him, who has the earth as his footstool. "What profiteth it a man—" What profiteth it a nation?

O God, maintainer of even other worlds than ours, when will you send to this bleeding and sighing flock the real man, your chosen, to evoke anew the eternal utterances, the echo of which seems to have been lost in the areas of space, but in the presence of which the thunder of cannons, the tumult of hell and the frenzied cries of man cease in awe, the people marvel and the whole world stands in expectation. We are ready for him now, we yearn for this hallowed one, who will cast his silhouette above parliaments and falsely revered rulers, to lead all the nations unified into battle with their biggest and most dangerous foe: The folly of nations and of men! To make humanity safe for itself and its heart clean for larger visions.

Hail to the new and still eternal redeemer, the glorious conqueror: Christos.

The Philosophy of Symbolism

THE GRAND SYMBOL

By GERTRUDE DE BIELSKA

(Continued)

The true Christian Church that was born with Jesus will be revived by the "second coming of the Christ" and will reign through the Aquarian cycle of two thousand years as dominantly as the Roman Church has reigned through the Piscenean cycle.

The Pisces element is Love made impersonal and universal—the insignia of Jesus and the Christian dispensation that was in the process of formation. It is feminine, womanly, humane, sympathetic, generous and free,—intuitively spiritual and supremely liberal; aspiring after knowledge and understanding. So we find woman gaining prominence and equality with man in all phases of life—even the Roman Church exalted woman in the Virgin Mary—and we shall see woman assuming her *rightful* place as time goes on—for it is Woman who has the great privilege of moulding the future ages and revealing Man to his higher self.

The destructive side of Pisces leads to great extremes of selfishness and self-indulgence, to visionary impulse; to insanity, to psychism and to immorality; to lack of self-control; to perverted moral standards and a lack of practical methods for the demonstration of the ideals created, with a sad deficiency in the comprehension of a true sense of moral obligation.

So if we take Humanity as a whole during the last two thousand years, it becomes not difficult to trace these characteristics in the history of the world, and if we apply them to the present conflict of nations we may the better comprehend the issues pending in the tremendous struggle of the Forces of Life and Light, of Love and Intelligence to gain supremacy over their perversions of death, darkness, ignorance, fanaticism, despotism and desires for world dominion.

Thus are recorded upon the Spirals of Time within our Grand Symbol the dominant characteristics of a race or an epoch. At the present changing of cycles from Pisces to Aquarius, the characteristics of the sign Pisces are becoming the more dominant, assuming gradually the positive, objective sway of the human mind, while the Aquarian Light, Truth and Consciousness in the undercurrent, are stemming the tide of "Chaos" which threatens

to overshadow the World with "death" upon the Cross of Transition between the Piscenean and Aquarian Cycles. Were it not known to the few that this Transition is to give birth to a Higher Consciousness and that the Impersonal Love and virtuous elements of Pisces are eventually to rule the Nations now at War and become the Abiding Law of a greater permanence, of a faith unshakable, of a Light infallible that shall reveal Truth in the glory of the new dispensation,—The Christ Consciousness,—heavy indeed would be the burdens of the World's Gethsemane upon the shoulders of the Few, even as it was upon the person of Jesus nearly two thousand years ago.

But, oh! take Courage, ye World of sorrows and "acquainted with grief," for the Day of Light and Compensation is near at hand.

The Science of Astrology is based upon the wisdom of this Cyclic Law added to the fundamental laws existing in Nature and co-operating with the Law and Gospel of our Grand Symbol. The science embodies mathematics, geometry and chemistry; biology, physiology and psychology—the law of involution and evolution of life, together with a philosophy which is equal, if not superior, to any of the great philosophies that have influenced human thought down through the ages.

These laws are known to exist in the unit and the atom as well as in the Universe.

Physical science has demonstrated the points of unity between substances in visible phenomena; the astral science demonstrates these laws in Principle.

The correspondences between these laws were known and classified by the ancient sages and are now revealed through the Grand Symbol, which contains all the Law and the Gospel. These are as follows:

The Grand Symbol which contains all the Law and the Gospels

Fundamental Laws	Sign	Active Principle	Universally Demonstrated Is	Individualized Is	Perverted Becomes
Expansion	Aries	Mind	Intelligence	Thought	Deception
Adhesion	Taurus	Will	Desire	Obedience	Obstinacy
Levitation	Gemini	Force	Motion	Motive	Diffusion
Cohesion	Cancer	Power	Creation	Sensation	Inaction
Attraction	Leo	Love	Harmony	Emotion	Discord
Gravitation	Virgo	Wisdom	Discrimination	Conservation	Selfishness
Sublimation	Libra	Unity	Justice	Compensation	Separateness
Repulsion	Scorpio	Generation, Re-generation	Knowledge, Transmutation	Experience, Exaltation	Lust, Ignorance
Impulsion	Sagittarius	Law	Order	Authority	Rebellion
Contraction	Capricorn	Energy	Redemption	Service	Slavery
Continuity	Aquarius	Light	Truth	Consciousness	Chaos
Periodicity	Pisces	Life	Love Universal	Understanding	"Death"

These wise ones of old demonstrated that "Man was a Universe," that in him was reflected these laws; that in him abided the principles. That Man was the *Conscious* manifestation of the laws and principles that through his mind, will and desire he had the power of selection and use, of direction and adoption of this fundamental Truth. Then it was further demonstrated and recorded that Nature in her myriad forms of life partook also of these laws; so was the correspondence between Man, the Heavens and the Earth established in sympathy with these laws and principles forever.

The science of Astrology demonstrates this Wisdom; its records go far back into prehistoric ages and are preserved and perpetuated in our Grand Symbol.

The explanation of these laws and principles as applied to the individual life can be vouched for and scientifically demonstrated through the Horoscope, which is a map or plan of the Heavens, drawn either in a circle or square and divided into twelve parts—called "Houses"—"In my Father's house are many Mansions"—showing, by mathematical computation, the Judicial sign and degree of that sign rising at a birth, also the exact longitude and latitude of all the planets. It is not a map of unredeemable "fate" nor inexorable law, but of *Indication* of that law which the human Soul has made for itself during its journey through the labyrinths of sense activities and a law that is redeemable through knowledge of its transgressions and an awakening of aspirations towards the Light! It is the medium by which Man may become better known to himself. It is a law of Sympathy based upon the Unity of correspondences between Man, Nature and God.

Astrology, therefore, is a Science of Life, the handmaiden of our Philosophy of Symbolism. It is a science founded upon Universal Principles that are eternally involving and evolving through Man.

The Zodiac, our Grand Symbol, demonstrates these Principles because it is a symbol of Man.

Some of the signs of the Zodiac are characterized in pictorial animal forms; this is because they were the prehistoric exoteric glyphs, which were to conceal the esoteric Truth; and Man in future ages was to find and reveal this Truth through the same processes and channels that he originally found it.—What Man has done, Man may do!—He must search through the form, through the outer realms back to the Source—through the same paths he has searched before,—from the effect to the Cause, if he would find the same Knowledge and Wisdom that was revealed to him in past ages.

It is a remarkable and undeniable fact, substantiated by long-time observations that the human physical types adhere perceptibly to the animal influences prevailing whenever a sign of that order is rising at a birth or the ruling planetary law is prominently distributed therein. Thus the animal signs show the steps of evolution through which Man has progressed, and these animal propensities may be found more or less prominent in Man as he is born with one or more of these signs emphasized at birth.

If Aries rises, for instance, there is a physical resemblance to the Ram, and the qualities of the Ram are conspicuous in the characters, such as pushing, pioneering etc. "If one sheep goes over the wall, all the rest follow!" Sometimes these qualities are overbalanced by the feminine attributes of the sign, in which case the gentler aspects of the Lamb are noticeable—thus it was "The Lamb of God who taketh away the sins of the World!" Intelligence replacing ignorance! The Christ love subduing the animal in Man! And "A little child shall lead them!"

If Leo rises, then there is the physical resemblance to the Lion strongly marked, the qualities of devotion and fidelity are conspicuous—unless badly perverted—for these qualities, as have been shown in a previous chapter, have made the Lion "King of Beasts."

If Taurus is prominent, we get many of the characteristics of the dear old Cow—the beautiful eyes, the moderation and the patient endurance, so likewise if Sagittarius is rising or has the Sun or ruling planet therein, we get the fire and the restlessness of a bridled Will with a distinct resemblance to that noble Jupiterian animal, the Horse, and the Capricorn person is unmistakably goatish, with a long visage and a searching brow.

Each tribe of the Children of Is-ra-el is assigned one of the signs of the Zodiac, and the history of these people is written in the Grand Symbol.

An esoteric analysis of the word Is-ra-el may assist to a better understanding of much involved symbolism. "Is" relates to the root of Isis, which means in symbology the Moon, or goddess of Desire. (This is why the Moon is "exalted" in Taurus.) The Mother Principle ruling over the forces of Nature. "Ra" is the Sun-god, the Spirit of Life and Light; while "El" is the omnipotent, creative power—El-oim—God! This Truth is repeated in the symbolism of "Osiris, Isis and Horus," also in "Father, Son and Holy Ghost."

So the Children of Is-ra-el are the Children of God of any nation or people who master the forces of Nature, worship the God of Righteousness and fulfill in their lives Love and Peace.

Wherefore the Children of Is-ra-el are not confined to the Jewish nations. Each tribe covers one-twelfth part of the earth—each part has its particular mission to perfect its part towards the greater Unity of the Whole, and by this means is it not possible to see how the Jew and the Gentile may become United and how the Children of God may be “gathered together in one place?” For the perfection of the Divine Plan in human evolution is to express collectively the perfection of its parts.

The stories of Jacob and his twelve sons; Samson and his twelve labors; Moses and his ten commandments, to which Jesus added two to make the twelve; the twelve phases of the Lord's Prayer and Jesus with His twelve Apostles are all related and inter-related with the esotericism of the Zodiac.

The Children of God—of Righteousness—of Is-ra-el of every tribe and Nation circling the planet Earth, will contribute to the Knowledge and Wisdom out of which the religion of the next two thousand years is formed, and one may find its promise and the “Line of Light” to guide the way among the records of our Grand Symbol the Zodiac!

MOODS

For thee I sought all yesterday in vain,
In heights and depths, in all things sweet and fair;
Heavy my heart lay in its trance of pain,
For that it could not find thee anywhere.

Thou dwellest in the azure vault above,
On the far mountain crest that bringeth peace;
I could not reach the stars, I could not move,
Nor from that hopeless trance my soul release.

To-day I find thee answering each need,
Above—below—in all things fair and sweet,
Aye, even in the unconsidered weed
Unfolding humble blossoms at my feet.

—Isabella Grant Meredith.

Psychical Research

WHAT ARE GHOSTS

By HEREWARD CARRINGTON

There is a deeper and more widespread belief in ghosts at the present day than at any time since scientific methods of thinking came into force, in spite of the opinion of the man-in-the-street that such things are "pure rubbish" and that "medical science" has shown them to be nothing more than "popular superstitions."

This you may readily prove by a preliminary census among your friends. If you question them you will be surprised to find how many of them have had some experience of the kind, though they may not care to have it known, especially if you are not sympathetic.

But nearly every one has had some sort of occult or strange experience in his or her life, if you question them deeply enough, and this fact was brought out by the startling census taken some years ago in England, when it was mathematically shown that about ten per cent of the average population had had some experience of this character. This is astonishing, but it is a fact. Ghosts have, so to say, received the endorsement of science to some extent.

But in thus saying that ghosts exist I must not be understood as saying that the ghost of tradition is with us still. Ghosts which were semi-material beings and paraded about in sheets, clanking chains behind them, are no more. Their place has been taken by a more ethereal being, by a creature which even our science can accept. Thus, when I say that ghosts exist, or that such things as haunted houses certainly exist, we must understand what we mean by these terms and ask ourselves the question, "What is a Ghost?" and "What is a Haunted House?"

I say that such things as haunted houses exist, but I do not pretend that material phantoms walk about such houses, tormenting the inmates and making their lives miserable. But that there are certain peculiar influences at work in some localities which cannot be accounted for, no one would deny who has had much experience with these phenomena or who has himself lived in a "haunted house" for any length of time.

Before I can answer or define accurately and simply the modern scientific conception of a "ghost" a few preliminary facts must be stated.

When the Society for Psychical Research began collecting its material it soon found this remarkable fact:—That, of the ghost stories collected the great majority of them seemed to hinge upon the moment of death. Most of the apparitions which were seen were found to correspond, in point of time, with the death of the person represented. Perhaps the seer might only have experienced a case of this character once in his lifetime, yet that once was found to correspond, in a very remarkable manner, with a distant and tragic event.

The question, of course, at once arose, Are these cases due to chance? One might be, perhaps a dozen, a score, but when the coincidental cases began to mount into the hundreds the theory of coincidence had to be strained to the utmost to make it work. In fact, when it was mathematically figured out it was found that the chances were millions to one against this number of cases happening at the supreme moment they did. Several hundred such cases were published in a book entitled "Phantasms of the Living," which made a great sensation at the time.

But the cry was at once raised:—"Too few cases! Your point is not yet proved." Some thirty thousand cases of all kinds were then collected. These were put to the test, and it was again proved mathematically that the chances against possible coincidence were so huge as to render that hypothesis all but inconceivable. Thus, Professor Sidgwick's committee was forced to the following conclusion:—

"Between deaths and apparitions of the dying person a connection exists which is not due to chance alone. This, we hold as a proved fact."

Now, coincidental cases of this type are called "apparitions of the dying," to distinguish them from the "apparitions of the living"—i.e., figures or phantoms of people still living, as occasionally happens; and "apparitions of the dead"—or phantasms which have appeared long after the death of the person symbolized. There are thus these three broad classes of "ghosts" to begin with.

The question arose, therefore, might not all these cases be explained by some underlying cause which is the same in all cases? We now believe that they can to a very large extent. But to make plain what this cause is we shall have to digress for a moment to explain another factor involved in our problem.

TELEPATHY GENERALLY ACCEPTED

This is telepathy, or thought transference. Most people now believe that telepathy between living people takes place on occasion, and, if they don't believe it, they are referred to the records,

where proof is to be found (the proceedings of the S. P. R.) If you think of a playing card, for instance, the ace of hearts the recipient of the impression will see the ace of hearts if the experiment is successful. It takes visual form in his mind. It is hallucination—a mental picture—yet it owes its origin to another mind, external to itself. It is subjective, yet at the same time objective. It is a real thing, yet does not interfere with the mechanical laws of our world.

We believe that much the same thing takes place in apparitions of the living, of the dying and of the dead. In cases of apparitions of the living one mind influences another in sleep, trance, in ill health or for reasons as yet undetermined, and the percipient of the apparition sees the figure of this person, as previously he saw the vision of the playing card. In cases of apparitions of the dying, some mental energy seems liberated, facilitating this telepathic impulse from mind to mind. And in cases of apparitions of the dead—ghosts, proper—this telepathic impulse is supposed to emanate from the mind of the “dead” person, still living and active, however, in another sphere, but yet able to influence the mind of a friend or relative yet alive and cause him or her to see the vision of the departed one. In all cases the apparitions are of telepathic origin.

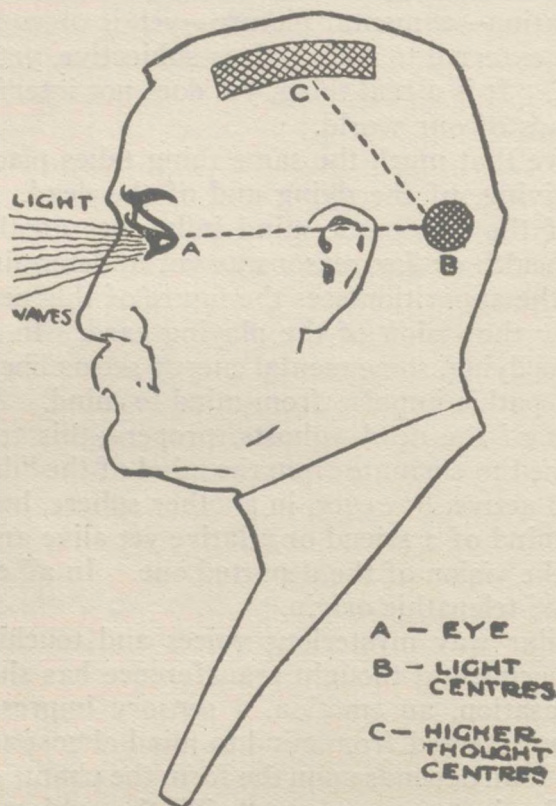
In a similar way mysterious voices and touchings are explained. Experimental thought transference has shown us that a name, a sensation, an emotion, a sensory impression of any kind, can be transferred from mind to mind almost as easily as a visual image. It all depends upon the form the phantasmal impression takes. For instance, we can “will” the subject to hear the word “mother” spoken, and he will hear it; or that he shall feel a grasp on his right arm, and he will. Yet there was no real, external sound—such as would be recorded by a phonograph—and no real material hand which grasped his.

The reader may well inquire here how such a thing is possible—how science explains the actual mechanism at work in the production of phantasmal experiences of this character. A diagram will help to make this clear.

When we “see” a thing what happens is something like this:—

Reflected light waves coming from the object strike the eye (A). when they are transformed into nervous currents, and in this form travel along the optic nerve to the “sight centres” at the rear of the brain (B), where we have the “sensation” of sight or “seeing.” But that is all! We do not reason about the object seen. We do not think to ourselves “This is a red apple,” “I like

red apples," &c. This is all done in the higher thought or association centres in the cortex of the brain, at C. Then we think about the object seen by the sight centres through the instrumentality of the eye.



How One "Sees a Ghost."

The usual path of the nerve current is thus from A to B and from B to C.

Now, no matter how these sight centres at the rear of the brain be stimulated, we still have the sensation of sight or "seeing." As I have just said, the usual way is for nerve currents to travel along the optic nerve to this centre. But if the brain be poisoned by alcohol or toxins and the eye and nerves are unduly stimulated in consequence, the sight centers may be stimulated too, and then we have cases of hallucinations, as in delirium tremens, etc.

Another way in which these sight centres may possibly be stimulated is by nerve currents travelling down the nerves, from C to B. If you close your eyes and think of the face of a friend you will probably see it more or less clearly as a mind's eye picture. This is probably due to the fact that there is a slight downward

current of nervous fluid from C to B. If this downward current were as great and powerful as an ordinary eye impulse would be, we should have the sensation of seeing equally well—that is, we should have a “full blown hallucination”—of purely mental or psychological origin.

Conceivably, one method by which these centres might thus be stimulated is by means of a telepathic impulse. This, influencing the mind and brain of the person seeing the “ghost,” has caused a tremendous downward rush of nerve energy, with the result that the sensation of sight is produced, and a figure seems to stand before us, in space, as though real. Thus we have what we call a “telepathic hallucination.” This telepathic impulse may originate in the living, the dying, or, if they persist, in the dead. Similarly, if the impulse thus received stimulates the auditory centres, instead of the visual, we have the sensation of hearing a voice; or, if the tactile centres, of being touched, etc. The origin is the same in all such cases; but the manner in which the impulse is “externalized” or made real and objective to the seer differs with his habits and mental make-up.

All this is confirmed by the so called “experimental apparition” cases—in which one person deliberately wills to appear to another person at a distance, and succeeds in doing so—the seer believing that he has seen a ghost. Here, again, we have evidence of telepathy—causing a phantasmal appearance or figure.

So far as to ordinary run of cases, which may doubtless be explained in this manner, rationally and scientifically. There are cases, however, which seem hard to reconcile with this hypothesis, and which seem to point very strongly to the older view that ghosts may sometimes be real, outstanding, objective entities. Among such facts I may mention:—

1. The fact that several people may see the figure at one time. These are the so-called “collective cases,” of which there are a number on record. Explanations have been offered, but they are all rather far-fetched.

2. The fact that these appearances have occasionally been photographed. Apart from the ordinary cases of fraudulent “spirit-photography” respective scientific evidence exists in favor of the view that an ethereal body of some sort has been photographed in such cases.

3. The fact that animals often behave queerly when a ghost is seen, or even felt. Aside from mere legend, this has been observed at first hand on a number of occasions.

4. The fact that these phantasmal forms sometimes move material objects—close the door, snuff the light, etc. A hallucina-

tion, no matter how vivid, cannot do this! It rather points to the existence, in space, of a semi-solid body.

5. The fact that such figures have often given information unknown to any person present, but afterward found to be correct. (This might conceivably be covered on the telepathic theory.)

6. The fact that the person seeing the phantasmal figure may afterward recognize the face on a photograph shown him—he never having known the person in life. In so-called “haunted houses” this has often been observed.

Many of these reasons might be urged against the view that ghosts are mental in origin, and in favor of the older view that they are material beings—having space-occupying bodies. On such a view some sort of ethereal or astral body is present, which is seen or perceived by the seer. One is here reminded of the “spiritual body” of St. Paul.

Many objections might be urged against this view, however. The most obvious one is that of the clothes of the ghost. If the figure seen be real and outstanding, if it is a “really truly” spirit, how about its garments? Are they, too, spiritual? Are they the ethereal counterparts of the material garments as the body is the ethereal counterpart of the physical body? It is possible—but, we must admit, most improbable. The mental picture hypothesis is far more plausible, because here the clothes of the ghost would be part of the picture—just as in our dreams the clothes which the figures wear are part of the picture. We imagine them, and they exist. The clothes of ghosts have bulked large in the literature of the occult—chiefly because of the apparently good evidence on occasion of the objective reality of the phantom form (for example, when it moves objects, etc.). It is liable to remain so until a more complete explanation be forthcoming and our investigations are more advanced.

Science may have succeeded in “explaining” ghosts—it has by no means “explained them away.”

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.—What are the necessary conditions to get in touch with our friends who have passed over?

Answer.—As a preliminary to answering this question, it should be explained that most human faculties are too gross to sense the spiritual. The matter is too strong for the delicate, etherial waves to be recorded. Most lives are too much engrossed in the material to sense the spiritual. Shakespeare, who divined this truth, has expressed it beautifully in *The Merchant of Venice* when he brings it up in the conversation between Lorenzo and Jessica. The passage, you may recall is as follows:

How sweet the moonlight sleeps upon this bank!
Here will we sit and let the sounds of music
Creep in our ears; soft silence of the night
Become the touches of sweet harmony.
Sit, Jessica. Look how the floor of Heaven
Is thick inlaid with patines of bright gold;
There's not the smallest orb which thou behold'st
But in his motions like an angel sings,
Still quiring to the young eyed cherubim:
Such harmony is in immortal souls,
But whilst this muddy vesture of decay
Doth grossly close it in we cannot hear it.

Note—Of course, everybody has heard of the music of the spheres. An ancient mystery taught that the heavenly bodies in their revolutions sang together in a concert, so loud, various and sweet as to exceed all proportion of the human ear. The greatest souls, from Plato to Wordsworth, have been lifted above themselves with the idea that the universe was knit together by a principle of which musical harmony is the aptest and clearest expression.

"When the morning stars first sang together
And all the sons of God shouted for joy."

It is true that some mediums who sense the spiritual are neither etherial or spiritual, yet they are so constructed that they feel the spiritual through the raising of waves of emotion that link them to the unseen.

Now, as to your question: What are the necessary conditions for

getting in touch with friends who have passed over? The answer is,—the only way in which the spiritual can be sensed is by making that the principal object of your life and aspirations. Make earthly life the way to spiritual life, and the mind will send out its tentacles to clutch those of the spirit souls who hover near. The spiritual life on earth is comprehended in a single word—*Love*.

JASON.

Question :

Is it not a fact that most cases of insanity are forms of obsession by some disincarnate spirit? Could you give a brief outline of the best form of treatment of this condition, its prevention and cure?

Answer :

Most cases of insanity arise from material causes, but occasionally they are due to spirit influences.

When the case has been caused by brain disease the trouble is material. There are tissue changes due to molecular destruction, which give rise to hallucinations or utter imbecility. The spirit of the victim cannot find material expression, but has to live in a state of material ostracism—that is, cut off from all sane contact with the material world. The cure in such cases is obtained by material means, not spiritual, and when the disease is serious there is usually no cure. Where curable, the material means of restoration are suitable medicines, hygiene, healthful surroundings, music, and kind treatment.

When the disease arises from the domination of a disincarnate spirit the mode of treatment must be very different.

Most spirit influences are the result of malignant waves transmitted by means of highly strung nerves. The cure is to be found in rest for the nerves and soothing influences for the mind, by means of religion and other helpful associations. Music of the right kind also has a good influence. Above all else, a true mental healer may be of great assistance, and sometimes may effect a cure. Such healers, however, are not very numerous. Healing of that kind is a gift and is not acquired simply by following some cult or profession. When naturally possessed, its practice requires no training, or even education.

To prevent disorders arising from malignant spirit control, make life full of high thoughts and noble aspirations, strive to love the good, the true and the beautiful. Have a high motive for living, and no evil can harm. "As a man thinketh, so is he."

"Jason."

Higher Thought

ALL IS GOOD

By EUGENE DEL MAR

The very pith of the Higher Thought teaching is the conception of the Principle of Unity. All that is constitutes the Universe or a Unit; the Creative Energy is a Unit; there is One Cause, One Plan, One Purpose. That One Cause is beneficent in both its plan and purpose. All expressions and manifestations of the one fundamental and Universal Principle of Attraction are beneficent in their operation. They always act for the good of all.

Since Unity and Beneficence are inherent in the One Cause there is a Principle of Good, but none of evil; a Principle of Love, but none of hate; a Principle of Health, but none of disease. Evil, hate and disease, as distinct and separate entities have no Being, although they each signify existent conditions.

A high conception of Unity demands a corresponding sense of harmony in the individual. One may only sense and reflect his own condition of development and one's harmony is measured by his integrity and consistency of thought and action. He who is not at peace with himself may not sense the Universal Peace that exists eternally.

It is the Conception of Unity that serves both to unite and separate the various followers of the Higher Thought movement. It unites to the extent that it is understood, and it separates as stress is laid upon seeming diversity. It unites as its spiritual significance is comprehended, and it separates as words are literally and arbitrarily interpreted.

This conception of combined Unity and Beneficence is expressed in various ways, "All is Good" being the most popular form. There are few people, however, who are able to accept any statement of truth unless it is formulated in their own particular mode of expression. Some of the most prominent exponents of the Higher Thought advocate a philosophy of Unity and Beneficence, and yet decry the conception that "All is Good".

One must get beyond the mere form of words, and find out what they mean. Whether the statement "All is Good" is or is not true must necessarily depend upon the meaning attached to each word. What do "all" and "good" signify? If the statement made were that "God is All and God is Good", there would

hardly be a dissenting voice, and yet the logical result that "All is Good" is at once taken exception to.

The statement that "All is Good" denotes that all the principles of nature are beneficent in their operation, that in every experience there is inherent good, that there is no principle of evil and no devil. It means that all the principles of Nature are of a beneficent character, that all experiences and environment have necessary place and purpose and inevitably aid in the working out of beneficent Principles.

It must be conceded that Unity of Purpose is an essential to all great accomplishment. It is upon this that depends the successful working of all machinery, material, mental, moral and social. And one must regard it as necessarily present in the unerring and immutable operations of Nature.

The conception that "All is not Good" assumes a duality of principle and purpose. It involves principles and purposes of Good and of evil, separate and opposed to each other. It means a recognition of the inherent power of evil, and—when personified—the existence of a devil.

One cannot formulate the conception of a Perfect or an Absolute, for one knows only through comparison and relation. One cannot comprehend an absolute Good or an absolute evil. All degrees of good and evil bear a definite relation to each other. They change with the point of view and essentially they are one. In fact there is no act or conduct of individual or social life that, of itself and under some circumstances, is not looked upon with approval and commendation.

Depending upon conditions, the killing of a fellow-being is regarded as an act of murder, self-defense, or heroism. What is good in one place is evil in another; what is Good at one time is evil at another. Conceptions of Good and evil are relative, and no act or condition will convey exactly the same degree of either to any two persons.

All things are related, and none may be conceived of or understood except through relation. It is necessary to view an entire picture in order to understand the true value of any part of it. It is essential that one consider both the cause and result of any condition before he may judge rightly of its significance. It is vital that he have in view the permanent and eternal if he is to place the transient and temporary in true perspective. It is only as one comes to sense the past and the future that he is able to comprehend the present; and as origin and destiny open before one's vision, he comes to see good alone in all things and knows that the Principle of Good holds undisputed sway.

It has been erroneously imagined that Evil is the absence of Good. But nowhere in the Universe is there an entity that is composed of mere absence, emptiness, vacuum. All that is has positive existence, and only what is, is true. No one can form a conception of an entity consisting merely of what is not, this being a contradiction and an impossibility.

All principles are beneficent in their operation. Evil is simply expressive of the lower degrees of Good, and disease is a manifestation of the lesser degrees of Health. Neither evil nor disease has a separate existence. There is no zero point, or condition between health and disease, where neither exists. There is no condition that manifests only disease. What is called disease denotes an undesirable condition of Health, and the only treatment given is for more Health.

The theological conception of evil may be expressed by a line connecting earth and Heaven, or the actual and the ideal, all below Heaven being evil. But individual growth is manifested through his advancing the domain of Good until, to him, it not only includes both earth and Heaven, but the seeming two have merged into one in his consciousness.

There is a popular misconception that Good and Evil are divided from each other by a zero point, as on the thermometer, all above zero being Good and all below it being evil. But one's growth makes him realize that any zero point is entirely arbitrary, that it differs with individual consciousness, and that at all times, each degree of life's thermometer registers Good that bears an exact and mathematical relation to all other degrees.

The conception of inherent Good admits of infinite degrees of itself. It is all-inclusive. So does the conception of inherent Health. The conception of inherent Good embraces all that one may call either Good or evil. Each condition represents a different degree of Good and, inherently, no condition is evil. Of necessity whatever may be termed evil expresses some inferior aspect of Universal Good.

The object of life may be interpreted as growth, which object each individual gives expression to in terms of happiness. To grow, one contacts environment and gains experience. This is inseparable from manifested life, and one's growth through experience places him in harmony with an ever changing environment. The so-called "struggle for existence" and "survival of the fittest" make for constant growth and progress. They have brought about man's conquest of environment and his Knowledge of the Self.

Growth is usually accompanied by pain, man's greatest of

friends. Its kindly warnings, discords and inharmonies are but "notices to quit." Pain indicates what to avoid. It suggests where one should let go. It impels sympathy for and understanding of others. It is an incentive to growth and a guide to happiness.

Penalty is corrective and from within, rather than calamitous and from without. Fundamentally, it is subjective as well as beneficent. There is a divine order of infinite justice, whereby one must reap what he sows. This guarantees that no one may dissever result from cause. The soul develops through opposition and experience, and gains strength from resistance. One grows through contest, and attains through victory.

What is termed evil has its beginning in the necessary law of evolution. It is an essential condition of all growth, and preeminently so of all moral progress. One cannot conceive of a moral being without liberty of choice, with its attendant errors, mistakes, and resultant conflicts. What one calls evil is a necessary condition of the progressive elevation of life. Even the lowest sensual appetites are the necessary bases and nourishers of the highest moral sentiments.

The object of evolution on the mental plane is soul growth or character building—the attainment of a higher virtue. Innocence is a pre-established, while virtue is a self-established, harmony of spiritual activities; and the course of human development, whether individual or racial, is from innocence, through more or less discord and conflict, to virtue.

(To be Continued)

Astrology

Comment on the Eclipse of June 8th

By WILLIAM D. BURK

An Eclipse of the Sun or Moon at best can never bring anything good, because the earth is robbed of the Sun's vital energy or the Moon's natural energy for the time being. The part of the world where an eclipse is most visible is bound to suffer more than other parts where the eclipse is not visible, and the effect will be more or less so in things or places that are ruled by the sign and Lord of the sign wherein the eclipse falls.

In judging what effects this eclipse will bring forth we can take the Natal chart of Napoleon I as a very good example.

The effect of this eclipse in our country and on our President will be similar to that of Napoleon as an individual, where here it will affect the whole as one.

Napoleon had 6 Scorpio with S. Scale ascending, 14 Leo Midheaven, with the Sun, Mars and Regulus therein, where in this eclipse the N. Scale ascends, the Regulus is on the very degree of midheaven with Mars in Virgo in midheaven the same as Napoleon.

These fixed stars raise a man to the highest and noblest position imaginable for the time being; only they always cast him down again.

President Wilson is here signified by Mercury as ruler of Virgo, which occupies nearly all of the tenth house. Mercury is separating from a square of Mars, is in exact square to Midheaven and Regulus, also Uranus and Nadir.

Mercury is also Lord of the eclipse. I therefore judge that the President will in the near future rise to such an exalted position as few men have ever attained, but that his honors will be short-lived or set in a cloud, and for various reasons he will be deprived of the honor which he now enjoys.

We are at war, and at best we can expect losses, and if we look at the Natal Chart of Napoleon we find Saturn 29 Cancer in the ninth, which is claimed to have brought him disaster by fire and water on land and sea in foreign lands. In our ecliptical chart we have Saturn and Neptune in the ninth in Leo; Neptune is ruler of water by nature, so we must expect some losses at best. The aspects are very bad. Mars is squared by Jupiter, Sun and Moon in Mercurial signs. Saturn and Neptune are squared by Venus, Mercury square midheaven, Regulus and Uranus, Conjunction Medusa.

These aspects will affect all classes of people to some extent. Great sums of money will be spent in the prosecution of the war for ourselves and allies.

I will not try to predict any more, only wish to give advice to all. By following this one can to a certain extent avert some of the trouble which is bound to come. Be calm and reserved. Do not speak too much nor allow yourself to become excited nor led astray by believing all that you hear others say.

Live within your means and income; save a little money every day; live as well as you can afford; always keep something in your pantry, but do not hoard. Do not talk about what you have on hand, food will be as valuable to thieves as money. Keep your doors bolted and locked; take every precaution against fire. Do not spend money for anything that you do not need; get just

enough coal in your cellar for the coming winter and no more, because the following winter things will be better. Guard well against sickness, as that will be fatal if you neglect it. Do not buy more perishable food than you can eat before spoiling, but always eat clean and wholesome food and let none go to waste. Do not depend on this year's harvest, as it will disappoint many and there will be many to eat. Be careful in dealing with merchants of all kinds, as they will try to cheat the public and government.

These things will grow continually worse from now on till harvest of 1919, then things will take a turn for the better. The worst time will be from January, 1919, till May, 1919.

Choice Aphorisms

By GEO. J. McCORMACK

American Academy of Astrologians

125.—In any thing promised by an aspect, consider if there be any frustration; if there be, there will be impediment by the persons signified by the planet frustrating.

126.—In every question consider the Part of Fortune, for if he be well dignified the querent gains by things or men signified by that house it is in; but if ill dignified, let him expect loss from such; the same may be said of Jupiter and Venus.

127.—Beware of men and things belonging to the house where the dragon's tail is, for it is seldom but the querent receives loss, damage, or scandalous slanders by the men or things signified by the house.

128.—Consider the principal significators whether they be with fixed stars of or against their own nature, for the one much increaseth, the other as much retards their significations.

129.—A radical figure resembles either the nativity or the revolution of the nativity of the querent.

131.—When benevolent planets are lords of the eighth to twelfth houses, and ill dignified, the querent shall receive damage from reputed honest men.

132.—The matter of the question is obscured when the planet signifying the thing is under the earth or under the Sun's beams.

133.—But if the planet signifying the thing be free from combustion, direct, and in the tenth house, the business is as clear as the day.

134.—The signification of uncles and lodgers are taken from the sixth house, but of grandfathers from the seventh?

135.—Determine nothing before you know the intent of the querent, for if he knows not what to ask, how canst thou test what to answer?

136.—If anyone demand of an artist concerning another, if the querent have no relation to him, the horoscope shall be his ascendant. (We assume that the ascendant would represent the person enquired about, providing that they are neither friends or relatives of the querent. Ed.)

137.—Judge not upon every foolish question, for a question fit to be judged ought to be premeditated by the querent.

138.—When the lord of the eighth house is unfortunate in the eighth house, the querent hath debts he will never recover.

139.—An infortune in the seventh house shows disagreement between the querent and his wife, or the querent with her husband, except that planet was a significator at birth.

140.—An infortune unfortunately beholding the significator brings inevitable mischief to the question according to natural causes.

141. The superior planets oriental, and the inferior occidental, perform a business with most speed.

142.—If the significator commits his strength to a fortune that is angular, the matter is soon performed.

143.—*When a person comes to demand a question, it is possible to know what his thoughts are before he reveals them.*

144.—To this purpose mind where the lord of the ascendant is, provided he is not combust, or retrograde in his detriment or fall, for then you must take the Moon and lord of the hour.

145.—For if they (for which is strongest of them) be in the first house, the querent comes about himself; but if they are in the second house, it is about money, estate or goods.

146.—If in the first part of the third house, he comes about a short journey; if in the second part of that house, about his brethren or kindred.

147.—If in the first part of the fourth house, about his father and mother, or some ancient body; in the second part, about his house, form or ship, especially if it be a watery sign; in the third part, the end or conclusion of the same business.

148.—In the first part of the fifth house, it is of children or scholars; in the second part, of joy or play; in the third part, clothes or ornaments; in the fourth part, reports, letters, books or messengers, or about drinking or merriment.

(To be Continued)

PRACTICAL LESSON XIV.

By HOWARD UNDERHILL

American Academy of Astrologians.

♄ in ♂ or || with ♄.—Whether fortunate or unfortunate this depends much on the other aspects and the plane of life to which the native is born. With advanced people it aids to general success in life, through the higher branches of science; a profession in educational, musical or artistic work, with a right philosophy of life. Persons born on the lowly planes of life will not derive much benefit from this aspect.

♄ in △ or ✱ with ♄.—All Uranian aspects bring the elements of originality, suddenness and the unexpected. The effects of this aspect like the conjunction depend much on the plane of life and of course on the sign and house involved. There are probable gains from legacy; from inventions, or some new line of work or business. The temperament of the native is progressive, enthusiastic and unconventional.

♄ in ♄ or □ with ♄.—There are sudden and unexpected losses; troubles over law-suits; inheritances or church matters. The native should avoid dealing with strangers, societies or corporations. There are unfortunate changes in the life, and some due to the imprudence or poor judgment of the native himself. He must avoid all initiative in financial matters.

♄ in ♂ or || with ♄.—Gives a rather psychic, inspirational, religious and exuberant trend to the mind. The feelings are strong and the imagination is vivid. The native should cultivate common sense, avoid excessive emotional activity and remember that the ideas of others may be just as good as his own, or at least are entitled to consideration. There are probably remarkable dreams and psychic experiences.

♄ in △ or ✱ with ♄.—All aspects with Neptune increase the emotional and sense nature. This aspect with Jupiter is fortunate for the native if he will use self-control in his feelings. He has good friends among advanced thinkers, is social, popular, benevolent and belongs to several secret societies; gains in shipping and in foreign trade. The study of science or mathematics will have a steadying effect on the mind.

♄ in ♄ or □ with ♄.—As much emotional activity comes with the adverse aspects to Neptune as with the good ones. The native shows much enthusiasm in all matters of a sense nature

in which he is interested, and often to his detriment. He meets with losses in his business, deceitfulness, dishonesty and annoyances from the matters connected with the house that Neptune may occupy. There is necessity for the native to cultivate careful accuracy in speech and promptness and honesty in all his associations with his fellow men.

♂ in ♂ or || with ♄.—Denotes success in matters requiring mental ability, profound thought, concentration and determination. There is good occult faculty and deep interest in all occult and metaphysical subjects. This aspect has little effect on the material life. Always take into consideration the other planetary aspects.

♂ in △ or * with ♄.—The mind is thoughtful, serious and perceptive and the aspect aids to the development of the psychic faculties of clairvoyance and clairaudience. In business the native is likely to be attracted to large enterprises, such as railroads, electrical inventions, and the work of corporations and public businesses. If the Sun or Moon is in good aspect, the vitality is strengthened and the life prolonged.

♂ in ♂ or □ with ♄.—Produces much misfortune of various kinds and the native is liable to be eccentric, peculiar tempered, imprudent, improvident and at times violent. He may do unconventional or even unlawful things, which change the whole course of his life. To be sure, other conditions will modify this the same as with any other aspect.

♂ in ♂ or || with ♅.—The feelings are deep and the mind is inclined to the psychic, mystical and occult. There is good intuitive inspiration and the native will probably take up with advanced ideas. This conjunction in the 4th or 12th house may bring a long term in prison or some enforced limitation of the personal liberty.

♂ in △ or * with ♅.—There is much perseverance in all matters in which the native is interested, and he acts without regard to the approval of others. There is a gain in businesses connected with oils, spring waters and in fact with liquids of all kinds. Other aspects favorable, there is success in business relating to investments, secret service and occult affairs. He may be easily affected by music, but is likely to lack sympathy in the interests and ideals of others. He should cultivate friendship and love.

♂ in ♂ or □ with ♅.—There is difficulty with the things relating to the houses the planets occupy. The native is liable to financial losses, discredit, criticism, scandal and failure. The health may suffer; he may have depraved tastes and be brought

into strange relations with his fellows. He should avoid psychism and melancholy. Any aspect of Saturn and Neptune gives strange dreams.

♄ in ♂ or || with ♄.—The aspects of Uranus and Neptune have little if any effect on the majority of mankind. Only the highly evolved experience benefits, and those tending to the development of the spiritual or mental nature. There is little or no effect on the physical nature. The conjunction happens only once in a century, except when the planets are retrograde and then their effects are scarcely noticeable in most horoscopes.

♄ in △ or ✱ with ♄.—Like the conjunction it affects mainly the inner life. It aids in holding the balance between the spiritual and mental forces. It brings a deep interest in occult matters and secret societies. The native does well to cultivate his occult tendencies and he will probably meet with some wonderful psychic experiences. There is often developed a high grade of mediumship.

♄ in ♂ or □ with ♄.—Denotes strife between the higher and lower natures, which may in some cases be reflected in the physical life to the detriment of the material existence. As in all Uranus and Neptune aspects, much depends on the plane of life on which the native may be classed. He has strong feelings which he cannot express, and may experience trance states and be subject to general psychic conditions of mediumship. He should avoid narcotics and hypnotism.

INFLUENCE OF THE PLANETS IN THE SIGNS.

The influence of the planets in the different signs should be well noted, especially when the planet happens to be in the ascendant, or the ruler of the ascendant in another sign, for then the effects will be strongly marked. The quality of the planet as shown by its aspects and sign affinity must also be fully considered.

♄ in Aries.—This position gives activity, ambition, self-reliance, impulsiveness, restlessness, fondness for travel and change, originality in ideas and strong imagination, with desire to be at the head of things. The native may be generally successful by cultivating patience and self-control.

♄ in Taurus.—The Moon being exalted in this sign, it may be considered a fortunate position, but the aspects and house must be taken into account. It should bring some good friends and a large acquaintance. The native gains in money and landed property and the parents are favorable toward him. The disposition is usually good, but may be inclined to be obstinate.

♊ in Gemini.—Gives much activity of both mind and body and many short journeys on business or pleasure. Gives aptness in acquiring an education, strengthens the intellect and inclines to the study of law, science, literature or the writing of books on those subjects. The native has capacity for excelling in the details of more than one thing and gains success in business or profession through versatility and progressive ideas. He has a tendency to economy and ability to manage domestic affairs. He needs to cultivate care, caution and prudence.

♋ in Cancer.—This position gives attachment to the home affairs, business or property of any kind. There are probable changes and travel both by land and sea. The disposition is friendly, sociable and humane, but sensitive to the influence of associates and environment. Fond of the occult, psychic and curious, and should reside at a seaport or near water.

♌ in Leo.—Gives ambition, energy, dignity, self-reliance and the native is usually popular in his community and is placed in some position of honor and responsibility. He is warm-hearted, a good friend and lover, usually marries well and attains to social position. Is successful in making money, but may lose it through extravagance or foolish pride. Mercury favoring, there is mental genius, and with Venus, musical ability.

♍ in Virgo.—The sign Virgo is analagous to the sixth house representing service and the servant. The native in this position generally succeeds better in employ than as employer. It gives excellent mental qualifications, good practical ability with a strong grasp of details and a good memory. He is critical, though adaptable; is fond of change and travel; is inclined to worry about health conditions; studies hygiene and medicine.

♎ in Libra.—Gives good reasoning ability, ingenuity, a faculty for imitation and a taste for art, music and luxurious surroundings. The native is conscientious, kind-hearted, of a pleasant manner, generally popular, makes good friends and is usually successful in love and marriage. He is refined, courteous, and likes to be appreciated. In many charts, successful in speculation.

♏ in Scorpio.—This position gives a positive character, forceful, energetic, determined, self-reliant, and of much practical ability. It inclines the native to be impulsive, abrupt in manner and somewhat aggressive. There is fondness for psychism and different forms of occultism. There may be strong attraction for the opposite sex, early marriage, and to a woman trouble or danger in childbirth.

(To be Continued)

Theosophical Talks

By AMRU

Ceremonial Magic

Ceremonial magic is a subject which, at the present time, is somewhat agitating the minds of Theosophists, and about which there is much discussion and difference of opinion. The interest in it comes from the Old Catholic Church movement within the Theosophical Society (Besant section), inspired and encouraged by Mrs. Besant, Mr. Leadbeater and Mr. Wedgwood, both of the gentlemen being Bishops of that Church. Incidentally it seems strange that the Old Catholic Church is not old enough or new enough to admit women into the priesthood on an equal footing with men—else we might see a very notable and distinguished lady as at least an Archbishop (or is it bishopess) a revival of the High Priestess or Hierophantia of olden times.

The excuse for so hospitably receiving this Old Catholic Church into the bosom of the Society and encouraging its members to take part in its rituals and ceremonies was understood originally to be that many members needed these rituals and ceremonies as an aid to the development of devotional feeling.

It is quite true that many young students do miss the more or less spiritual stimulation which gathering together in an edifice consecrated to worship, music, ritual and ceremony undoubtedly gives, and the exchange of these for the cold informality and æsthetic barrenness of the usual Lodge meeting is felt as a distinct loss.

There is no question in the writer's mind but that, although the deeper student and the more real Theosophist has no need of such aids to the true devotional spirit which has inevitably developed in him by reason of his knowledge and understanding, the younger children of the Society would be benefited in many ways by the institution of a wise and intelligible religious service, which could be formulated from the rituals of all religious systems and be of a truly eclectic nature. . . . Perhaps when this present spasm of Catholicism dies out something of the sort may take its place.

Meanwhile, it begins to appear that the real cause or reason for the interest in the Old Catholic Church, by the leaders, is the wish to know and practice ceremonial magic. It is a tremendous confession of weakness and ignorance on the part of these leaders who have been claiming much spiritual illumination, occult knowledge and psychic faculty, because *ceremonial magic*

is only an elementary phase of practical occultism, and if the leaders knew anything at all about it, they would be fully aware that although the Greek, Roman or Old Catholic Church, or even the Protestant Episcopal, have in their sacraments and ceremonies preserved some mystic symbology and magical rites, which are easily traceable, so much has been forgotten and dropped out that as magical operations they are quite ineffective.

Ceremonial magic is primarily a form of procedure (of certain ceremonies, words and signs) by which one can invoke and constrain to one's will the various sub and super non-human beings of this earth or solar system. These beings have powers which the ordinary man has not, and through them the ceremonial magician can do many things—either good or evil. Anyone who has been taught can, by the aid of ceremonial magic, become powerful, but the real Magus or Adept—black or white—can do all these things and more by his own power and without the aid of ceremony or ritual.

It is not strange that these Theosophists are turning toward what may be termed practical occultism—of which the first step is ceremonial magic, because it is really part and parcel of the Secret Doctrine, and the real reason *why* it has always been the *Secret Doctrine*.

Every other religion, philosophy, school, brotherhood or society of the past which was a true channel for instruction in the Divine Wisdom taught and used ceremonial magic,—hence the initiates were pledged to inviolable secrecy.

It was only with the appearance of H. P. B. that the doctrinal side was given to the world, separated from the practical operative side. The public promulgation of the philosophy involves much possible danger as students well know, but it is not worth consideration in comparison with the danger of giving everyone a knowledge of ceremonial magic.

It is highly probable that a good deal of knowledge of it is in the possession of the Church of Rome. There is little doubt but that it is practiced more or less in the church, and particularly by the priests of the Society of Jesus. There is also little doubt but that the ceremonies of the sacraments are based on that knowledge and, given a priest who *knows* to officiate, such ceremonies would be powerful—but it is reasonably certain that none of our Theosophic friends will learn much about it in the Old Catholic Church.

There is probably more actual magical ceremonial in the rituals of Masonry than in any church ceremony—a few Masons know this, but it is doubtful if any have the key to it and could

practice it for definite purposes. The Co-Masons evidently have it not, although they have the rituals plus their Theosophy; and it is equally certain that even with the heroic sacrifice of swallowing the old dogmas, they will be still less successful in Catholicism.

To anyone who knows what a reality and power ceremonial magic is, the present situation is quite amusing. For instance, Bishop Leadbeater is quoted as saying "The future is with the Church, for the seventh ray—the ray of ceremonial magic—is beginning to dominate the world. The day of blind and unreasoning devotion is passing, but that of the intelligent comprehension and use of Nature's forces is dawning for us", and Bishop Wedgwood echoes it, "—the wave of devotion is receding, the wave of ceremonial is advancing".. It is a pity the latter did not use the qualifying adjectives of the former Right Reverend, but we cannot believe that he did not mean the same thing.

Whatever the seventh ray may mean in Leadbeaterian Theosophy, it is certain that ceremonial magic has been with us for ages of time. That it will dominate the world while man is as he is—may God forbid! That the day of blind and unreasoning devotion is passing is to be hoped, and that it may be replaced by that much superior brand which arises from a faith born of reason and knowledge is devoutly to be wished but the suggestion that devotion and ceremonial magic have nothing in common is like believing in the efficacy of a prayer delivered by a phonograph.

In opposition to these searchers for and believers in ceremonial magic is another class of Theosophists, who, bless their innocent hearts, believe that it is a terribly evil performance partaking of black magic, necromancy and similar awful and terrible things—or that it is pure superstition and has nothing to do with Theosophy—an interesting relic of medieval times showing a degeneracy and degradation which point a moral to us.

The writer has no wish to pose in any way as a superior being, but, happening apparently to know more about the subject than some of these people, he hopes that this Talk may help both sides to a better appreciation of the subject upon which they are divided.

That ceremonial magic is but superstition and has no truth in it is one of those dogmatic assertions which is not worth answering. No one who knows anything about it wants to convince anyone of the truth—one would even much prefer not being questioned about it—only the attitude seems odd in a student of Theosophy who supposedly has read *Isis* and the *Secret Doctrine*, *Old Diary Leaves*, etc.

That ceremonial magic is evil and wicked is an impression

that should be controverted because, to some extent, it is justified. There is no question but that much wickedness and evil have been done through it and many disastrous results experienced by practitioners, but, like everything else, it has its pairs of opposites, its good and evil sides, and whether it is performed for one or the other *depends upon the operator, and upon the motives.*

The entities which can be invoked are of two kinds, angelic and devilish. The angelic cannot be used for evil but the devilish may be used for good. If a magician uses these latter for good he must be strong, well equipped and careful, otherwise he is likely to suffer evil consequences. All who use them for evil will sooner or later come to grief.

The aphorism "A little knowledge is a dangerous thing" is peculiarly applicable to ceremonial magic and those who attempt to practice it from knowledge derived from the many books on the subject will find to their bitter cost—no matter how pure their motive—that they have been dealing with the evil forces which will turn and rend them.

The magicians of whom the world knows most are the warlocks, witches and wizards, who, selfish and spiritually undeveloped themselves, have acquired some of this knowledge and use it for evil, working with the devils. The magician who is practically unknown is he who works quietly unseen and unthanked, going about doing good, for the love of his fellow men.

All theosophic students would be well advised to stick to their studies of the philosophy, not to go searching for seventh rays and losing time bothering with Old Catholic Churches—decadent relics of the past—and, if they seek the practical side of occultism of which ceremonial magic is but a part, let them be warned not to try any experiments but hold the desire strongly and, if fitted to be entrusted with the knowledge, they will be guided to where reliable instruction will be given.

The Caldron

EDITOR AZOTH:

I must apologize for asking a favor. When you published my "Thumb Nail Sketches," I agreed to make statements of fact and maintain my thesis. This I am prepared to do.

Appearing in the February issue of the magazine called "Theosophy" is a criticism of my ideas of Theosophy. I desire to reply through your columns:

This critic does me the honor to say there is much I write which is good and true, but a considerable "quantitum" is "misapprehension of fact and confusion of thought." He agrees that Theosophy and the Theosophical Society are two distinct things and then says I do not know the difference. In this he is dogmatic, for he wants his readers to assume that he knows what real Theosophy is, and wants us in addition to take his word for it. I cannot do this. I grant him no authority "higher than truth." I do not believe he knows as much about Theosophy as I do, for the reason I have had access to certain old books and records, far ante-dating the work of H. P. Blavatsky, in which I have found a great deal of the matter she treats of. These records go into the Neo Platonic philosophy somewhat. *I wonder how far my critic has studied this particular school? Does my critic really know where the name Theosophy originated?*

Nor can I accept Blavatsky as authority on Theosophy. In fact, there are certain phases of the psychic side of her teachings which my experimental work would demonstrate as intensely destructive. In this she has switched away from the older records I speak of and would seem to have added some phases of modern spiritualism to a smattering of the older ideas. When I distinguish between Theosophy on the one side and the Theosophical Society on the other, I mean the older records in the first place and Blavatsky's Society in the second, apropos my beloved friend Dr. J. D. Buck (now passed on) of Cincinnati, Ohio, a warm friend of H. P. B. who visited with her in Belgium and was the first (or among the first) to bring Theosophy as promulgated by H. P. B. to the United States, is part of my authority for my statements.

So my good critic's statement of my "confusion of names and claims" is somewhat funny. Does he remember how the notes came fluttering down when some of the Blavatsky clan were present? Can he reconcile such procedure with what he now concepts as mastership? Does he know my vague ideas of Theosophy were taken partly from some of his own "Esoteric circle" and that some of the "most honored" of his "particular lodge" are my most intimate friends? What I *do* object to as Theosophy is what I have actually seen in several and divers "lodges" of the several and divers antagonistic organizations of which he writes. And I verily believe I have visited them all, and everywhere I have gone or visited in any lodge of Theosophy, I have indeed cause for the objections I tried to set forth *as to method*. There is no state of the Union in which I have not been seeking for true Theosophy. I believe, if my critic will but examine the records of his own "lodge," he will find I was formerly a member thereof but resigned because of this same "method" of teaching.

No, my dear critic, I do not traverse the findings of Theosophy, but I do not accept all of Madame Blavatsky's particular brand nor her particular understanding and interpretation of several fundamental principles. Nor

can you, my dear critic, or any other living individual, dogmatically assert your knowledge and my ignorance of the principles of a subject which was almost a definite school of thought before H. P. B. was born, and of the original records of which you seem entirely ignorant.

If I have obtained my Theosophy from "impure streams" and "muddied and diluted waters" they were those with whom you are now or were formerly associated, those who lived with and loved Mme. Blavatsky for the real and the true they found in her, but contrary wise, clearly saw her short comings and limitations, for she was like us all and her philosophy was only a new expression of old truths *which were in print before she wrote and co-ordinated these truths according to her own lights and mental interpretations.*

Yet no sane individual can read Hodgson's investigations of H. P. B. in the reports of the English Society of Psychical Research and not clearly recognize that while such report is obviously severe and one-sided, yet there were some things radically wrong. On the other hand, there are some things radically wrong with Hodgson, and I am under the impression, my dear critic, both you and I are in the same boat. Neither of us should make assertions we cannot maintain nor should you force me or any one else to take your concepts of Theosophy until you can speak from definite knowledge, based upon a definite personal experience, in which event you can say "I know" and demonstrate your knowledge.

In conclusion, we all lead two lives. One on the outside to the world. Another within us. When we can co-ordinate the two and make them *one, and live up to that standard*, we are doing and living right each day. And the nearness to the Universal Right or Divine Law is measured only by our intelligence in the application of this co-ordinated life—the point being, that as we live this life, under the law of use, our "apperception" (I can coin words, too, a little) of the Divine Law grows by leaps and bounds, whereas if we have not co-ordinated our lives, we make little or no headway at all.

I am sorry to give you this "gentle roast" because the "spirit of the work" in your criticism meets and co-ordinates with my own and makes me want to extend to you the "hand of Brotherly Love" and friendship from long distance, and wish you every thing good here and hereafter, but I have certain and specific definite knowledge which has been the means of opening to me the wealth of the earlier Theosophical writings placing me in a position desiring to know upon what authority one tells me I "know nothing." Again, I am sorry to admit I really have a fair-sized bump of vanity and you hurt me badly to pass me by with such a cursory flip of your intellect and not even tell me where, when or how you obtained *your* ideas about Theosophy.

With the best of luck.

H. S. WHITCOMB.

DR. RAWSON AGAIN

(A subscriber sends us the following copy of an article which appeared in the London *Daily Mail* of November 23, 1917. As we have had some discussion about the "protection" claims of this man, we give it as likely to be of interest to our readers.—EDITOR.)

"PSYCHIC BUCKET SHOP"

ENGINEER'S PROPOSAL TO EXPEL F. L. RAWSON

Next Thursday a specially summoned meeting of members and associate

members of the Institute of Electrical Engineers will be held at the institution of Civil Engineers' offices in Great George Street, Westminster, "for the purpose of considering and deciding upon the question of the expulsion of Mr. Frederick L. Rawson from membership in the institution."

We understand that this meeting is the outcome of a series of articles which appeared in the *Daily Mail* early in January of this year, dealing with the Regent Street Psychic Bucket-Shop and Mr. Rawson's methods of conducting that astonishing institution. Mr. Rawson described himself in all his books, pamphlets, letters, and the like, as Fredk. L. Rawson, M. I. E. E., A. M. I. C. E., and the allegation of the members of the Electrical Engineers' Institute is that he exploited his membership of a serious, scientific body to his own business ends in running the Prayer Shop. This action of his has already come before the committee and the council of the society; the meeting of members called for Thursday is the final court at which the accused may appear if he likes.

"THE END OF THE WORLD"

Meanwhile Mr. Rawson has recently been busy lecturing in the country on the "Efficacy of Prayer," "How to Protect Our Soldiers by Right Thinking," and so on. He has also been busy running his latest "stunt"—namely, "The End of the World and the Scientific and Bible Proofs." He prophesies this for late in next December. But he is still tremendously anxious to retain his membership of the institution for the three short weeks preceding the final cataclysm.

In this Mr. Rawson follows the mundane line taken by the late "Prophet" Baxter, who, after declaring that the end of the world would come at a certain date, ordered twenty tons of coal to be delivered to his premises in Tudor Street that very week.

In reply to a large number of correspondents, it may be recalled that he began his professional career as a city company promoter and chief of the firm of Woodhouse and Rawson. He promoted company after company, nearly all of which met with the fate of his notorious scheme for the Extraction of Gold from Sea Water and came to complete smash. He finally established the famous Prayer Shop at 90 Regent Street, which was the basis of the series of exposures in the *Daily Mail*.

He held and superintended daily "conversaziones" at 90 Regent Street, at which he boasted of miracles he had performed by prayer and right thinking, and claimed powers little short of divinity.

The whole business was exploded by Mr. Harold Ashton, the *Daily Mail* special correspondent. at a morning seance, at which Mr. Rawson declared that if anybody tried to hit him he (Rawson) could prevent the blow by "right thinking."

"May I try to hit you now?" asked Mr. Ashton. "Certainly, my dear fellow," replied Rawson. "But you'll never touch me!"

But Mr. Rawson failed to think rightly at the proper moment; the blow was delivered. and the bubble burst.

A COMING CHRIST OR WORLD TEACHER

DEAR AZOTH:

What are your ideas on the subject of the coming of a new World-Teacher, or Leader? My attention has long been very earnestly directed to the subject, and I believe that such an one is already quietly and effectively working; it has been a matter of great interest, therefore, to come in contact, as I have recently had the pleasure of doing, with

several very intelligent and sane occultists from different parts of the world who are quite assured that such is the fact, and that at no distant date he will become known, at least to those who are prepared to understand him; no oriental mystic, or unpractical dreamer, but a man of great spiritual power and practical force; these friends have come in contact with him on the Inner planes, even as I have, and we feel that the hope of the world lies in the understanding and application of the great silent forces of which he is the Leader. The poor, heart-broken world sorely needs an influx of higher life-forces and purer vibrations.

Yours, with all kind wishes,

H. M. B.

February 26th, 1918.

To H. M. B.:

You ask my ideas of a coming World teacher. Notwithstanding the very general expectation and the probability by reason of a new cycle and all the arguments invoked, I am not expecting any such event. I have not the slightest doubt that there are many Great Ones and perhaps One in particular, who at this eventful time are doing their best to guard and guide humanity in the right way and are using their powers for the victory of the right, but although ready to acknowledge and serve such an One, should He come, I strongly doubt the probability of an actual public appearance and ministry.

I think that the whole idea comes from a materializing of the conception of the spiritual awakening or coming of the Christos in the heart which is undoubtedly taking place or rather beginning to take place in the more evolved of humanity.

It is shown in the decadence of the old dogma, the reading into the scriptures of a more mystical, mythical and allegorical interpretation, the reach for the more satisfying inner and hidden things. Also and especially, the spread of the old arcane wisdom which, under many names, is permeating all religious thought.

Under our present conditions, in the babel of voices of schools and cults, I cannot conceive of any Great Teacher being heard or recognized except by the few. It may seem presumptuous to say so, but I think that there is little of divine wisdom which He could teach to the masses which has not or is not now being taught more or less clearly.

It is a thinking age, and a life of example and teaching of ethics would have but little effect, as witness the Christians of the present day.

The whole world is moving along to a better understanding and a synthesizing of philosophic and spiritual conception which may be, and probably is, due to the quiet and effective work of which you write.

I believe that the Great Teacher, if there be one, is taking a new way, more effective under our present conditions than the old way, and that is in the stimulating and guiding of many occult and semi-occult societies and groups, all over the world, all giving out something of the old-new teachings and gathering people round them and spreading each their influence. That in inspiring the leaders of such groups, much more effective work can be done than in a personal physical effort out in the world. That all these groups are threads spreading out from the one center, and that as any individual follows any one thread upwards, he will at higher stages find that they are gradually uniting as they near the source.

As the movement grows, this inherent unity will manifest down here.

The day for another founder of a religion has gone by. The future religion must be a synthetic one, showing the identity of all previous systems, the unity of all in all, otherwise the eventual rending of the veil of the Sanctum Sanctorum and the uncovering of the mysteries. This, however, is a long way off.

Amid all the horrors and suffering of these times, surely you and most other occultists can discern the light shining in the darkness, and ever growing brighter, by reason of these seemingly terrible conditions.

MICHAEL WHITTY.

January 24th, 1918.

MR. HEReward CARRINGTON,
c/o Azoth Publishing Co.,

Dear Mr. Carrington:

Having read your article on page 665 of AZOTH for November, 1917, I am constrained to ask whether you have ever thought of applying the principle of repercussion to the solution of the problem raised by Dr. Coover. In a word, assuming that the etheric body of the medium should be withdrawn either by the medium's own Ego or some extraneous personality, and assuming that through that etheric, detachable, matter, phenomena are produced in the neighborhood of the physical body, might it not be possible that, during such phenomena, and owing to the magnetic relationship of the etheric body to its physical body, there might be some corresponding action in the physical muscles? If, as has been claimed, an impact upon or injury to the etheric double, when extruded from the physical, exhibits itself by repercussion upon the physical body when the two are re-united, may it not also be that a possible sympathetic action of the muscles might come under the same law. As this law is not mentioned in your conclusion, I am wondering if you have given it the weight that it perhaps deserved in the problem before you. One is not surprised that Dr. Coover may not have invoked this law, but somehow I did rather look for it from you. How was I wrong?

Sincerely yours,

A. P. WARRINGTON,
Pres. Am. Section Theosophical Society.

EDITOR AZOTH,
Dear Sir:

The position taken by Mr. A. P. Warrington, in his letter, is a very justifiable one; and to a certain extent I feel his rebuke is justified. Yet Dr. Coover's results seem fairly conclusive; and, in physical phenomena, we must always remember that the burden of proof rests upon those who assert the reality of the facts; and that, so long as fraud is physically possible, we are justified in assuming that it exists, or may exist. Personally, I am convinced that sympathetic movements of the kind mentioned *do* exist; and that this possibility was not sufficiently taken into consideration by Dr. Coover. However, the medium's refusal to give more sittings prevents any such proof, or even speculation, on our part.

Hereward Carrington.

Reviews

Our Hidden Forces. By Emile Boirac. Translated by W. de Kerlor. Stokes and Co. \$2.00 net.

The original French edition of this book—*La Psychologie Inconnue*—has long been considered a classic; and the present excellent English translation has amply done justice to the original. Dr. de Kerlor has considerably reduced the bulk of the book (thereby adding to its interest for the general reader) and has added several illustrations, which are not in the French Edition. He is to be congratulated upon a splendid piece of work done in a brilliant manner.

Boirac divides psychic phenomena into three main categories—hypnoid, magnetoid and spiritoid. The first and last of these explain themselves; in "magnetoid," Dr. Boirac places all those phenomena which are apparently dependent upon human magnetism for their results—physical in character, yet unknown. The French school of investigation has specialized in this field of research, as opposed to the more strictly psychological methods employed in America and England, or the clinical methods of investigation employed in Italy. "Human radiations" thus form a large part of this material; and we accordingly find chapters in this book devoted to such topics as: "The Relation of Telepathy to Human Magnetism," "Apparent Transposition of the Senses," "The Colors of Human Magnetism," "Human Radiations," "The Conductibility of Psychic Force," "Exteriorization: or the Dissociation of the Motor Nerve Force," etc. Profoundly interesting these chapters are, too; including a study of many physical and semi-physical phenomena, and giving a résumé of many important experiments. The earlier chapters, on the other hand, deal with psychological problems more fully, such as: "Our Own Subliminal Powers," "New Experimental Method in Hypnology," "The Provocation of Sleep at a Distance," etc.

The book also deals with a number of metaphysical and scientific questions; and the student is earnestly advised to read this valuable contribution to our knowledge of "the occult."

H. C.

Letters from Harry and Helen. 267 pp. \$1.50. Mitchell Kennerley, New York.

"Letters from Harry and Helen" written down by Mary Blount White is another book received through automatic writing concerning life and its conditions on the "other side". Most of these messages are of a purely personal character and chiefly of interest to the immediate members of the writers' family. However, it has an earnest honest ring which makes it entertaining reading. This splendid note of warning is sounded:

"I wish to ask you to never take any statement from me without first testing out in the crucible of your own highest judgment. It is difficult to transmit ideas across the border of differing life elements, and errors often occur through no fault that can be avoided . . . common sense is your safeguard. Accept nothing which fails to pass that test and you are safe."

This is especially sound advice in these days when messages are coming from the "other side" so promiscuously to many people.

M. M. F.

Letters from Roy or The Spirit Voice, by Leon H. Stevens, 114 pp. \$1.00 net. Christopher Publishing House, Boston.

A book compiled of letters or rather messages written on the ouija board through the hands of Roy's mother and brother. Reading them, one feels as if admitted into the intimacy of a family life and that one is trespassing somewhat. Roy, or Leroy, which was his real name, was evidently a delicate young fellow who died when not quite 21 years old.

The messages are fragmentary and contain allusions to people, events and personal matters of the circle in which the family moved and their intrinsic value to the student of after-death conditions will not be great but as proof of the survival of death, of the continued existence of the boy in a happier condition, they are probably as convincing as any hitherto received. Their very naturalness and simplicity inspire faith. The great number of little identification tests, the many instances where he informs his family of events which have just happened of which they were quite ignorant, the recalling of forgotten incidents of his late earth life, and the many spirits he mentions as being present, who in life were known to the family, all build up a mass of evidence which, if we accept the statement that this book is not ingenious fiction but was obtained as stated, makes it worthy of the close attention and study of all.

There is, however, not the slightest reason to doubt the bona fide and this little volume is a valuable contribution to the almost overwhelming evidence which a sceptic world now has of the truth that, as Roy puts it, "death only means that one casts off a suit of clothes." Roy seems to be a confirmed pacifist (*de mortuis nil nisi bonum*) and says but little about the war, but he evidently admires President Wilson immensely and makes the following statement.

"And I will tell you this, that the ones who are trying to drag the great man at the helm in have got more than they know anything about to deal with. If they could be made to realize that they have Abraham Lincoln to reckon with. And with Lincoln are some of the greatest souls this world has ever known."

A significant statement to the writer of this review because he has heard of this influence from other sources.

Roy also believes in eventual retribution and justice, and writes: "Germany could go on quite a while longer in the way she has been going if the only power was man's, but just so sure as there is a Kaiser and a Germany, and I must add a Wilson, so there is an Almighty God to be reckoned with."

We hope that at this time of battle, murder and sudden death, many many people will read the *Letters from Roy*. The book will bring a conviction of life beyond the grave which will prove a great solace to all who have to mourn for those passed over.

M. W.