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Volume Two

JUNE, 1918

Number Six

The Occult Magazine of America

AZOTH

THE ANTI-CHRIST

By DR. GEORGE W. CAREY

**MOVEMENT OF OBJECTS WITHOUT
VISIBLE CONTACT**

By A BORN SKERTIC

THE CONTROL OF KARMA

By EUGENE DEL MAR

THE SEX QUESTION



For full Contents see Inside Cover

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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.

“AZOTH”

A MONTHLY MAGAZINE

Devoted to

Philosophy, Theosophy, Mysticism, Spiritualism, Psychical Research,
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Assisted by Hereward Carrington (Psychical Research)

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Howard Underhill (Astrology)

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Vol. 2

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Editorials

Reincarnation and Memory

We have to note one more eminent convert to the theory of repeated lives on earth. This time it is Sir William F. Barrett, F. R. S., the well known physicist and psychical researcher.

In his new and most interesting book, "On the Threshold of the Unseen," which is a powerful contribution to the ever growing faith in the survival of death, Sir William accepts the idea and considering the great objection which is always brought forward as ground for disbelief, he writes:

"The lack of any memory of our past existences, if such there were, has been urged against the idea of reincarnation, but this may be only a temporary eclipse. It is possible that recollection of our past lives may gradually return as in the course of our spiritual progress we gain a larger life and deeper consciousness; the underlying, subliminal life may be the golden thread that binds into one all our past and future lives."

It goes without saying that, unless there be memory of past existences and experiences somewhere in our consciousness, there can be no reincarnation in the sense of a reappearance in a human body of flesh and blood of an individuality who has previously existed. If there be no such memory somewhere in the inner recesses of our consciousness, then there can be no relation between one incarnation and another, and each appearance upon earth would be that of a new soul, even if the characteristics of that soul were the sum of the results of its previous experiences in earth life.

Even this latter supposition, however, would be open to question, as to benefit by experience infers the power to relate cause and effect and therefore implies memory.

Reincarnation is a theory of the method of the growth of an immortal unit, conscious of itself as separate from all other units, alike in essence and potentialities, but differing in experience and unfoldment. The law by which that development takes place is what is generally called Karma, or cause and effect, which, in its operation, means that every outgoing energy—such as thought, emotion, desire or action—reacts upon the energiser in exact ratio to the force of its generation. Therefore, sowing in one life and reaping in a subsequent life, the soul slowly acquires experience and so knowledge and wisdom.

If this be true—and it is without doubt the most reasonable and satisfying explanation of life's mysteries, memory and consciousness of that larger existence must be seated somewhere in the soul, although it need not, necessarily, be present in the ordinary waking consciousness of the physical man. It is well known that what is called the subconscious, or subliminal, mind is a reservoir of impressions and experiences not present in the waking consciousness, and the supposition of Sir William F. Barrett that within it may be found the golden thread binding all earth lives into one, is not only probable but has been borne out by experiments in hypnotism and trance mediumship.

The Theosophists, who give us the clearest and most comprehensive teachings on the subject, state that the memory of all past lives remains in the consciousness of the ego, of which the appearance on earth is but a very imperfect and partial reflection; but if our scientists prefer to use the word subliminal or, as Professor Myers probably more correctly terms it, the supraliminal, it is of little consequence.

The possibility of bringing this memory down to the physical consciousness is recognized in occultism as one of the results of spiritual development.

The Hope of the Future

As an instance of what great ideals, high sentiment and strong emotion can do in leading man into paths of folly and afflicting him with distorted vision when unchecked by the hard cold consideration of things as they are, which we usually call common sense, the almost generally discredited Socialist movement is the most radical shining example.

Abandoning consideration of everything connected with Theology, denying that spiritual matters have any bearing upon our life here, Socialism has set up a distinctly material religion. Based upon the right of all men to equal opportunity, seeing in mutual help and co-operation a hope and a promise of relative material happiness for all, many Socialists have given themselves whole heartedly to the cause, have gladly sacrificed everything on the altar of their ideals; suffered and been ready to suffer in the cause of their fellow man and the future of mankind. Looking beyond the narrow confines of nations they have seen the wider vision of the fundamental unity of all men and are inspired by these high altruistic ideals, to a courage, a fire and a devotion magnificent—and yet—they have lamentably failed in the present world crisis to get a right and correct sense of values. They have utterly misunderstood the real causes of this war. They have been completely blinded by their hate of a system evolved class—the capitalistic employer of labor, forgetting that that class are men like themselves, also capable of ideals and love of their fellows. They have been quite unable to visualize the German menace to all their hopes and desires or to recognize that brute force must be met upon its own plane in order to destroy it—until they now stand utterly discredited of all right thinking men—the object of scorn and derision, and with rapidly diminishing ranks.

Nevertheless we believe they are the hope of the future—that before many years Socialism will be the form of government universally adopted. Never again can the world return to the evils of a competitive system, the power of a few over the many, the exploiting of the poor by the rich—the struggle for a bare existence by the majority.

Notwithstanding the present failure of Socialists to interpret them, the ideals of Socialism are spreading and all occult students will recognize that they are based on facts and presage the coming of a new era—a spiritual awakening—a spirit of brotherhood, a conquest of selfishness. We believe we can see in the rise of a more spiritual unselfish feeling and a high altruistic idealism, material though it now may be, a sign of the birth of a soul into the Socialistic movement—an appreciation of the great importance of a knowledge of spiritual law as well as physical, in order to bring about a practical application of their great ideals.

When to Socialism can be allied the knowledge of what man is, what God is and the relation between them, then indeed from the resulting change in the source of thought and action shall we have a real peace upon earth.

Are Spirits Responsible for All Their Communications?

It is recognized by all who have had any experience in Spirit communion that the great majority of messages from the beyond whether obtained through trance speaking, impressionism, table rapping, automatic writing, planchette or ouija board, are more or less trite, platitudinous, vague or silly—nevertheless, there are many exceptions which clearly exhibit deep and connected thought, valuable instruction and characteristic style.

It is not sufficient to account for this variation by the mental development or capacity of the medium, or to remind us that in the next world are all varieties of persons, from the savage to the sage. These may both be factors furnishing some explanation, but they will not cover all the facts.

It is well known that the late Mr. W. T. Stead, who practised automatic writing a good deal, occasionally obtained messages from living persons who on interrogation would admit the truth of the information obtained by Mr. Stead, but would deny all consciousness of ever having sent him such a message or even thought of doing so.

There have been other similar experiences, notably that of Madame Newnham—and Sir Oliver Lodge gives us a very suggestive hypothesis when he writes to the effect that, as these messages from living persons evidently emanate from the subconscious mind of the person, it may be possible that some of the messages from dead people may also emanate from *their* subconscious minds, and that such dead people may be no more aware of communicating with the living, than the living people were aware that they were in communication with the automatic writer.

It seems to us that the subject is worthy of some experimentation. As a theory it would account in some degree for the problem we have indicated, and also for the change of style, the loss of characteristic expression of those "Spirits" who claim to have been well known writers when in physical life.

Again we are inclined to believe that the consciousness of the person in the astral body is much more subjective than the consciousness in physical life. We know that personality in the physical vehicle is very complex and that there are heights and depths of consciousness not ordinarily apparent, but which are manifest under exceptional conditions. Given a vehicle of much subtler material than the physical, it seems highly probable that, to say the least, the personality in such a vehicle and in a more subjective state of consciousness, would be considerably different, its power of manifestation either plus or minus, than when strutting and fretting its fitful hour upon this earthly stage.

The Anti-Christ

By DR. GEORGE W. CAREY

PART I.

Primitive Christians, the Essenes, fully realized and taught the great truth that Christ was a substance, an oil or ointment, contained especially in the Spinal Cord, consequently in all parts of the body, as every nerve in the body is directly or indirectly connected with the wonderful "River that flows out of Eden (the upper brain) to water the garden."

The early Christians knew that the Scriptures, whether written in ancient Hebrew or the Greek, were allegories, parables or fables based on the human body "fearfully and wonderfully made."

These adepts knew that the secretion (gray matter—creative) that issues, (secretes) from the cerebrum, was the *source* and *cause* of the physical expression called *man*; and they knew that the "River of Jordan" was symbolized in the spinal cord and that the "Dead Sea" was used to symbolize the Sacred Plexus at the base of the spinal column where the Jordan (spinal cord) ends, typifying the entrance of Jordan into the Dead Sea.

The thick, oily and salty substance composing the Sacral Plexus, "Cauda Equina," (tail of the horse) may be likened unto crude Petroleum, (Petra, mineral, or salt, and oleum—Latin for oil) and the thinner substance, oil or ointment in spinal cord, may be compared with coal oil; and when this oil is carried up and *crosses* the Ida and Pingala (two *fluid nerves* that end in a *cross* in medulla oblongata where it contacts the cerebellum (Golgotha—the *place of the skull*)—this fluid is *refined*, as coal oil is *refined*, to produce gasoline—a higher rate of motion that causes the ascension of the airship.

When the oil (ointment) is *crucified*—(to crucify means to *increase* in power a thousand fold—not to *kill*) it remains two days and a half, (the moon's period in a sign) in the tomb (cerebellum) and on the third day ascends to the Pineal Gland that connects the cerebellum with the Optic Thalmus, the Central Eye in the Throne of God that is the chamber overtopped by the hollow (hallowed) caused by the curve of the cerebrum (the "Most High" of the body) which is the "Temple of the Living God" the living, vital substance which is a precipitation of the "Breath of Life" breathed into man—therefore the "Holy (whole) Ghost" or breath.

The Pineal Gland is the "Pinnacle of the Temple." The modus operandi by which the oil of the spinal cord reaches the Pineal Gland is described in Part II.

PART II.

“There is no name under Heaven whereby ye may be saved except Jesus Christed and then crucified” (correct rendering of the Greek text).

Every twenty-eight and one-half days, when the moon is in the sign of the zodiac that the sun was in at the birth of the native, there is a seed or Psycho-Physical germ born *in* the or *out of*, the Solar Plexus (the Manger) and this seed is taken up by the nerves or branches of the Pneumo gastric nerve, and becomes the “Fruit of the Tree of Life,” or the “Tree of good and evil”—viz: *good* if *saved* and “cast upon the waters” (circulation) to reach the Pineal Gland; and *evil* if *eaten* or consumed in sexual expression on physical plane, or by alcoholic drinks, or gluttony that causes ferment—acid and even alcohol in intestinal tract—thus—“No drunkard can inherit the Kingdom of Heaven” *for acids and alcohol cut, or chemically split, the oil that unites with the mineral salts in the body and thus produces the monthly seed.*

This seed, having the odor of fish was called Jesus, from Ichtos, (Greek for fish) and Nun (Hebrew for fish) thus “Joshua the son of Nun,” “I am the bread of life;” “I am the bread that came down from heaven;” Give us this day our daily bread.”

The fruit of the Tree of Life, therefore, is the “Fish-bread” of which thou shalt not eat on the plane of animal or Adam (earth-dust of the earth plane): but to “Him that overcometh will I give to eat of the fruit of the Tree of Life” because he saved it and it returned to him in the cerebellum, the home of the Spiritual man, the Ego.

The cerebellum is heart shaped and called the heart in Greek—thus “As a man thinketh in his heart so is he.”

The bodily organ that men in their ignorance call heart is termed divider or pump in Greek and Hebrew. Our blood divider is not the button that we touch when we think, but it is the upper lobe of cerebellum that vibrates thought. The lower lobe is the animal (mortal) lobe that governs the animal world—that section of the body *below the Solar Plexus*, called lower Egypt—natural body—kingdom of earth—Appollyon—the Devil (lived, spelled backward) Satan (Saturn governs the bowels) etc.

Fire and Brimstone (the lake of fire) comes from the fact that sulphur (brimstone) is the prime factor in generating the rate of motion called heat, and *overeating* develops a surplus of sulphur.

The Seed, born every twenty-eight and one-half days, making 13 in 365 days, that is 13 *months*, remains two and one-half days in *Bethlehem* (house of bread), then is carried up Pneumo

(or vagus) gastric nerve and *across* the medulla oblongata and enters the cerebellum to remain two and one-half days, thus —“When Jesus was about *twelve* He appeared in the Temple teaching the doctors.”

The age of puberty is about twelve. Then the *first born* seed appears and the sensation caused by its vibration tempts the native on the lower plane to do the thing that slays it, which is fully explained in Genesis by the serpent—sex desire—tempting Adam and Eve (allegorical characters). From Krishna to Moses and Jesus serpents and Pharaohs and He-roads have striven to slay the *first born*.

From the age of twelve to thirty in the life of Jesus nothing is recorded, for twelve refers to puberty, and 30 or 3 means physical, mental and spiritual, viz: body, (flesh or soul) fluids and Spirit (the Ego).

Breath is translated “soul” over 500 times in the Bible, therefore soul is precipitated air (spirit) which may be lost in physical desire and expression (waste or sin, viz: to fall short) or saved by Regeneration. Read Matt. 17-28; also 1st Epistle of John 3-9. So, at the age of 30, Jesus, the seed, began to preach to body, soul and spirit, and as the seed was (or is) descending the spinal cord, the substance of which is symbolized by a formula of characters I. O. H. N. (as we symbolize water by H₂O) it was baptized *of* John (not *by* John). Synonyms: — Saul, John, Christ, Or (gold)). Jordan (word, Lord, oil, ointment).

Baptize is from the Greek Bapto, the *effect* of two chemicals when they unite and produce force that neither possessed singly. Here the seed, immersed in the oil, John, was so increased in power that “The Spirit of God descended like a dove and a voice out of Heaven said, ‘This is my beloved Son’” etc.

Jordan means the *descender*—Dove, (to dive, a diver—see dictionary). Thus Jesus, the seed, was the son of man—the carpenter or builder—*until* it was baptized in the precious ointment that was secreted from the Most High (brain) and descended the spinal cord and was thus given power to start on its journey to Jerusalem (God’s City of Peace) and to be crucified at Place of Skull, then remain two and one-half days in the tomb, and on the third day ascend to the Father.

As this seed consumes its force every twenty-eight and one-half days and another (born first) comes out of the Solar Plexus (Bethlehem), we see why he was (is) a “Sacrifice for our sins;” also we see that, as this seed, taking on the Christ oil, is enabled to reach the pineal gland and cause it to vibrate at a rate that *heals all manner of diseases*—that the statement “The blood of

Christ cleanseth from *all sin*" or deficiencies viz: falling short of substance is, literally true.

PART III.

During the first 300 years of the Christian era all that has been above written was understood by the real Christians, and about the end of that time the persecution of these Essenes by the priesthood became so marked that they met in secret and always made the sign of the fish.

About the year 325, Constantine, the pagan Roman Emperor, a monster in human form, like Nero, and the beast of August, 1914, called the degenerate teachers of Christianity together at Nicea.

Constantine murdered his mother and boiled his wife in oil because they still held to the original doctrines of the Essenes. Constantine was told by the Priests of his time that there was no forgiveness for crimes such as his, except through a long series of incarnations; but the anti-Christ sought to concoct a plan by which he hoped to cheat the Cosmic law.

And so it came to pass, after months of wrangling and fighting over the writings of the primitive Christians who clothed the wonders of the human body in oriental imagery, that the council, sometimes by a bare majority vote, decided which of the manuscripts were the "Word of God" and which were not.

The very important point in the minds of those ignorant priests—whether or no an angel had wings—was decided in favor of wings by three majority. The minority contended that, as Jacob let down a ladder for angels to descend and ascend upon it was *prima facie* evidence that angels do not have wings.

Just think, for a moment, upon the colossal ignorance of these priests who did not know that Jacob in Hebrew means "heel catcher" or circle, and that ladder referred to the influence of the signs of the zodiac upon the earth; and as one sign rising every two hours forms a circle every twenty-four hours (the four and twenty Elders of Revelation) the outer stars of the rising suns (sons) "catching on" to the last sons (suns) of the sign ascending.

But now we come to the anti-Christ:

The Council of Nicea, dominated by Constantine, *voted* that the symbols of the human body were persons; that Jesus was a certain historical man, a contention utterly and indubitably without foundation, in fact, and that all who *believed* (?) the story would be *saved* and *forgiven here*, and *now*. The idea appealed to the monster Constantine as an easy way out of his troubled

mind and so the scheme of salvation by the actual blood of a real man or god was engrafted in the world.

Constantine and his dupes saw that the only way to perpetuate the infamy was to keep the world in ignorance of the operation of the Cosmic Law,, so they *changed* "Times and seasons."

The date that they made the sun enter Aries was March 21st. Why? March 21st *should* be the *first* day of Aries, the head, April 19th should be the first day of Taurus, the neck, and so on through the twelve signs; but these designing schemers knew that by thus suppressing the truth the people might come to realize what was meant by "The heavens declare the glory of God." Again: the moon, in its *monthly* round of 28½ days enters the outer stars (or suns) of a constellation two and one-half days before it enters the central suns of the constellations that are known as the Signs of the Zodiac or the "Circle of Beasts." But even unto this day the whole anti-Christ world (so-called "Christian") except the astrologers, go by almanacs that make the moon enter a sign of the zodiac two and one-half days before it does enter it and thus perpetuate the lie of the pagan Constantine, the anti-Christ.

Let me close with a deadly parallel:

ANTI-CHRIST

Christ was a man born of a woman.
He died, and He will come again.

We are Christians and expect to *die* and then be *saved*.

Christ is greater than man, therefore can save us.

Only Jesus was conceived by the Holy Ghost.

We must die in order to get into the "Kingdom." The earth will be destroyed.

I am a Christian.

I am born of God because I believe, or think, that a crucified saint, or good man, will save me from sin.

For more evidence that Jesus and Christ are in *your flesh* see 1st Epistle of John—4th Chapter, 2nd and third verses.

CHRIST

"Lo! I am with you *always*."

"He that believeth (believe means *to do*) SHALL *never* die."

"The wages of *sin* is death."

"*All* that I do ye can do."

"Be ye therefore *perfect* even as your Father is perfect."

"Know ye not that the Holy Ghost (breath) dwelleth *in* you?"

"The Kingdom of Heaven is *within* you."

"The earth endureth forever."

"Thy will be done *in* earth as *in* heaven."

"These SIGNS *shall* follow those who believe in me: they shall lay hands on the sick *and* they shall recover."

"He that is *born of God* will not sin for *his seed remaineth in him*."

The Greek and Hebrew texts of our Scriptures plainly teach that Jesus and Christ, John and baptism, crucifixion and ascension, the triumph of the Ego over the "Enemy death" are in the substance and potentialities of the body; and that these fluids can and will save the physical body if conserved and not consumed (or wasted) in sexual or animal desire.

All of whatever name or religious denomination who teach a contrary doctrine agree with Constantine who appeared in the "Latter days" of the Pure Christian Practice.

Who is the anti-Christ? Look at a world of ruins. Does a good tree bring forth evil fruit?

The so-called teachers of, and believers in Christianity believe as Constantine and his priests, that Christ is "out in the desert" of the Judean hills—out on Calvary. Do they ever look for the meaning of Calvary in Greek? Calvary means *a skull*, and Golgotha—the *place* of the skull, exactly where the seed is crucified.

One-half of the combatants in the world's Armageddon have been praying, as Constantine prayed, "for God's help for Christ's sake." The other half pray to the same imaginary God and Christ out in "The desert" of *their own ignorance* for "peace and victory."

Return and come unto the God and Christ *within you* oh! ye deluded ones, and the bugles will all sing truce along the iron front of war and the "Ransomed of the Lord will return to Zion with songs and everlasting joy upon their faces."

It belongs to the very essence of Christian duty that we should make the most of ourselves, that we should develop all our powers and know as much of this mysterious life that we are living, of its laws and methods and duties as is possible.

We are put in this world, not that we may stray carelessly along its paths for a few years, but that we may know it and that we may so use it that we shall demonstrate our superiority to it and so come to discern our need and fitness for some other mansion in God's great house.

MARY L. BOOTH.

Reincarnation

By HERMES TRISMEGISTUS II.

No. 1

[Editor's Note.—We have pleasure in publishing this first of a series of articles on Reincarnation and the possibility of recalling to memory our past lives. The author who desires to retain his incognito is known to us as a very learned man in occult subjects, and a well-known mystic, who appears to have achieved a phenomenal unfoldment of psychic faculty, which he claims enables him actually to follow the records of not only his own but of others' past lives, back through long periods. What he writes, therefore, is to a large extent the result of personal experience and not intellectual conviction, and so is doubly interesting to all students.]

The subject of Reincarnation is one with which the average citizen is totally unfamiliar. It was not until the introduction of Theosophy, and theosophic literature into this country that the subject began to be discussed with any seriousness.

Although the Christian bible contains evidence that a belief in reincarnation existed among the early Christians, and prior to that time among the Jews, yet the present-day exponents of the scriptures seem studiously to ignore the fact, endeavoring to put some other construction on the texts referring to it, as where Jesus is interrogated whether he was not Elias that was to come.

Now, if one really sets out to investigate this subject impartially, he will find that the belief in reincarnation exists as a dogma among at least four hundred million people, who have adopted the belief as the very foundation of their religious thought. He will find, furthermore, that among the early Christians who adopted this belief from the Jews—most of the early Christians were Jews—it remained a factor in pristine Christian faith, up to the time of a certain Pope, who anathematized it as being contrary and inimical to the faith of the established church.

The truth is, the early church fathers saw in this theory a menace to the successful establishment of their institution, inasmuch as it is a belief that tends to spiritual illumination, and the church has carefully expunged all such beliefs from its code; again, it is manifestly antagonistic to the real business of the church, which is that of saving or damning souls eternally.

Reincarnation, implying as it does a limit in the duration of actual spiritual existence, together with the Karmic idea of reaping that which is actually sown, becomes strictly heretical from the viewpoint of an institution founded solely on vicarious atone-

ment and priestly intercession for sin. Consistently, then, it had to be condemned, and the people abjured to reject it on pain of ex-communication, all of which only helped to bring in the dark age of superstition and religious intolerance, from which we are but just beginning to emerge.

The truth of reincarnation has been affirmed and reaffirmed by the seers and wise men of all ages. With them it was not a mere theory, but a part of their conscious experience, as it will be some time the experience of every living soul.

There are many people living today who have as positive a memory of certain incidents of emotional experience in their past lives as they have of events that transpired say last month or last year. There is, however, no possible way of proving to another that such and such things happened. We think nothing of the fact that memory should extend back to the time of childhood, but a memory going back to past lives is considered miraculous.

If one will but exercise his reason, he will be able to perceive the universal exhibition of this very miracle-memory in the awakening faculties of each individual mind. We do not need to select such prodigious types of mind as Blind Tom, the musical freak, or Coburn, the boy mathematician; we may take any ordinary mind, your own mind, or that of the commonest, illiterate individual.

Is it not indeed a marvel that any one learns in so short a time to do the things that he does—to walk, to talk, to eat, to think and perform the thousand and one daily tasks of life, to say nothing of the very extraordinary things performed by more active mentalities? How is it that we do these things, if we have not done them before? Can a dog do them? And why can he not? Simply because he has never done them. There can be no other answer. And if man does greater and more wonderful things than the dog, and, furthermore, if he continually exceeds himself from age to age in the things that he does, is it not an evidence that his mental power is replenished in some manner by some intelligence beyond himself?

The phenomena of progressive mentality in human achievement is apparent to the most casual observer. It does not require a great perspective to perceive it. Note the expansion of the human mind in the way of invention since the beginning of the present European war. Go back only fifty or a hundred years in this country alone and see the many evidences of it. The writer just received a great object lesson emphasizing this truth in witnessing the well-known screen play of Geraldine Far-

rar as "Joan the Woman." In one scene of this play there is depicted with much fidelity the taking of the tower at Orleans by the French, led by the Maid. The making of a breach in the wall by the one small cannon of the besiegers drawn upon a sled, the climbing up of men on improvised ladders, and the storming of parapets, the hand-to-hand combats with swords, pikes and lances—all this looked archaic enough to have happened thousands of years ago instead of only a very few centuries.

Whence comes this expansion of the human mentality? This is a great problem, and one which no prevailing theory of psychology adequately solves, but the theory of Reincarnation does solve it satisfactorily, and beyond reasonable refutation. It does this, however, only if one has a true knowledge of subjective spiritual states and conditions to which the soul, or egoistic principle of man, is subject during the period after death and before rebirth—the period between earth lives.

If we can find a way psychically to pierce the veil of the illusionary sense-world, and enter those realms of the soul's abiding, which in the Great Life is comparable to the period of gestation prior to natural birth, if we can intelligently cognize the conditions surrounding the soul in such a state, and then translate that which we perceive into the language of earth, we will have gone a long way in the direction of satisfying the great curiosity of the human mind as regards the Whence, Whither and Why of existence.

Now, there is unquestionably a faculty—which is but an extension of one possessed by every human being—vaguely known and defined as Intuition, that if sufficiently unfolded becomes an easy passport into this very mysterious, subjective state, because it is virtually the connective link between the inner and outer consciousness, and the opening up of this ordinarily unused and unexplored sector of the human mind paves the way for entrance into worlds with which we are magnetically connected, as certainly as the several planets of the solar system are thus connected.

There are, in fact, seven known, and five anticipated worlds, planes or spheres, whatever you choose to call them, contiguous to this world and to each soul that inhabits it. Through each of these worlds, planes or spheres the soul periodically passes, and thereby gains by subjective experience something which it later, through birth and physical existence, objectizes or materializes on the earth-plane, which is the lowest of all planes from the spiritual viewpoint,—the smithy of Vulcan where the shafts of Jupiter are forged, the helmet of Mars hammered out, and the

phaeton of Phoebus enwheeled and made ready for its triumphal march through the skies.

The deeds of men on the earth plane are but the reproduction or visualization of ideas conceived by the soul in subjective states. Would you read the record of these deeds back a thousand, ten thousand, or a hundred thousand years? It is exactly as possible to do this as to recall the deeds of the present life, reproducing them afresh from the negatives buried or stowed away in memory. The intelligent being that we call man, in his real expression is little more than a collection of such reproductions of past experience, which constitute a vast gallery, containing an almost infinite number of records, each, as we may think of it, stowed away in its proper niche and file, like drawings in the Patent Office at Washington.

There are, too, "Keepers of the Records," as there were formerly of the "Royal Seals" of ancient kings, who possess the power and intelligence to open for us any of the doors into this vast gallery that we may choose to traverse, letting us view the long line of the ancestry of our present visible Self; and there is, moreover, a practical method by which one comes in touch with these indispensable guides, and he proceeds on the voyage into the unknown and mystic realms of his own being.

Not only will he be shown, as on a cinematographic screen, the record of his own past lives, but he may read the important experiences of other lives as well. For nothing is hidden that shall not be revealed, save the passing evil which obliterates itself. It was not, and is not, and it is useless to look for it in these galleries.

Some have already referred to these as the "Akkassic records," and have spoken of them in a way to give the impression that they are kept far away, in some remote sphere, accessible only to those who have passed through almost infinite grades of special initiation. But the truth is they are not far removed from any one, since they are written on the tablets of each and every human soul. To perceive them intelligently one has but to open the spiritual eyes.

To be sure, this is as great or a greater study than astronomy, mathematics or music, and takes as long or longer to become proficient in. But as surely as the man who is able correctly to whistle "Yankee Doodle" or the "Star-Spangled Banner," can with proper practice become a Caruso or a Paderewski, so one who has prophetic dreams or intuitions of what is to transpire, can with requisite unfoldment evolve into a being after the order of Christ or Buddha. By their WORKS are they to be known!

The Science of Training Children

By HERMAN S. WHITCOMB

(Continued)

I said of the plant, "what is within comes out." *So it is with the child.* What is implanted within its little nature *through its vital body* (which is the only means of conveyance to its physical body), is taken directly from the actions and attitude of the soul of those around it during the period from birth to the age of seven, and it all comes out in later years. It is implanted in the child,—first, by the moods, thoughts and emotions of the parents; second, by the physical actions of the parents; and, third, by the influence of its general environment. It must be understood, however, that in the degree the child loves an individual, in that degree will the child receive its impressions. Thus, the parents have much the larger share in the direct personal responsibility and moral accountability for its welfare.

This gradual unfoldment of child nature of those tendencies implanted as stated; this blossoming out of childhood with distinct traits of character, I call *nature's evolutionary force*, and it must be understood clearly by all parents that what is put in or implanted, either through the copying of physical actions by the child, or taking stimulus from the thoughts and emotions of the parents by the child, during the period from birth to the age of seven, *becomes its individuality.* Always remember *what is within comes out.*

In proving and demonstrating these facts some two hundred children were experimented on and with. As space forbids the treatment of the subject except in a very brief way, I have chosen the early period of the child's life that the parents may be guided somewhat in the formation of character and look a little deeper than they otherwise would.

It has been shown conclusively that during the period from birth to the age of seven are formed those attributes which are the underlying basis of the character of the future man or woman. A few instances are here given which may prove of interest.

For example, in those children showing musical talent in later life there had been implanted in their consciousness impacts of musical sounds during this early period of their lives up to seven years, always with the qualification, where the home had been sufficiently harmonious not to have negated the impact. Likewise, those who were vicious had received vicious impact, during this period, either in thought or action, or both.

Yet again, a child of confirmed criminal parents readily yielded to the harmony of a good home, *when removed instantly from its mother at the time of birth*. This last qualification is very important, because the child *absorbs most rapidly* when it is *first born*. The child of a native African woman, *born in Africa*, removed at birth and placed in a negro home of harmony, did well in school and was the equal of the ordinary negro child reared in the United States. A child whose father was a prominent artist on a newspaper early developed a talent for drawing, *where the father did much work at home*.

Thus, it will be seen that in laying down the laws of heredity some of our learned scientists do not seem to know that it is during this critical period spoken of in this article, the underlying traits of character are implanted, and become *dominant tendencies*. There are two laws, however, which will qualify this latter statement, but only in *very exceptional cases*.

First. There are times when the children of an intellectual giant will be idiots.

Second. There are conditions relative to prenatal influence on the child which will permanently affect the child's future life.

These two laws, however, need not be gone into here, for they are the very great exception and not the rule. In nearly every case examined, the general laws first spoken of hold good.

It may be proper here for me to outline roughly the attitude of the ideal parent towards the young child. In order to make this clear I shall be obliged to digress somewhat and to take up the conduct of the parent in some particular where the parent is alone concerned.

We are all responsible individuals. That is to say, we are personally responsible and morally accountable for all of our thoughts, feelings and actions to a Supreme and All Pervading Universal Intelligence.

We are men and women because of this great responsibility, and this moral accountability has been placed upon our shoulders because we are men and women. Therefore, it is possible for us to be either moral or immoral, while in the animal kingdom the word is unmoral because they do not know any better.

Thus, experience is the great teacher, and it must teach us what this great responsibility means. In short, we must all learn; first, that we are free moral agents and can do exactly as we please; second, that a free choice is always given to us to do or not to do one of two things. If we choose the right or constructive, we shall enhance our health, wealth and happiness. If we choose the wrong or destructive, we always pay the penalty

in suffering, sorrow and remorse. This principle cannot be shown to the young baby too early in its life. The lesson must surely be learned sooner or later. Hence, the ideal way to treat the child is to bear toward it the attitude of one friend towards another, or one comrade towards another. We must show it clearly that if it puts its finger in the fire, pain and a burn will result. We must advise the child not to do it and we must set the moral example of not doing it ourselves.

If we sit at the table and have one kind of food for ourselves and one kind for the child we deny the child our example. A direct result is that we stimulate through the little vital body a strong desire in later life for the particular kind of food denied.

It may be that I like to drink spirituous liquors and I place them upon my buffet. If the child sees me indulge and I command it not to drink, so surely have I increased the desire in later life for drink by denying the example. If, on the contrary, the child does want a drink and I advise that it will be sick, and the child takes a drink of whiskey and feels badly, there are nine hundred and ninety-nine chances out of one thousand that it will never touch the stuff again. In those houses where strong drink is on a side table and anyone can have it, it is seldom children that touch it. Whereas, again the greatest percentage of drunkards come from the homes of prohibition.

It will, therefore, be seen that the parent should endeavor to teach the little child as soon as possible, by force of example, that the child must rely upon its own actions. Care should be taken in each instance to warn the child thoroughly, and have the child understand such warning, that pain, discomfort, etc., will follow any ill-advised action on the child's part. If the child does not follow the parent's advice or example, but does something by which it suffers, it will not be long before it will have a profound respect for the advice of its parents. This is the ideal relationship between parent and child, and it is to be noted that those children who are early in life taught the sense of their own personal responsibility, are those men and women in later life who are most self-reliant and able to depend upon their own good sense and judgment.

The limits of this article prevent me from going into this particular part of the question, but it will be perceived that the underlying principle, that of personal responsibility on the part of the child, is one of the greatest in all of nature. A few general directions for the young parents may not be amiss here, based upon the hypothesis that all humanity lays the foundation for character prior to the age of seven.

(To be concluded.)

The Philosophy of Symbolism

THE THREE CROSSES WITHIN THE GRAND SYMBOL

By GERTRUDE DE BIELSKA

An electric current may travel along parallel lines with another electric current for ages and remain for ever latent, but let either cross the other, or both come in contact with another substance of a different element so as to form a "cross" and the "spark of life" becomes at once evident. This is an experience that reveals knowledge to the one who can measure its depths. Tesla, Marconi and others have had many revelations concerning it.

The Cross or contact of one mind with another is a potent example although results may not always be as quickly or as easily measured as by the finger being burned with the fire; but a similar experience may occur, only it is on a higher plane, therefore more subtle, and Knowledge with its Revelations is ever present for those who can grasp it.

The Cross between the "Spirit of God" and the "Waters" produced the experience of Creation. Through creation God knows Himself! God is revealed to Himself! Otherwise why Creation?

The Cross between "Red Earth" and the "Breath of Life" was an experience in evolution, where divine consciousness was born into Knowledge of Being and became human. This experience is born again and again through eternity.

Experience, Knowledge and Revelation are three steps to Wisdom.

Knowledge is a result of Experience.

Revelation is a result of Knowledge.

In order to reveal the symbology of these three great steps, which will enable us later to trace the correspondences to ourselves, we must refer to our records held in the Grand Symbol of the Zodiac.

It is then we may realize why these three steps have been made so prominent in the initiations of many secret and mystic orders of ancient as well as modern times.

The three Crosses geometrically expressed are held within the circle. Man expresses these three Crosses in his physical organism and they are contained in the elements of every form from the atom to the planet and the Universe.

Within the circle of the Grand Symbol there are twelve defi-

nite points or "angles." Four of these as we have seen, are known as Cardinal, four fixed and four dual. The four Cardinal are the points of compass. N. E. S. and W. From the apex of our Circle evolves the spiritual and projective forces, because it is here that the Creative Impulse first responds to the Spirit of God within, and in human conception, the soul finds its way to earth. From the east angle we get the vital, mental and respective forces, because it is here that birth of Being and body takes place. It is this point that becomes in symbology The "Word." It is here the Soul is born into flesh. In the Creative Act it is here God says: "Let there be Light." It is here the new Springtime of the Year is born and the renewal of Life and Light for each morning is made, and it is here that the greater cycles of Time have their beginnings.

Forces generated at this angle throw their Polarity to the Western Angle and produce at that point the indrawing of the Life fluids, it witnesses the decline of every day, the "Fall" of every year, the passing from the arc above to the arc below; the region of life, light and activity to the region of rest and shadow. Thus it is the angle of receptivity, the angle that responds to the emotional, conjugal, receptive tendencies. It is the angle from whence the Soul expels itself from "Eden"—Its higher Consciousness—into the realms of Sense and Experience. It is the Angle at which stands the "Angel with the flaming sword." It is the "Fall!"

Descending to the Northern Angle we have the material physical and active forces and we find it is here the human soul dwells longest in manifestation.

These angles are occupied successively by the three crosses. It has therefore been termed the "Cardinal Cross."

These groups of signs change in position every 2,000 years to bring a Transition to the Nations, as was shown in a previous chapter by their precession over the Equinoctial Points.

About two thousand years before the Christian era, the four fixed signs, Taurus, Scorpio, Leo and Aquarius were upon the prime equinoctial angles. Taurus, the bull being upon the Eastern and Scorpio upon the Western; Leo upon the apex and Aquarius at the lower meridian. These four signs form the Cross of Experience. They relate to the Mosaic Law, and ten commandments which embrace that Law and the Experience which that Law demands. The Law of Denials, of "shalt nots."

But Moses destroyed the "golden calf" (Taurus) and the Lord (or Law) condemned the "stiff necked people" and Moses showed to the Children of Israel the "brazen serpent," which

was the symbol of that Knowledge that was to lead them from the land of darkness into light, from ignorance into wisdom.

The symbol of what is known as the Dragons Head and Tail (the Serpent) is a symbol of very deep esoteric meaning. Its mysticism shows to the initiate having understanding, that Moses knew its meaning when he held up the brazen serpent instead of the "golden calf" for adoration; it shows he must have known of the symbology concerned with the passing of the Equinoxes out of Taurus (the golden calf) and Scorpio—the Phoenix into Aries,—the Ram,—the "Lamb" and Libra—the Adjustment and that it meant emancipation from the old law of Experience into a new law which would inaugurate Knowledge as its standard. This has been done during the last two thousand years to a great extent, but results have not yet been fully realized.

The symbol of this great event in the world's history and evolution is the Serpent. This Serpent is not the creeping creature of the forests, although the serpent of the forest possesses certain characteristics akin to the Serpent which forms the Great Spiral made by the Sun in its orbital course through the Universe.

Moses seemed to know that this cyclic period meant a new dispensation was at hand, and that Knowledge was eventually to overcome the necessity of Experience.

Knowledge comes through the "Lamb" which is the symbol of the Christos, that is through the sign Aries, (symbol of the intellect) occupying the Eastern Equinoctial point; Knowledge awaits intellect to aid it into Revelation. Intellect helps the application of Knowledge as Knowledge helped the application of Experience while Revelation shows us the Principle that lies back of all.

Principle is the manifestation of Primal Cause. Through an application of principle in our lives we reach a comprehension of all things.

The Cross of Experience corresponds to Nature and the natural evolution; the human desires. It relates the soul to the objective world. It symbolizes the fulfilling of the Law according to the Mosaic formula of "Shalt nots" and refers to the history of the human Soul according to the Book and characters of the Old Testament, the history of every character therein being in some way related to the correspondents to be found in one or another of the signs of the Zodaic that make up the four angles of this cross.

The Cross of Experience holds that portion of the Circle from 30 to 60 degrees and their opposites from 210 to 240. From

120 to 150 and their opposites from 300 to 330 including the Mystic potency of the angle 45 degrees.

It contains the Basic Principles of Manifestation, Divine Will, Natural Love, Experience and Recognition of Soul in its evolution of Consciousness through Experience.

It is the mystical "Tau" Cross of Egypt and Babylon (from Taurus, the Bull the first sign of the Zodaic) and holds the *germ* of all Wisdom.

The four fixed signs of the Zodiac occupy the angles of this Cross. Taurus, the Bull signifying Will, Scorpio, the Scorpion signifying generation and the Eagle or Phoenix signifying *re*-generation; Leo, the Lion signifying Love and Purity and Aquarius signifying Truth and Consciousness.

When this Cross is dominant upon the angles of birth or there are many planets in the signs upon the angles, the character of the persons then born is fixed, resolute, determined and of superior will, they belong to the Conservative side of life and need Experience for their teacher.

Thus it may be seen that the Philosophy of Symbolism not only relates to cosmic and racial evolution, but it relates to every individual life and shows its identical characteristics in the smaller as in the greater expression.

Heroes

By ADELE CHESTER DEMING

Hail! to the brave who are under the ban
Of an age of war and the rule of man.
They are doing their part—the best that they can.

And hail! to the brave who, surviving the sword,
Shall put not their faith in a battle Lord—
The prophets, whose vision lies heavenward.

Strong though the force that is spent in the fray,
Stronger the power of a dawning day,
And the yet unknown who in silence pray.

After the din and the battle cease,
After the rulers and thrones decrease,
Earth shall have need of her heroes of peace.

Occult Story

A DANGEROUS PASTIME

By BETH WARRINGTON

(Continued)

Relations were a little strained between Brenda and myself, because she would not believe in the warnings given, thinking that I wanted to separate her from —J— She said she had advanced far beyond me in this Spiritual Science, for she had gone to lectures and attended seances during her absence and had listened to strange mediums who had told her all kinds of things, the control always saying it was —J— that was speaking to her. She told me she would give up her astral journeys for no woman. She now told me wonderful tales of journeys to the stars and other strange places where she said she heard the most entrancing music. When at length we retired, she said, "I am going away now, please do not disturb me, whatever you do, until I come to myself." Go she did, for, as before, the body became lifeless and inert. All the long night I sat there watching her body in that strange cataleptic state until the clock struck the hour of two in the morning.

I wondered how she dare trifle with this Thing, when suddenly there was a loud scream under the window. It was the most terrifying thing that any one could conceive. It froze the blood in my veins with horror.

With a start Brenda awoke, shivering with fright and trembling in every limb.

"Shut the window Shut the window!" she screamed. I have been pursued by something dreadful, that has followed me here. I think it is the tall woman whom I met on my first trips. She is angry, oh so angry that I have saved that person's life. I was traveling through a dark forest and found myself on the shores of a great lake of pale-green fire. I was afraid to touch that fire, for it was electric and it burned without flame.

"Plunge in, plunge in," some one said, "and wade through it; it will not burn you."

But I was still afraid to do so, and from every side of me echoed laughs. I looked up to see the same tall woman, dressed in a strange barbaric robe of shimmering gauze.

"Rash mortal, so thou hast at last put thyself in my power; dearly shalt thou pay for thy interference." She grasped me by my left arm in a grip that hurt me.

"Let go of my arm, you are hurting me!" I cried.

She only laughed. "Thou hast gained thy desire; thou hast saved the life of that puny mortal, but for every drop of blood that flows through his royal veins, a man shall die, a man in the full flush of health and strength. Mortals shall wade through rivers of blood, and all Europe shall be bathed in the crimson flood, and the first sacrifice I claim shall be the maiden on whom I have now set my mark.

There was a soft whirr and a feathered arrow embedded itself in the upper part of her arm. She dropped me for the moment and I felt myself caught up in a strong pair of arms, and found myself floating beside someone in that lake of fire. I felt a strange sensation as of burning, and the pain in my arm almost unendurable. I felt myself sinking, sinking, and then I awoke, hearing that awful scream of baffled rage.

"Don't talk about it any more; you have had a frightful dream, that's all. Go to sleep and forget all about it," I said soothingly.

"It was no dream, it was a frightful experience. I swear I will never go out of the body again."

In vain I tried to calm her fears, but I knew it was no dream, for that scream still echoes in my ears to this day.

After a while we fell asleep.

When I awoke, I rallied her on her dream. "You may laugh," she said, "but the bones in my arm feel as if crushed to pulp and I cannot move it."

She turned down her night-dress; to my intense horror across the upper part of her arm lay three vivid crimson bars.

Curiously I felt her arm; it was as if the bone were crushed to pulp as she said, it hung helpless by her side. I did not know what to make of it, I was too dumfounded to advance any theory.

Brenda bore the pain until about three o'clock in the afternoon, when a bright idea struck me: Why not ask Delamere what to do? I acted at once on the suggestion.

I see that you need a physician, Brenda, I will return in half an hour with one, in the meantime get ready a pint of warm vinegar in which you will dissolve two tablespoons of common salt.

At the time appointed he returned, and gave these directions.

Our doctor is here. Bare that arm. Now, Madam Secretary, dip your hand into the vinegar and rub her arm with a long downward stroke, willing in your mind all the time that the arm shall recover. I did as bidden. At every stroke of my hand there fell from Brenda's arm a shower of fine white ashes until the carpet was covered as with a layer of snow. After about 30

minutes' manipulation, I stopped tired out. Brenda found that life had returned to the arm, the blood began to circulate and in about an hour it was as well as if nothing had happened to it.

MY DEAR BRENDA:

What shall we say to you that we have not repeated over and over again? Did you think yourself forsaken? It is a bad thing, that witching hour of midnight. We are strong until the clock strikes twelve, then the powers of darkness hold sway, and are in the ascendent until cock crow. God alone can help you for a long time to come. Now that I fear that woman has the mastery, I think you will learn a well deserved lesson before you are brought to your senses. Lock up any intoxicants there may be around, and throw away the key, and for Heaven's sake do not take any kind of a sedative to make you sleep. You must keep awake until daylight. Do you understand? Do not go to bed at all, read, work, do anything but sleep. It is no use locking your doors, we have X-ray eyes, we can see through the walls into the darkest corners. We will stay close beside you all through the night. Now you can understand that it is not —J—who has you in his power, and dominates all your actions. No desirable spirit friend would work havoc with your heart as this one has. We, that is myself and my associates, have a high code of honor, we are the soul of honor and chivalry towards women, knowing well what the word honor implies, but there, let us not waste any more time. Adieu.

DELAMERE.

And now for Brenda came nights of horror filled with an unknown dread. She hated to see the twilight approach. She could not do without sleep, but no sooner would her head touch the pillow than she would be shaken like a terrior shakes a rat. She would cry out. "I will not go, I will not go," but vain were her efforts at resistance; she was whirled away into that land of space, which she now dreaded so much. She tried her best to turn night into day. She cried aloud for some kind of sedative that would send her off into a dreamless sleep. She begged for intoxicants. She was driven almost to the verge of insanity for want of sleep, and during the day when she sat in her chair quietly talking to us, her body would suddenly collapse into that strange cateleptic state again. Hours after she would return, but she could not remember clearly what had taken place. She often acted as if she had been drinking and yet she had not moved from her chair. One afternoon when feeling a trifle better she begged that —J—be allowed to talk to her. "I have the most implicit faith in him, he can help me by the power of love," she said confidently.

December 30th, 1913

MY DEAR GIRL:

What can I do to help you? You would insist in playing with fire and defying the immortal powers that be. Alas, I do not know the first thing to do. I am all so new to this horrible thing myself that all I can do is to pray for us both. They say I must seek the very throne of Grace and ask protection from such as these, but alas, I have left undone those things which I ought to have done, and done those things which I ought not to have done. Without sleep you will go mad. *You are in grave danger.* Pray to God to help you, for I am as helpless as yourself. He alone can save you. All our friends seem to have vanished and left us alone. If they are still near us, I cannot see them, they are invisible to me, and there is none to aid us in this awful hour. I am not very wise in this emergency, for I do not know how to deal with these strange mysteries. —J.—

Through sticking to Brenda and trying to help her in some way he was himself carried off by the malignant forces as the following letter will show.

MY DEAR BRENDA:

I have just gone through an experience that has done me more good than a barrel full of sermons. For now I know that Hell is no myth. Although our present day preachers have cut it out of the text books, believe me there is a Hell. Oh may God keep us ever in the light of His blessed sunshine. This will henceforth be my constant prayer. Don't, I beg of you, pity me. I fully deserve all my punishment. Pity yourself more. Every day I grew more reckless, openly and deliberately disobeyed the laws, when really I knew better. I was told that I should have to pay the piper for my fun, now I have had to learn my lesson as I fear you, too, will have to learn yours. I did not know, how could anyone be expected to believe, that such awful conditions could arise over here, when modern society has laughed to scorn these teachings, plainly defined in the Holy Word, and a man in the world must needs be brave who will dare to assert that he believes in Hell. I have learnt to my sorrow that the world is still run on the same principles as those which were laid down at the Creation. In Hell there is still lots of room for those who scoff at its existence. I knew that it was recorded that Christ was tempted by the evil one, but in my heart I did not believe it, but let me tell you the evil one is still in business, walking abroad seeking whom he can devour. Had you told me in life, what I now know to be an absolute fact, I should certainly have called you a fanatic or a fool, to talk such nonsense to me. Yesterday I was young,

reveling in the joy of a sunny untroubled existence. Today I am old, old with the horrors through which I have passed, and my advice to you is, put your trust in the Lord, pray to Him, for there is no influence that has power over the CROSS.

—J—

DEAR FRIENDS:

We have called a council of war, and are going to do what we can to save Brenda. There is going to be a war of the forces white magic against black. —J— has been brought back from banishment. He has to fight now, Brenda, to save your very soul. It is his against yours now. There is to be a strange ceremony tonight. As the clock strikes nine, open your window, listen and you shall hear strange sounds. There will be the presentation of Colors, the distribution of arms, and the sound of martial music. You will hear the tramp of armed men sent hurtling along the etheric waves. The battalions and the hosts of the invincible are about to wage WAR for the preservation of a human soul.

DELAMERE.

It was a bright starlight night, Brenda was feeling much better and just at nine she opened her window and leaned out. "Come," she called to me, "tell me what you hear."

We were in the country, out on Long Island and around us the world seemed to have gone to slumber. It was so still, even the branches of the trees had ceased to rustle. The wind had died down, it was cold and still. Suddenly away to the East sounded a bugle call, faint, though clear, as a bell, then came the roll of muffled drums, and the rumble of artillery, and the steady tramp, tramp of marching feet keeping time to the measured music of the drums.

Nearer and nearer came these strange sounds, until the very hills seemed to vibrate with them. They made the very air quiver above our heads, and all this noise was up in the clouds, not on the earth.

I grew frightened and insisted upon shutting the window; and even as we lay in bed, in fear and trembling, we heard the marching feet come to a halt. There seemed to be thousands upon thousands. Each regiment apparently went to a place assigned to it, there was the sound of the stacking of arms as they clashed together. Then came the roll of artillery being wheeled into position and the roar of heavy cannons, interspersed with the rat-tat-tat of machine guns.

We both lay in our beds, paralyzed with fright. What did it mean? We were too frightened to speak. Spirits were angels; they did not fight in Heaven, I thought, and yet we were both

hearing all the preparations for war. Evidently there was going to be a battle; we both were mute with fright.

There was a roll of thunder, as if a thousand batteries had been discharged; it shook the house to its very foundations, there was a flash of lightning which lighted with a vivid glare the surrounding landscape. The wind rose to a perfect gale, it howled around the house with weird moans that sounded like the moans of human voices in distress as it rose and fell in fitful gusts. It wailed, it rattled the shutters, it sighed through the branches of the tall maples like the cries of wounded men.

Nature seemed to have taken a part in the battle. We simply clung to each other in terror, listening to the war of the elements. When at last the gray dawn came creeping in at the window, two very scared and white-faced women prayed to be delivered from the powers that we had persistently invoked.

When at last we awoke, with the bright sunshine of a winter day streaming into the room, we were ashamed of our terror. We told each other it was, it must be, our imagination, due to the sudden tempest which had arisen. So as usual we were only too anxious to sit and hear what all these strange omens portended.

Madame Secretary—Mr. Delamare, I would ask you a question or two. Who was it that fought that battle in the clouds?

Answer—The hosts of the invisible.

Query—Did you win the battle? That's what interests us most, I asked.

Answer—For the moment we have conquered, but at a fearful price, for Katisha has departed with her army to Europe. Before she sounded retreat, do you know what she did? She gave orders to her soldiers that they should go into every hamlet, village and town in Europe, especially those bordering on Listasia, and there whisper to prince and peasant the word *War*, War. Light the funeral pyres, she cried, let the war clouds thunder as they did for your sires. Let us revel in a carnival of *HUMAN BLOOD*. For every minion I have lost tonight, *a mortal shall pay the forfeit*.

M. S.—What vain threats. What can she do? The world is wiser now, and people have grown too sensible to follow out any ideas of that sort that would interfere with the commercial trade of the world. Civilized nations would not go to war without some very grave pretext, and, then, we have the Peace Conference established. Is it not for the sole purpose of arbitrating questions that might arise

Answer—That's all very well, but we are dealing with magic

now, as did the alchemists of old. My heart is heavy, for I know not the extent of her power, nor how far she may be allowed to go in her vengeance. For the world you know is very wicked; not only is it overstocked with humanity but these people as a rule forget that there is a GOD. Perhaps in this case He will prove to be an awful condemnatory, a non-exonerating JUDGE, whose sentence will be, Let men perish because of their unbelief. You see, my friend, mortals have long ceased to listen to the pleadings of the still small voice, and, well, of what use talking over the matter; that hardness of heart of which Christ complained is still with you, and while you have ears, you will not hear. You have eyes but you will not see, and I fear that we have dabbled in things that were best left alone.

It is claimed that ordinary anger directed against a person will in time cause the victim to lie down and die; now, if the anger of a mortal could have this effect upon a human being, then think how much more powerful the malevolence of a highly developed spirit force could be, when directed against a mortal. I assure you that this hatred can be transmitted to those, against whom her influence is directed.

I fear that the wind last night bore on its wings echoes of coming tragedies. It sounded to me like the moans of the wounded on a battle field. Oh yes, I know what I am saying, for I have often heard that sound in life, I was a soldier for many years.

As you well know I never approved of that trip of Brenda's to a palace where a devotee of black art held high revels, and daily practiced his incantations and wove his wicked spells. But his power is ended now, he will not be heard of again for he is like any other mortal now, and his career is ended.

"Is he dead?"

"Not yet, but he soon will be, numbered with the dead. The pity is that he has lived so long.

M. S.—You know we do not believe in magic now?

Answer—I am sorry you do not believe in my words. Even today in the city of London, Black Mass is often celebrated. You don't know what that is? It is a ceremony, shall I say, which comprises every horror that you can imagine, and the object of it is to insult the Christian Religion. Probably those who recite this mass are obsessed. It is quite indescribable in its offensiveness and blasphemy. It has been recited in Rome, but France is the country in which it is said most, and that country will pay the heaviest toll. You know you are living in an age of decadence, and the worship of the god of pleasure is rated above all Holy things. The decay of family life is a sure sign that the people

are forgetting their duty to church and State. We see the decadence of which I speak in the growing worship of . . . and you would scarcely credit how many believe in this magic. It is not among the poorer class that this cult has arisen, but among the rich and influential. These people are constantly seeking some new diversion for their jaded spirits, until their minds become exhausted and morbid, looking for a new sensation.

In a very few years science will have to acknowledge the reality of this phenomena which is classed as black magic, just as they have accepted the theory of alternating personality.

"But there are tens of thousands of good Christian people who worship God!" I cried indignantly.

Answer—And there are tens of thousands who do not recognize God, and take His Name in vain with every breath they breathe.

DELAMERE.

Brenda was taken to a sanatorium for medical treatment. Her body was wasting away to only the skeleton of her former self, and all the physicians could not stop these cataleptic fits taking possession of her. Science could not account for her disease.

As the days slowly merged into the sands of time, Brenda faded away, not from any organic trouble, but simply from the strange malady that was afflicting her.

DEAR SECRETARY:

We are sorry to inform you that Brenda is very ill; she is now listening to the most horrible of suggestions and her mind is about to give way. Even as we tell you, it is tottering to its fall, and we have before us a case at which we stand appalled. Gone are the studied beliefs of this age, and the teachings of Christianity; in its place you will see a pagan. She is worshipping the old gods of ancient Rome. She laughs and scoffs at the things she so lately counted as Holy. This will seem strange reading to you, little woman, but this is the lamentable result of —J— awakening the *subconscious mind*.

Be not surprised at what she does or says, for Brenda has gone on that long journey which we have so often predicted, and in very truth we are sad.

DELAMERE.

Brenda returned to her home very suddenly. I went over to see her at once. She came towards me, looking so much better that it was hard to believe the last communication could possibly

be true. She was dressed in a long clinging robe of white crepe de chine, cut square at the neck and falling in classic folds to her feet; at the waist a gold belt.

The long graceful gown suited her to perfection.

"Why, I thought you were ill!" I exclaimed in surprise.

"Ill? Why should I be ill?" she answered. "I have never been better in my life."

"And are you quite cured?" I asked curiously.

"I think so," she replied. "I have glimpses of divine happiness, seldom granted to mortals. All our spirit friends are down upon —J—, but he has risen above them all. He materializes now and comes to me frequently. Only last night I shook hands with him, and his hand was just as warm as yours, and just as solid."

"Will you come to church with me in the morning, Brenda? It's Holy Communion, and after such a deliverance it will do us good," I said persuasively.

"Go where?" she replied coldly, while a strange light blazed in her dark eyes. Go into your Christian Church? Not I. That is no place for me. I would not cross the threshold of such a place."

"Why, Brenda, you are always such a regular attendant at Church! What has come to you?" I exclaimed, aghast at such profanity.

"Thank you; I worship at the Temple of Jupiter, Mars, Venus; they are my gods."

"Brenda! Brenda! Have you forgotten the story of the Cross?" I cried, almost in tears.

"The Cross," she repeated vaguely; "I do not credit it."

"Why, Brenda, have you taken —J—'s cross off?" I asked incredulously. "Ah, here it is!" I said, seeing it lying neglected on her table. "Let us pray that its power will save you from this dreadful influence."

"That for your Cross!" she said, snatching it from my hand and sending it spinning into a far corner of the room. "Do you know what I was doing when you came in? I was doing this." She picked up a hymn book that she had loved, and to my intense surprise I saw that she had crossed out every holy word that she came to, heavily scoring the names of the Holy Trinity in indelible pencil.

"How dare you deface the Name of God?" I said sternly. "You wicked, wicked woman. You are not dealing with —J— but with some evil spirit who has you in his power. —J— would not for a moment tolerate such wickedness as this."

"Perhaps you are right," she replied quietly. —J— might be held back, but I have wonderful adventures and I think he has learned to make himself invisible to your friends who are all so good. I travel all over the world—this one as well as the next. I meet with strange and beautiful beings, who welcome me as a sister. I hear the most enchanting music, and on Jupiter there is a palace of gold, radiant with light."

"Can you see who takes you to these wonderful places?" I asked curiously.

"The guide who travels with me most frequently is a woman. She is radiantly beautiful, with long, floating hair; on her forehead she wears a silver star, which flashes and gleams like an electric lamp. And I have met several of the same band and heard their names mentioned."

"Indeed, would it be too much to tell me what they are called?" I inquired sarcastically.

Brenda then mentioned twelve names, and they were of the most wicked names ever known to history.

"Well, a healthy lot of guides they would be for anyone," I said in disgust. "What wisdom could they ever teach you? Why, they couldn't even guide their own lives while upon this earth, and the whole lot are not worth a moment's consideration. I would throw them all over and stick to —J— if I were you. He has some brains at least, and he's very repentant now."

"Thank you, intrepid mortal that you are," said a loud masculine voice. "I want no interference in this case. If you know when you are well off, go your way and leave this mortal to me."

I stood rooted to the spot. I could not move with surprise. The room had grown dark with early twilight and Brenda lay back in a chair. I could not see her very plainly, but the voice came from the direction of her chair, yet it bore no resemblance to hers. Now, strange as it may seem, I got fighting mad. "How dare you tamper with that woman's soul! Leave her alone and go back where you belong!" I cried in hot anger.

(To be concluded.)

To the Aspirant

By THE TORCH BEARER

It would be wise for you to set aside three morning hours each Sunday for the reception of the truth. Have your room to yourself and make the demand the night before to be receptive only to the Truth.

This is because it is the one day of the week when humanity usually ceases from its criticism and the currents of the city are lulled.

The thoughts of humanity as a whole are those of kindness, tolerance and sympathy—and the thought of understanding is voiced from many pulpits.

Man's idea of Justice is not the same as God's. Justice to self is as important a factor as justice to the many.

You should not seek, when justice to self means rest. Visitors are often entertaining, but give nothing in return for the hospitality extended, and energies have been wasted which could have been used to better advantage.

Material houses are open to many, but not all. Spiritual ones can safely be open only to the highest.

Kindness in the material world prompts one to give shelter to the passer-by, but *spiritually it should be given only to those who are known or who prove their worthiness by their works.*

He who desires to make his wishes known, only, is not for you a desirable guest—but when knowledge is sought it is blessed to give, and to receive in return the love and appreciation which flow about you. They help to make a band of protection and are your guards and guides in the hours of need.

Watch carefully all who seek admission. Many will come, for the vibrations being established are as a pathway to other planes.

Visitors will make you restless—loved ones bring you peace—teachers give you strength and force. Be guided thus until you are able to judge wisely.

To fling the doors open to every knock is to keep the mansion ever disturbed. Let the visitors state their desires. If the reason appears to you as laudable, open the door; but if not, keep your castle gates justly locked.

Kindness does not require intrusion. Idle whims and curiosity vanish quickly—sincerity grows.

The door is opened by being in communication and must be guarded daily by demanding to be free from all thoughts except those of love.

Psychical Research

SCIENCE AND THE INFINITE*

By HERWARD CARRINGTON

(Continued)

Let us pause here for a moment to see what we have done. Light, traveling with its enormous velocity, requires on an average considerably over ten years to traverse the distance between our solar system and stars of the first magnitude; but the dimensions of the Milky Way are built up on such a huge scale that to traverse the whole stratum would require us to pass about 500 stars, separated from each other by this same tremendous interval; 10,000 years may therefore be computed as the shortest time which light, traveling with its enormous velocity, would take to sweep across the whole cluster,—it being borne in mind that the solar system is supposed to be located not far from the *center* of this great star cluster, and that the cluster comprises all stars visible arrayed in a flat zone, the edges of which, where the stratum is deepest, being the locality of the Milky Way.

Let us once more continue our journey. We have traversed a distance which even on the wings of light we could only accomplish in many thousands of years; and now stand on the outskirts of our great star-cluster, in the same way, and I hope with the same aspirations, as when we paused the last time on the confines of our solar system. Behind us are myriads of shining orbs, in such countless numbers that human thought cannot even suggest a limit, and yet each of these is a mighty globe like our sun, the center of a planetary system, dispensing light and heat under conditions similar to what we are accustomed to here. Let us, however, turn our face away from these clusterings of mighty suns, and look steadfastly forward into the unbroken darkness and once more brace our nerves to face that terrible phantom—*Immensity*.

We require now the most powerful instruments that science can put into our hands, and by their aid we will again essay to make another stride towards the appreciation of our subject. In what, to the unaided eye, was unbroken darkness, the telescope now enables us to discern a number of luminous points of haze, and toward one of these we continue our journey. The myriads of suns in our great star-cluster are soon being left far behind;

*See Sidney T. Klein: "*Science and the Infinite*"; Camille Flammarion's "*Lumen*," etc., for the material here epitomized.

they shrink together; resolve themselves into haze, until the once glorious Universe of countless millions of suns has dwindled down to a mere point of light, almost invisible to the naked eye! But look forward; the luminous cloud to which we are urging our flight has expanded, until what, at one time, was a mere patch of brightness, has now swelled into a mighty star-cluster; myriads of suns burst into sight—we have traversed a distance which, even on the wings of light, would take hundreds of thousands of years, and have reached the confines of *another* Milky Way as glorious and mighty as the one we have left, whose limits light would require 10,000 years to traverse; and yet, in whatever direction the telescope is placed, star-clusters are to be seen strewn over the surface of the heavens.

Let us now take the utmost limit of telescopic power in all directions. Where are we, after all, but in the center of a sphere whose circumference is 100,000 times as far from us as one of the nearest fixed stars,—a distance that light would take over a million years to traverse, and beyond whose circuit Infinity, boundless infinity, still stretches unfathomed as ever? We have made a step, indeed, but perhaps only towards acquaintance with a new order of infinitesimals. Once the distances of our Solar System seemed almost infinite quantities; compare them with the intervals between the fixed stars, and they become no quantities at all! And now, when the spaces between the stars are contrasted with the gulfs of dark spaces separating firmaments, they absolutely vanish away! Is the whole firmamental creation in its turn nothing but a corner of some mightier scheme?

To one other set of facts the reader's attention must be drawn before concluding. We must speak of time. Below sixteen a second, vibrations are perceived by us as single beats; above this they become suddenly and mysteriously converted into a monotonous sound or hum—the lowest note which the human ear can detect. From this rate up to about 20,000 beats per second, the human ear can perceive these vibrations as sound; above that they become inaudible. They remain soundless forever afterwards! These waves travel in the *air*, at the rate of only 1,130 feet a second.

Light waves, on the contrary, traveling at the rate of 186,000 miles a second, are conveyed by means of the ether; and range from 530,000,000,000 to 930,000,000,000,000 vibrations per second—they being in length from 40,000 to 70,000 to the inch. Beyond that, again, all is invisible to us forever afterwards.

Now, when we look at any landscape, the various portions

of the scene are not, in reality, seen by us at the same moment of time. Some parts are further from us than other parts, so that we really "see" some parts before other parts. On our globe the difference would be quite inappreciable, however (inasmuch as light could travel seven and a half times around the earth in one second of time), but for greater distances there is an appreciable difference in the time-relation. Thus, the moon is 240,000 miles away from us. We do not, therefore, ever "see" her as she is, but as she *was* $1\frac{1}{4}$ seconds ago—since light takes $1\frac{1}{4}$ seconds to reach us from her surface. In the same way, light takes eight minutes to reach us from the sun; so we never "see" the sun as he is, but always as he was eight minutes ago. We see Jupiter as he was nearly an hour ago. If we look at one of the nearest fixed stars, we see it as it was some ten years ago; that star may, therefore, have exploded or disappeared ten long years ago, and yet we still "see" it shining, and shall continue to "see" it there until the long line of light has run out; all round us, in fact, we see the appearance of blazing suns not as they *are* but as they *were* thousands of years ago—light which left their surfaces before Rome and Greece flourished, before Egypt rose in grandeur and the Pyramids were built beside the Nile!

Let us now take the converse of this. To anybody on the moon at this moment the earth would be seen from there not as it is but as it was $1\frac{1}{4}$ seconds ago, and from the sun as it was eight minutes ago; and if we were in Jupiter, and were looking back, we should, at this particular moment, be viewing what was happening on this earth, and "seeing" what each of us was doing an hour ago!

Now let us go in imagination to one of the nearest fixed stars, and, looking back, we should "see" what was happening ten years ago; going still further, to a far-off cluster, the light would only just now be arriving there, which started from the earth when man first appeared; or we might go to so remote a distance that the scene of the formation of the solar system would be now only arriving there,—and all the events which have taken place from that remote time to the present would, as time rolled on, reach there in exactly the same succession as they have happened on this earth; and remember that we should be looking, from that great distance, at all these past events with the same intuitional advantage as though we were actually present *here* in time, for however near we were to an object, we never see it as it *is*, but always as it *was* in the past.

Let us but turn to any point of space and we shall see at each

point—according to its remoteness—the actual scenes of the past being enacted; in fact, it may be said that throughout infinite space every event of past eternity is now indelibly recorded.

A murder committed hundreds of years ago, in a country house, may never have been found out; the criminal and his victim have alike turned to dust; the blood has been washed from the floor, the very house and its surroundings have crumbled and disappeared, and in their place a waving corn field is all that can be seen; but at this very moment, if we were at a certain point in space, we should now be witnessing *there*, the whole actual living scene from beginning to end, as though we were present *here* hundreds of years ago; the murderer standing over his victim, the knife driven in and the blood gushing out. If we went further away we should at this same moment be seeing the criminal just arriving and knocking at the door of that house then going upstairs into the room, and the same terrible scene with all its minutiae would again be enacted. From a still further point removed we should now see him, say, having lunch at a country inn some miles away, concocting his villainy; then he would be seen walking across the fields toward the house, again knocking at the door, mounting the staircase, and once more would that murderous scene be enacted before our eyes! And so on forever; the scene, with the house and its surroundings, have indeed been completely swept away from the present here, but the whole tragedy will always be acting in the future *there*, in the presence of the Reality.

Now let us go one step further, and suppose for a moment that we could travel through space *more* rapidly than light. We should then outstrip it, and the events of the world would not only be enacted before us, as they occurred; they would actually roll backwards; scenes would progress in the opposite direction to that which we are accustomed to; men would get out of bed and dress themselves at night and go to bed in the morning; old men would grow young again; tall trees would grow backwards and enter the earth, embedding themselves in the seed, and the seed would rise upwards to the branch that nourished it; the blood would turn into clype, into food in the stomach, into the piece of meat, which would be transferred from the mouth to the plate, and could then be cut on to the joint; the joint would go down to the kitchen and be uncooked, would be carried to the butcher to be cut onto the carcass, and the animal would come to life and go out into the fields! Human bodies would be formed in the ground from the dust of the earth, the dead would be taken

from their graves, brought back to their homes and put to bed; the Doctor would arrive, a miracle would happen, the patient would come to life,—though this would hardly be a feather in the cap of the Doctor, as it would be seen that the medicine came out of the mouth of the patient, would be put into bottles to be thrown away, and it would be the Doctor who had to pay the fee, and the bigger the Doctor the bigger the fee he would have to pay! The future would, in fact, change places with the past; and we could see that past and future are, in reality, only the present; and that all is happening in an eternal NOW.

These questions do and do not bear thinking about. They show us, at all events, the vastness and the wonder of the Universe; and the insignificance of man in comparison. Yet the mind or soul of one man is worth more than all the inanimate matter of the whole world!

Movement of Objects Without Visible Contact

By A BORN SKEPTIC

(*Continued*)

When he was on a visit to Leipsic, he gave Prof. Zollner a verbal account of what he had witnessed, and at Professor Zollner's request he afterwards gave him a written account, with the permission of Herr Schmid. Herr Schmid himself published a short account in a German magazine.

The bookkeeper, Herr Gossman, also states that at one time when he and Herr Schmid and Slade were holding their hands lightly on the table, it went hovering in the air, and turned itself over above their heads, so that its legs were turned upwards.

Imagine yourself to have been one of the three, with your hand on the table, and the table beginning to rise; would you not at once look at Mr. Slade's hands? And can you for a moment believe that he could raise the table, and turn it over in the air without being seen to do it, and all in the light?

"When I was sitting a little distance from him, he likewise sitting, he stretched out his arm and laid his hand on the back of my chair. All at once I was raised, with the chair swaying in the air, about a foot high, as if drawn up by a pulley, without any exertion whatever by Mr. Slade, who simply raised his hand

—the chair following it as if it were a magnet. This experiment was also repeated with others.”

Does it seem at all probable that Slade put his foot under the chair and raised it in that way? Grossman says: “Without any exertion whatever by Mr. Slade.” How did he know Slade was making no exertion in doing it, unless he or the others were looking at him? He says: “This was often repeated with others.” Very singular if such a thing could be done repeatedly in the light and fraud not detected if present. He says he was sitting at a little distance from Slade. That would make it more difficult for Slade to do it without much exertion. Imagine him reaching out his boot, putting it under the chair, and raising it ten or twelve inches in the air, and yet doing it without apparent effort! More reasonable to believe that the same force was used in doing that as in bringing the heavy table up to the other table with a great rush, and in raising the table and turning it over in the air.

Another surprising thing mentioned as occurring at Herr Schmid’s house was causing the needle of a compass to quickly swing around in complete rotations when Mr. Slade held his hand over it. Two compasses were placed close together and Slade caused one of the needles to revolve rapidly, while the other was quiet; then he reversed the operation, making the quiet one revolve and the other remain at rest.

The sitters knew that Mr. Slade had done the same thing with the Berlin professor, and that the public said he used a magnet. Herr Grossman writes: “According to the laws of physics known hitherto, if Mr. Slade had been secretly applying a magnet, as is so frequently alleged by opponents, *both* needles must have been set in motion, as they were quite close together, yet this was *not* the case.”

How shall we account for it unless we suppose that Slade or some invisible intelligence had control of some force analogous to electricity?

“Occasionally at a sitting we saw a materialized hand; it would tear the slate forcibly out of Slade’s hand under the table; it appeared suddenly at the side of the table and quickly vanished again; it was a strong hand, quite like one of flesh and blood. A slate was regularly wrenched out of my principal’s hand; it then made the round of the tables, *hovering free in the air before all eyes.*” (The italics are Grossman’s and show how marvelous it appeared to those who saw it.)

It would be idiotic to suppose Slade did it with his hand in

the light, or that he could have arranged some mechanism with which he could have operated. This hand would appear suddenly at the side of the table and quickly vanish. Of course Slade could do such a thing as that, but is it probable that he could do it without bodily motion which would be apparent to all?

The account says: "A slate was regularly wrenched out of my Principal's hand and made the round of the table." What does he mean by "regularly"? Does he not use it in the sense of repeatedly? If so, they had several opportunities of seeing the slate hovering in the air, in the light and circling around the table. How childish to think Slade was doing it with his hand or with mechanism—in the light.

In regard to the possession of magnetic power—Professor Fechner, who was Professor of Physics at Leipsic, says that Herr Von Reichenbach "came to him with a sensitive" who was a woman between forty and fifty years old. A common box compass, with a needle some inches long, under glass, was placed on the table. He caused the sensitive to move a finger to and fro before one of the poles (not over the glass but in front of the case) and thereby the needle began to oscillate, as if an iron or magnetic rod had been similarly passed before the same pole. These oscillations were not inconsiderable, and the experiment succeeded with each repetition, even when Von Reichenbach was in other parts of the room, and also when the finger alternately approached and removed from the pole. Trying the experiment in like manner myself, the needle remained quite motionless.

Reichenbach said the phenomena was weak that day; at times the sensitive had drawn the magnetic needle completely round.

I examined the finger in its extent and under the nails as closely as possible, caused the arm to be bared above the elbow in order to discover any iron or puncture through which needles could be passed under the skin—in vain."

"Leave the world as a brave man when go thou must, and not as one defeated. Regard thy life as a dearly loved prize, and refuse to be robbed of it without a struggle. Lead the life of a freeman and thou wilt not die as a slave. Make thy mind wise by devout thinking, and the gods shall lead thee to victory."

Higher Thought

THE CONTROL OF KARMA

By EUGENE DEL MAR

To what extent is man master of his conditions and the creator of his fate? Is he slave or master? Having originated a cause, can he escape its result? May man control his "Karma"?

First let it be admitted that some aspects of Life are inevitable. Natural principles are supreme and beyond control by the individual. The destiny of the soul to descend into matter and to return to its Source is unalterable. But the manner, method and rate of progress, with all its attendant harmonies or discords—in fact, each and every detail of manifested life—are creations of the individual and may always be brought within its direction and control.

To a certain point in man's development he is a creature of circumstances and a slave of the forces that surround him. With Self-consciousness, he reaches a point where he commences to give direction to his development. With Self-realization, he takes his life in his own hands and becomes a conscious creator and a law unto himself.

Can one mold his own life, fashion it according to design, neutralize heredity, thwart environment and control Karma? Yes; just that. Not if he is content to accept traditional beliefs, inherited limitations and popular prejudices; not if the experience of the multitude suffices or he is willing to be a weather-cock, responsive to every environmental change.

What is it that binds? Is it something outside of the self—is it environment? One does not even know what his environment is; all he knows of it is the relation it bears to him resulting from the attitude of mind he assumes toward it. A circumstance is exactly what he makes of it. One's environment changes with his own change of mind. While one is bound at the moment by his mental attitude, it is his own creation, and subject completely to his dictation and control.

Is one bound by his past—by his Karma? Karma is the law of action, of action and reaction, of equilibrium, of adjustment. "Action and reaction are equal and from opposite directions." A certain cause necessitates a given result; having set the cause in operation, can one escape its result?

Let the problem be put in this way: 1+1 always equals 2, and it can never be anything else. Then, having added 1+1, how

can one possibly arrive at any result but 2? The solution of this seeming inscrutable problem is simplicity itself. It may be answered in this fashion: Before $1+1$ has manifested as 2, one may add a further 1, and the result of the combination of $1+1+1$ will equal 3 and not 2. Or, if instead of adding a further 1 it is subtracted, then the result of $1+1-1$ equals 1 and not 2. In other words, at any time before the result has consummated, one may always secure a different result by adding to or subtracting from the factors going to make up the combined result.

It follows that no result is inevitable until it has happened. Having happened, nothing else was possible under the circumstances. If left alone, inevitably $1+1$ must equal 2, but until the result manifests, it is always subject to change through the introduction of an additional cause, inducing a different aggregate result.

The blend of two stated colors results in a prescribed third color. But before the blend is complete, if another color is introduced, the compound manifests as a color entirely different from what would otherwise have obtained. It is the same with light and sound vibrations, and also with life vibrations. Nothing in manifested life is inevitable until it has actually occurred.

It is claimed that a single accurate forecast of the future proves the inevitability of the future, and that one is therefore the slave of circumstance rather than its master. The fact that a person can see either the past or the future as the present, and be cognizant of what a particular person has already done or will hereafter do, neither proves that it is done of necessity or by choice. It merely proves that, whether slave or freeman, that is what he has done or will do. To say that a person must do what he chooses to do simply begs the question.

Does one "interfere with Karma" and place himself in conflict with eternal law when he seeks to avoid the result of $1+1$ equal 2? Is $1+1$ equal 2 any more sacred than $1+1+1$ equal 3? No one can interfere with eternal principle, but not only may he interfere with results but that is the very essence of spiritual development. It is his "regular business" to accelerate the evolutionary process and to expedite progress toward the realization of his divinity.

The fact is that one may do very much as he pleases with his Karma. Laws are not compelling but enabling. While they indicate the necessary sequence of events, they may be manipulated. It lies within one's power to dominate his environment and

determine his future. What path must he follow to realize this power?

One must know, understand and believe in the Law of Karma; that he is the product of his past, the creator of his present, the successor of himself, equally free to make and to unmake, and limited to the exact extent of his acceptance of self-limitation.

As Mrs. Besant says: "He is limited by his past, by his wasted opportunities, by his mistaken choices, by his foolish yieldings; he is bound by his forgotten desires, enchained by his errors of an earlier day. And yet he is not bound, the Real Man. He who made the past that imprisons his present can work within the prison house and create a future of liberty. Nay, let him know that he himself is free, and the fetters will crumble away from his limbs, and according to the measure of his knowledge will be the illusoriness of his bonds."

Spiritual or mental healing does not interfere with Karma in the sense that any license is taken with the Law. Nor does physical healing either. If health + discord = disease, then disease — discord = health. Surely if one interferes with Karma when changing from disease to health, he must have interfered previously with Karma when converting health into disease! A strange law indeed that would place a premium on discord and disease!

May one put an end to his Karma from a previous incarnation? Not only may he do it, but this is exactly what the Self-liberated soul is called upon to do. Creator now and no longer an automaton, he need not wait upon the normal rate of attrition, but—as Mrs. Besant says—"will file through his Karmic chains." If it were impossible to do this in any existent incarnation, he could never attain; for if of necessity each incarnation but leads to another, never would there be one that was final.

To what extent may one exercise control? The normal rate of (unconscious) development is very slow. With Self-consciousness the pace is quickened, and with Self-realization there is a constantly increasing acceleration. Karma is then precipitated, so that one may meet and appropriate say within a year the wisdom of experiences that would more than suffice for another's whole span of manifested life. "The firm soul hastes, the feeble tarries. All will reach the sunlit snows."

One may neutralize and end his Karma. He may pay up and be quits. Everything has its price; but once the debt is paid,

it is extinguished and no longer binds. Not only may he pay his debts, but he need not incur fresh obligations. "Nothing endures; fair virtues waste with time, foul sins grow purged thereby."

With one's greater realization of unity, one's vital expenses come more and more within his income; for he has become less conscious of separation, and action is less tinged with selfishness. If action is untainted by the consciousness of separation—action detached from fruits of action, selfless action—there is no reaction of indebtedness, and one is "nowise bound by bond of deeds." The reaction of such action constitutes a credit entry on the ledger of Life.

One does not in one incarnation set in motion a cause which remains quiescent until another incarnation brings it to life. No; cause and result are one, result is bound up in cause, result is immediate, the two terms express merely the same thing looked at from different points of view. If left to run its normal course, a result may not manifest until a future incarnation; but it is never separate from its cause, and at any time its creator may call it in, pay up the debt, and be freed from further obligation on its account.

No one knows how much he can do. If one accepts tradition, convention, experience and precedent as his only guides, his self-made limitations will indeed exclude him from anything like a full realization of his powers; nor may he control Karma while he confers power upon these scarecrow guests.

But when one has buried these pretenders and laid their ghosts, when he has penetrated their disguises and torn off their masks, he finds that all limitations are self-made, that slavery and freedom are but synonyms for ignorance and wisdom, that one escapes limitation as he ceases to recognize it, and creates to the extent that he realizes his creative powers. When one knows that he is free, he is free; for the realization of freedom and freedom itself are identical.

To again quote Mrs. Besant: "By a knowledge of the great Law of Karma and its workings, a man may accelerate his evolution, by its utilization he may free himself from bondage, and become, long ere the race has trodden its course, one of the Keepers and Saviors of the World. A deep and steady conviction of the truth of this Law gives an immovable serenity and a perfect fearlessness; nothing can touch him that he has not sought, nothing can injure him that he has not merited. Nature cannot enslave the Soul that by Wisdom has gained Power, and uses both as Love."

Theosophical Talks

THEOSOPHICAL TALKS

EDITOR'S NOTE—Amru says the following letter to a correspondent from a Theosophical friend of his, is a better "talk" than anything he can give; so asks us to publish it here, while he stands aside.

THE SEX QUESTION

DEAR FRIEND:

I have heard of the dissatisfaction—to use a mild term—caused among your Lodge members by the opinions of a certain lecturer on theosophical subjects, regarding what is called the "Sex Question" and its relation to the Theosophical Teaching.

I have heard, too, of your desire to know if the aforesaid opinions coincide with the Wisdom Religion; also of your desire to know just where I stand; do I agree or disagree with those opinions?

As a student of the Teaching, holding the very highest ideals as connoting "Truth," doing my humble best trying to keep the presentation of those ideals pure and unsullied, I think I can put the two questions in one and answer both at the same time.

Firstly: I do not in the least pretend to be a "teacher," a "messenger," not even a disciple. I am not one "having authority." All I have in the shape of credentials are a hunger for knowledge of the Truth, a determination to find that Truth at all costs, and certain personal experiences that, while possibly of little or no value to others, are of the utmost value and importance to myself, inasmuch as they prove to me, so far, that I am headed in the right direction.

They also prove, just like the solution of a mathematical problem, that the bases on which I am building are the most solid I have, as yet, contacted.

Taking those parts of the Teaching I have already proven true in my own experience—and that is the only way to *really know*—I think I am fairly safe in continuing along the same lines and along the rest of the Path as given or indicated by the Great Teachers and Exemplars of the Teaching. By "Great Teachers" I mean Buddha, "Jesus," Lao Tse, Plato, etc., etc.

My conception of their teaching is as follows:

When a person becomes sufficiently interested in theosophical teachings to join one of the Societies labeled "Theosophical," he hears of the existence of certain advanced men called "Masters," who, in the early days of the *original* Theosophical

Society (founded by H. P. Blavatsky and Colonel Olcott) gave out through their messenger (H. P. Blavatsky) certain teachings regarding the constitution of man, his past, present and future fields of operations; also teachings relating to the Law of Cause and Effect (Karma), and the Law of Re-embodiment (Re-incarnation).

The newcomer in theosophical circles will, by going deeper into the teachings, discover that there is a very definite *purpose* underlying, and which is the kernel of, the teachings.

In the whole mass of teachings, that PURPOSE is the paramount thing.

The other part of the teachings relates to, and is an exposition of, that purpose.

If the student relegates the purpose to a position below that of the "exposition," he will be led astray into the fascinating byways of mere intellectual dissipation and speculation, and he will merely help to swell the membership list of the particular theosophical "cult" or "Society" he has joined, but—*he will not be a Theosophist.*

He may become so enamoured of the teachings as to help in the propaganda; he may endeavor to spread the teachings by public or private work; he may become a lecturer, a president of a Lodge; yet, if he fails to keep the purpose always before his eyes as being the thing of paramount importance, the goal to be reached, he will be to a very great extent wasting his time.

The great mass of the teachings informs the student of the beginnings of the entity we call "Man"—the "whence" and the "how"; informs him of the steps traversed by that entity from long past periods to his present position; informs him, too, of the road still ahead of Man and along which he must travel to attain to his full stature of MAN.

.. This, the greater part of the teachings, is full of detailed information regarding the "Principles" of Man, the "Planes," "Globes," "Rounds" and "Races," etc., etc., which is but the exposition to make plain the main thing, the very essence of the teachings—the PURPOSE.

The PURPOSE, the very essence, the pivot and nub of the whole Theosophical Teaching is: Self-growth, Self-sacrifice, Self-attainment.

Right here is where the newcomer's interest is stimulated. He has heard, or otherwise discovered, that the certain advanced men—the Masters (who not only gave out the original teachings, but also sponsored the original Society, have been and now are

Guardians of that Society) are wearily and watchfully waiting for those who respond to the teachings sufficiently to endeavor to take the shortest (and most difficult) road to the goal of maturity: the Perfect Man. That road leads to the Masters and to Mastership, and is called the "Path of Discipleship."

The student is told that being a Theosophist (that is: realizing the "purpose" and endeavoring to live the life according to the requirements) he will attract the notice of one of the Masters, and, at a certain stage in his development, enter on what is the preliminary of the Path of Discipleship, viz.: the "Probationary Path." If he keeps on, he will become a disciple of a Master, coming in close touch with Him, and receiving instructions necessary for his further advancement.

He may have the "Secret Doctrine" and other classics of Theosophy at his fingers' ends; he may have been favored by having had—temporarily—his psychic faculties opened and visions of various kinds, *therefore* he feels assured that he must be, at least, on the Probationary Path, if not a full-fledged disciple. In his conceit he fails to realize that, although the world is full of sincere workers along the lines of upliftment, *those* workers do not lay claim to being *disciples* of their Master; and why he, merely because he happens to belong to a Theosophical Society and is conversant with theosophical literature, should be singled out for the high distinction and honor of being a disciple, never seems to occur to him.

If he has the gift of the gab, combined with assurance and a good memory, ten to one he mounts the rostrum and "lectures," and, by divers hints, smirks and poses, gives his hearers to understand that he is a "disciple"; speaking of the Masters as he would of his intimate cronies.

Such an one can do a lot of good along intellectual lines by giving out the *intellectual* teaching of the philosophy, but to the sincere inquirer who is seeking the old, old path of attainment which is sharp as a razor edge,—the straight and narrow way, and seeking *spiritual* help and light, such a man is a blind leader of the blind, for his views on what is called the "Sex Question" do not coincide with, but run counter to, the true theosophical teaching; and so he is in a position to do grievous harm to the inquirer and to lead him (or her—generally "her") astray.

In these days of various and differing cults, we have, on the one hand, a creed which asserts that Man is a "worm of the dust," who must be saved by belief in the vicarious atonement of a Man-God—Jesus Christ—who died an ignominious death on a

cross for humanity; an incident on which profane history is peculiarly silent; while on the other hand, we have cults such as Christian Science, which, copying the old Advaita philosophy of the Hindus, asserts that Man is a God here and now ("I am Brahm") who has woven around himself a Maya (Illusion) and has allowed himself to be so deluded and fooled with his own Web of Illusion that he cannot find his way out and realize his own Godhood! A rather pitiful plight for a God to be in.

Judging from some of the exponents of, and believers in, the "I am God" theory, "God" must indeed be in a parlous state, for the representatives of that teaching are generally below—morally and ethically—the normal mean of commonplace humanity who believe they are "poor miserable sinners."

Opposed to all these is the Theosophical statement, which, briefly, is this:

Man is an entity in the process of being made. (See Browning's "Paracelsus," he plainly saw the same thing.)

Man, or to use the more precise term in this connection, the "Ego," is overshadowed by the Spiritual Ego or Ray (the Father in Heaven) into whom he must endeavor to merge himself. The Ego in turn overshadows and informs the Physical Man, an *animal* pure and simple, until the connecting link with the Ego was formed; the result of that connection being a germ of MIND was implanted in the animal physical man, making him the average intellectual man of today, raising him one step higher than the rest of the other animals. By that connection with the Ego (the Thinker—"Manas"), he became an individualized, responsible entity.

Having free will (within limits in the direction of "evil" or retrogression), he is responsible for all his actions (hence "Karma"). He can progress upward toward the Ego (evolve), or he can devolve into the animal state.

Let us take the latter case first.

If he goes backward, he is pitting his personal will against the whole urge of the Powers who intend that he shall progress. (That progression is the "purpose" and basis of the Teaching.)

There is only one result if he persists in that course, viz.: the Ego breaks the connecting link between them, and the intellectual physical man becomes what is called a "dead soul," a Margrave, such as Bulwer Lytton wrote of in a "Strange Story." If he evolves and progresses toward the Ego—as he is expected to do, he merges himself into, and coalesces with, the Ego, and—all's well.

(To be Continued)

Astrology

NOTES ON THE ECLIPSE OF JUNE 8TH

By JOHN H. McWHIRT

With reference to the chart of the Solar Eclipse which is to occur on June 8th, 1918, the chart (published in the February number) being erected for the longitude and latitude of Washington, D. C., it therefore becomes an issue of Mundane and State Astrology for the United States and her citizens.

The first house or the ascending degree, and that division below the line, represents and stands for the United States Government collectively; the president and his cabinet and all his subordinates. While the 7th house, that which is opposite to the 1st, represents the people and citizens as a body.

Several of the different houses represent different branches of the governmental service; thus the 10th house has reference to the President, the national honor and dignity, while the 9th house pertains to foreign diplomacy and law, hence the Secretary of State and Department of Justice.

The time of the Eclipse is very close to 4 hours and 58 minutes p. m., Washington Sun time, and this brings the Eclipse almost exactly on the cusp of the 8th house, this house signifies legacies, death and detectives, and thus it signifies death and work for detectives. The part-of-fortune a mythical point, which indicates a place where fortune or favor may be gained or lost, is on the exact degree and minute of the rising sign; while the point of the Eclipse is almost exactly 150 degrees from the part-of-fortune, that degree of measurement in aspect is always considered evil to the house, sign, and thing under consideration. We must therefore consider that there is great probability of considerable death and material loss to the people of the United States.

The second house is that portion of a chart which indicates wealth and monetary affairs, how they flourish or decline. Jupiter is the ruler and significator of this house, but Jupiter is not at home to strengthen financial matters, but instead is up in the eighth house, that of death and loss, besides which Gemini is the sign of greatest detriment to Jupiter, nor is this all of Jupiter's detriments; he is within 28 minutes of longitude of a conjunction with the dragon's tail, or south node of the moon, which is always evil, to whatever house and sign it chances to be placed,

for any event; Jupiter being thrice in detriment, looks ill for financial affairs.

Mercury, which is the significator of Gemini and the 8th house, is down below in the 7th house in Taurus, that is the house and sign of the people in general; and Mercury represents the detectives who will be looking after the people's affairs. It will, on June 18th, pass over the place of the Eclipse, and on June 21st will pass the place where Jupiter will be at the time of the Eclipse, and on June 22nd Mercury will be in actual conjunction with Jupiter. If there are any wrong doings they will all be disclosed before the end of July.

It is not improbable that one or possibly two of the political family in Washington may not survive the strain of events. If our troops are still in France on that date and after the event, it may mean some terrible sacrifice of life at the front. This may mean a great strain on the United States and also on her allies, but let us look and hope for the best.

Vulcan, that mysterious little planet which is so seldom seen, and one whose influence is so little known, and yet whose force is very powerful in the causation of earthquakes and volcanoes, will at the time of the Eclipse be only 9 degrees away from a conjunction with the Sun, Moon, and Earth. The Moon moves at the rate of 13 degrees and 53 minutes per day and Vulcan at the rate of 19 degrees and 20 minutes per day. The moon's range of influence is generally given as 10 degrees, while the Sun is 12 degrees, and as the moon moves away from the Sun toward Jupiter, and Vulcan is approaching much faster than the Moon is leaving the Sun, I am not much inclined to think that there will be any such disturbance as an earthquake. Yet I am looking for all the possibilities; and if such should occur, it will be felt most at about the 138th degree west longitude, which is the eastern line of Alaska, and that of the Hawaiian Islands. The influence might be felt east of that point, or it might go much further west.

Should anything of the nature just referred to take place, it would show much of the death sentence which seems suspended from the 8th house cusp.

PRACTICAL LESSONS XVI.

By HOWARD UNDERHILL.

American Academy of Astrologians

♀ in Sagittary.—Inclines to a trend of mind favoring a love of the beautiful in art and nature. The native is fond of animals, outdoor sports and pageantry. He may be religious, philosophical or charitable. The affections are active and romantic with none too much constancy. There is more than one love affair and probably two marriages. A good aspect of Jupiter brings wealth.

♀ in Capricorn.—This denotes constancy in love and friendship, but in marriage indicates delays or that the partner may be older than the native, or that there may be disappointment in marriage. There is practical financial ability and gain in business through the father, superiors or in public enterprises. The native rises in life and is popular in business and society. Much depends on the aspects.

♀ in Aquarius.—This shows a humane, sincere, and generous nature, contributing to good friends, social position, gain in business and benefit through the opposite sex, some charts indicate secret sex alliances, strange experiences in love affairs and dual attractions. Marriage may be delayed until middle life or old age. The native has good taste in the arts and music, is fond of friends and children.

♀ in Pisces.—Venus here gives a cheerful, charitable, sympathetic and sensitive nature; compassionate and inclined to assist the poor and suffering. But apt to be easy-going and perhaps somewhat indolent. Is social and hospitable, fond of peace, comfort and society. There is good taste in clothing, ornaments and decorations. More than one love affair or marriage, and possibly a secret alliance; loss or suffering through the opposite sex. Money prospects are usually indifferent.

THE SUN IN THE TWELVE SIGNS

The influence of the Sun in a sign is very important. It expresses the inate character and temperament of the individual even more than the rising sign. But its effects vary in accordance with the plane of development the person has reached. The space given to these lessons does not admit of a full delineation. A volume could be written on its effects for each sign of the Zodiac.

The ☉ in Aries.—Denotes a person that is active, ambitious, energetic, impulsive, enthusiastic, but sometimes rash, willful, over-confident and quick tempered. The native may succeed as a manager, superintendent or organizer and likes to be at the head of things. He may make a proficient teacher, especially in music, rhetoric or languages, and in many cases there is good literary ability. He has excellent perception and discrimination. He likes freedom, light and air; is capable of hard work but liable to overdo. The vitality is good, but troubled with affections of the brain and nerves.

The ☉ in Taurus.—Gives firmness, patience, persistence and great executive ability. Inclined to be cautious, conservative, dignified and reserved. May be jealous, obstinate and hard to please; though slow to anger, very violent when aroused. The other side of the nature shows affection, kindness, sympathy and an insatiable desire to be loved. When governed by his will, the native exhibits some of the higher types of mankind, but if by passion or desire, some of the lower types. He never does things by halves. It is an influence of wide characteristics and demands great self-control. There is great physical strength and vitality. The diseases are those of the throat, brain, heart and arteries, often the result of over-eating and drinking.

The ☉ in Gemini.—The Sun's ray in Gemini is expressed in duality, complexity, versatility and restlessness. The native is changeable and capricious in many things and dual or opposite characteristics are often expressed. The mentality is strong, but may lack continuity. As a rule the native is kind-hearted, affectionate and sympathetic. The mind is active, aspiring and fond of mental pursuits; he may engage in two businesses or professions at the same time, and is proficient and dextrous with his hands. There is duality in love affairs or marriage. The diseases are nervousness and lung troubles. Worry and restlessness must be avoided.

The ☉ in Cancer.—The Sun here generally indicates a person fond of home and family; the women are good mothers and housekeepers, and the men are loved by their children. Many natives are shy and diffident, lack self-confidence, which prevents merited advancement at times. They like old customs and antiquities and hoard things of little or no value, are fond of money and afraid of poverty. The Cancer native's marriages are not always successful because of over-sensitiveness and jealousy. There is a strong imagination and great love of notice and sympathy. There are many changes in the life. Uncongenial asso-

ciates have a bad effect on the health and character. The principal diseases are due to weak digestion and in some charts cancer and defective circulation.

The ☉ in Leo.—This is usually a masterful nature, warm, sunny, genial, ardent and sincere. It is endowed with much vitality and forcefulness; aspiring to power and honor and admirably adapted to command. The mind is conservative, takes things as they are, but is steadfast, liberal and often brilliant. There is personal dignity, a dramatic expression with a love of things beautiful and luxurious. The native has a deep love nature not always understood, and there is a strong appreciation of love and friendship. The will, though firm, is liable to be affected by the feelings, and the desire nature may attain full sway. In some charts there is great need of self-control to bring out the best there is in the native.

The ☉ in Virgo.—Gives a shrewd, critical, discriminating nature, with much adaptability and good intellectual power. Generally self-possessed, resourceful, persistent and industrious, the native is successful in mental pursuits, especially teaching, literary work, science, chemistry, hygiene, medicine and business. Is more successful with a partner or as an employee. There is caution, diplomacy and ingenuity, with a practical trend to the mind. There is great desire for wealth, but it is seldom attained. The native is sensitive to the action of drugs and changes in temperature and often suffers from intestinal complaints. He has good endurance and retains his youthful looks.

The ☉ in Libra.—Gives a pleasant, agreeable, social, courteous nature, with a desire for justice and peace. There is a conservative tendency to the mind and the native will not yield to mental or physical force without resistance. There is often an aptitude for invention and the mechanical arts. Co-operation with others gives more success than by working alone. The life is much influenced by friends, partners, husband or wife, or some kind of association with others. The intuitive and far-seeing faculties are strong, with good comparison and cool judgment. Trouble and adversity have only temporary effect. Fond of travel and change. Not a few express strong emotion, deep affection and religious devotion. It often indicates kidney trouble in middle or old age.

The ☉ in Scorpio.—Some of the best and some of worst people in the world have this position of the Sun. There is a deep desire for freedom and the native will fight for it. The nature is dynamic and often goes to extremes. There is strong will-power, firmness, energy and impulsiveness. The native has

strong likes and dislikes, is generally secretive, tenacious, determined and aggressive. Dislikes to be in debt and will give full value for all benefits received. The love nature is not platonic and more often expresses passionate devotion than pure affection. Self-control is much needed, and with those better developed it is well exercised. As life advances, interest is aroused in the psychic and occult. The later part of the life is more successful financially. It is a nature of wide characteristics.

The ☉ in Sagittary.—Gives a cautious, though courageous and energetic nature, self-reliant, honest, generous, sincere and devoted. Is impulsive, frank, but sometimes too outspoken; usually a good companion, friendly and helpful. The native is active, restless, but a good worker, original, enterprising and optimistic. Fond of animals, outdoor sports, walking and traveling. He generally acquires wealth, and may have money when deploring the lack of it. There are two love affairs or marriages with fidelity to the marriage vow. He is liable to overdo and be subject to lung troubles and accidents. With the better developed there is tendency to philosophy or religion.

The ☉ in Capricorn.—Gives an ambitious, persevering, industrious, determined character, prudent, patient, self-reliant and meditative. The mind is active, inclines to a broad field of action, with a strong intellectual or commercial tendency and a capacity to manage large affairs. But in some charts there is a lack of pride, push and initiative, and the native is satisfied to work for small pay. As a rule he is practical, good at planning, managing, accounting and research. He is an excellent judge of values. There is often danger of giving way to selfishness, avarice, dishonesty and despondency. This position in Capricorn aids to long life with good use of the faculties to the end. In northern latitudes rheumatism is the most common disease.

The ☉ in Aquarius.—Appertains to the vibratory functions of life, giving physical sensitiveness and aptitude in mental impressions. With the well-developed native there are strong perceptions of deep truths with a wide range of practical social utility. He is more successful in cities or congested centers of population. The unexpected is quite liable to happen to persons with this position, and is therefore allied with Uranus. Developed natives of this class are among the best people in the world. They are refined, humane and philosophical. They live more on the mental plane than on the physical. They are studious and thoughtful, succeed as artists, astrologers, designers or inventors according to the aspects of Mercury or Venus. Usually healthy, but may suffer from defective circulation of the blood.

(To be Continued)

The Yi-King Tao Department

By ZEOLIA J. BOYLE

We are earnestly endeavoring to remove the splendid science of sound vibration from the imaginary and unscientific realm into which it has been forced by the dreams and speculations of those utterly without knowledge of real science or logical reasoning.

It is the purely physical action of sound and belongs entirely in the physics departments of our universities, in the hands of cold scientific investigators.

The statement so often made that the name vibration is chosen by each individual before birth, is one of the many thousands of absolutely unprovable theories so frequently seen today. But not haphazard imaginings of this kind *can, will, or should be* accepted by genuine scientific minds.

Any vibration is the result of ordinary natural law; just as unalterable as that of fire. Properly understood, it will work, as does fire, for our comfort and success; but also like fire, ignorance or carelessness in handling leads to equally great catastrophes.

The readings given here are, of course, the merest skeleton outlines of what can be done when greater detail is possible.

E. R.—July 4th.

Surname tends to difficulties, but should give love of study and versatile mind. Some of the difficulties may be caused by a contrary spirit given by the day of birth. This gives a temper and a desire to oppose others' opinions. On the other hand, the mother's name gives thoughtfulness and a desire for peace; it also indicates a tendency to examine one's self, or one's conscience, to discover if some obstacle is due to one's own fault. The nature therefore pulls in opposite directions, giving a desire to oppose one moment, while the gentler characteristic comes uppermost the next.

Surname gives readiness of speech. Mother's name a tendency to thoughtfulness instead of speech; so while the owner of this name will converse easily when the desire to do so is uppermost, there will be other periods when the wish is to be quiet and scarcely speak at all.

First name gives further quiet characteristics, love of music, artistic qualities, possibly a good voice.

Mother's name and first name tend to an early marriage, while the surname and day of birth tend to prevent this.

I. S. L.—January 23rd.

Should have a good voice and musical talent as well as love for all harmonious sounds and a strong dislike for discord. Must be careful of the hearing, throat and heart; this merely means that these parts of the body are the most highly strung, and therefore the most sensitive. Would make excellent choir leader. In the surname, however, there is danger of falls, particularly from a horse, which sometimes tend to injure the back. Avoid high places or climbing on anything.

Natural instinct for protecting helplessness, therefore good nurse or physician, though probably too sensitive. Also talent for acting. Should also be gifted in artistic lines and a particularly good draftsman.

Mother's maiden name gives very friendly disposition, though great determination and possibly, at times, a contrary turn. Slow judgment, wanting to think things over is also indicated in this name. Gives strenuousness and love of country and outdoor life.

Married name shows reserve, determination in overcoming obstacles, and probably produces psychic qualities in its owners; having presentiments, etc. Usually safe on water and often becomes very expert in this element. Most successful near water.

W. S. B.—November 26th.

Sensitive and reserved. When the feelings are strongly touched either for good or bad will keep everything inside and talk of all other subjects except the one upon which the real thoughts are most centered. Determination in overcoming difficulties. Love of mountains, but prefers the top, where one may look over large spaces. This latter quality is shown by the mother's name, which sees over large spaces *mentally* also; is therefore much more successful in large matters and where one is leading than in small ones. This name also indicates love of music, good voice, fondness for theatre or theatrical work. Might be successful playwright.

Surname shows much popularity, dealing with many people, good memory, talent for languages and usually long life, also great versatility of mind.

Birth shows the quality of never losing one's head. The greater the emergency the greater becomes the power of taking control of the situation as well as the people about one. Further, would be excellent in secret service work and diplomacy.

Birth, in combination with the tendencies of first name might tend to deceit.

E. V. C. P. August 1. This name contained a peculiar syllable which was not understood and was therefore left out; for this reason there may be some slight discrepancies in the reading.

Should never ascend to high places as there is danger in this name of a fall from a height. Also should never speculate though the *maiden surname* tends to give a love for this sort of thing. The usual action of the force represented by this number is to take one to a high place financially and sooner or later cause a great financial fall; generally because of a strong desire to speculate, or becoming too sure of the position. The same action takes place physically often producing a bodily fall as well. *First name* gives a critical mind, excellent for lawyer or chemist. *Second name* sensitiveness, a love of solitude and a desire to keep a careful watch over all matters in which the owner is interested. *Birth* gives a natural leader and great power of concentration. *Mother's name* a tendency to presentiments or prophetic dreams, and often power of becoming very expert in the water at the same time producing safety in that element. Annette Kellerman has this number.

The Caldron

Editor AZOTH.

DEAR SIR:

The article on "Why Thoughts are Things" is very interesting, as it is the first one I have read that goes so minutely into detail, and yet there is much to be desired on the subject.

1. Is an Elemental a part of Spirit or Spiritual matter?
2. From where or what does it originate?
3. The Creator is all love and kindness we are taught in every ism and New Thought center. Now, whence comes that absolute faith that there is something bigger and better than mere words that positive thought—I was—I am—and I will be?

4. Then we will say the present world conflict is the result in material action of the combined force of elementals clothed in the baser thought of mankind in general, centered at a given point for action. I am afraid there never will be an enduring peace so long as mankind remains ignorant of the influence of thought and elementals.

5. Six months before the war I dreamed of the incidents leading up to the war—in fact, tried to prevent that sad event with many others. Now I have never been in Europe or out of this State—can you tell me from whence came these thoughts so many months previous in their time, and as one would say, "out of a blue sky?"

6. Now, why should we be responsible for a thought if we do not know the effect of a thought or much less an elemental? It really seems to me the elemental knows more than we, is more cunning, is in fact a parasite, causing much trouble and unhappiness.

7. In many of the Occult Books is given out the teaching, "Know Thyself"—"Assert the I in You." Now that teaching has made itself felt in Politics, Church, Charity and many other occupations, but always for the material gain of individuals. Some mighty seed of misunderstanding has been sown in ignorance. Even Christ did not assert the I AM, and explain why, or religion would not be so divided as it is.

8. Has an elemental reasoning power? Can you prove it?

9. This is in answer to your own experience and also as you say: "One should keep the attitude of *proving all things* and holding fast to all which is true." Now, what is true?

Wonderful inventions for the benefit of material man are worked out continually, but no really great thought movement has been worked out for Spiritual man. Any book or books on Elementals or Thought Force you have would be greatly appreciated.

Very sincerely yours,

(Signed) Mrs. F. RENTSCHLER,

DEAR MADAM:

To your questions sent in to AZOTH I will reply by number, in such order as they seem best to follow, although the answers must, of necessity, be brief.

1. An elemental is "a part of Spirit," if you choose to term it so, in the same sense that *all consciousness* is a part of Spirit. "Spiritual matter"

contradicts itself, since neither can *Spirit* be material, nor Matter spiritual, any more than the negative pole of a magnet can be actively negative, or the active pole be negatively active. Spirit and Matter (*Substance* is the better word) are poles expressing the Unit behind them, from which they both spring and in which they both are at balance, which Unity is the Logos. Spirit or *Life* ensouls Substance, Substance supplies the elements where-with Spirit clothes itself in form, from densest Matter to most etherialized Substance; *Consciousness* cognizes both poles or aspects.

2. The Consciousness of the Logos inheres in every atom on every plane of the Universe, although the Points of that Consciousness, segregated within the Whole by substantial vehicles of greater or less density, are not equally evolved in perception, conception or memory. Evolution embraces all states of consciousness, from the *unconscious* consciousness of elemental planes to the *perceptive* consciousness of Man, and *beyond*, to the *super-consciousness* of the Man become *One with God*.

All that is evolving below our plane is working towards the goal of becoming *Man*, all men have within them the potentiality of becoming one with God. Hence, elementals are Points of Consciousness in process of evolution, their perceptions far less awake than those of even the mineral or vegetable planes, and therefore having certainly not even a dawning of the *thinking* faculty. Those which are drawn to clothe the thoughts of man in form are so drawn because of a sympathy existing between that particular class of elementals and the vibrations of Man's thought processes. *Thought* is an expression of Consciousness—Life—Activity, if you will; to become effective, the thought must have a form—a body, so to speak, as *all* life motions can become effective *only* when clothed; not necessarily in a *body* like that of the worm, or a plant, or with head and arms and legs, nor necessarily of that aspect of Substance which we term *material*—but a form built of some degree of Substance; these elementals furnish the bodies (or vehicles) for our thoughts, blending their consciousness with them, and thereby is engendered in them a keener sense of *being*; but to conceive of them as "knowing more," of being "more cunning" than the thoughts *thrust upon them to be clothed*, to regard them as "parasites" is nothing else than the rising up of a pet perversity of human nature, which likes to lay all its faults upon the shoulders of hypothetical though most convenient and comfortable "devils," while bombastically claiming its virtues as its own.

Certainly it would be impossible to "prove" that elementals of any class have "reasoning power," *since such power does not belong to their stage of evolution*. This stands to reason.

3. As said above, Within Its Universe, the Logos sustains, surrounds, animates every atom. IT or He, if you prefer, is above both "good" and "bad," and His Law is One—namely, the Law of Action and Reaction—the Law of Absolute Justice. True, Love *in its highest sense* may be said to be His Supreme Nature, but that Love is not a sickly sentimental matter such as many religionists would make it appear; it is a Love which, in operation towards balance and justice, does often seem both stern and retributive. Our acts, words and thoughts establish every moment causes which must work out in corresponding effects, and these effects again launch fresh causes, until such time as we have learned to co-ordinate ourselves with the sweep of that Divine Law—with the Poise of the Divine Balance—and so find Love as its Source and Goal.

6. Ignorance of the fact that fire burns does not save a hand thrust into it from the painful consequences. Ignorance of the law of gravitation will not save from broken bones the man who wilfully throws himself, or simply falls, from a height to the ground below. Ignorance of the fact that our thoughts attract to themselves elemental consciousness which, clothing them in all their beauty or hideousness, making of them for a greater or less time angels of light or demons of darkness, does not check the order of the Universe nor save the thinker from the results of his own thinking. Indeed, *ignorance is no excuse at all nor is it a palliative*. If we do not wish to face the consequences of manufacturing devils for the undoing of ourselves or others, then *we must stop that activity*; we must rend our thoughts and *not* their garments, as it were; indeed, destruction of ignorance by the light of knowledge, and *the practice of that knowledge in daily life*, is the master road by which Man may rise superior to his present state, of being the plaything of self-projected energies of whose nature he is unaware but whose virility is in exact ratio to the force with which his thoughts were evolved and sent forth.

Knowledge will unlock for him the mysteries of being, Love will sweeten and glorify knowledge; and while his thoughts will continue to attract and be clothed by elementals, he will surround himself only with forms of beauty, of mercy, of purity and truth.

4. Yes, the present conflict in the world may be said to be due to the precipitation of centuries of evil, envious and hate-bred thoughts; thoughts of pride, self-glorification and greed. Clothed in definite elemental shapes, many of them, yet many, too, having become massed—clotted as it were—and hideously shapeless, charged with a potent venom which only blood can wash away. The tortured elemental consciousnesses, so long requisitioned by Man's unholy thoughts as vehicles, swarm and writhe about the battlefields; and for the outrage committed by Man against the Love Divine in so misusing them, his defiance of the Divine Order in fashioning them to shapes of evil these helpless and innocent servants of his thoughts, nothing short of human sacrifice can bring the scales of Divine Justice back to equipoise. Yet is Justice tempered with Mercy, for out of the horror is being born a new humanity—a humanity truly tried by fire.

You are quite right. There certainly never will be "an enduring peace" until Man has not only come to recognize the far-reaching power of thought, but also, until Man no longer entertains thoughts of anger, greed, selfishness, etc., etc., towards Man or impulses of cruelty towards the denizens of planes below him, such as the animal, for instance.

8. You are somewhat at fault in your conclusion that Christ did not assert the I AM, for His "I and my Father are One" is the parallel of the Vedic "I Am THAT." Further, the sense of "I was, I am, I will be," to which you refer, is due to the stirring within of that Spark—Thought, if you will, of the Logos, of which we are the material vesture; the *Real* of us, which is alike, the reasoning for and the goal of our journey through Space and Time.

10. It is well to practice "proving all things" if one has a foundation of definite knowledge upon which to base judgment; but to attempt to "prove" that concerning which there is no basic knowledge acquired, either internally or externally, is to degenerate into a mere trotter from this to that and a cavalier at truth, where it might be found. I would suggest, since you are attached to the Christ idea especially, that *in the light of such*

information as you may have accumulated in your browsing among many fields, you take up a *serious, sincere and modest* study of the books of the Old and New Testament, wherein you can find, if you have the eyes to see, the keys to the arcane mysteries of Being, of God and the Soul.

E. DANIELL LOCKWOOD.

THE USE OF LANGUAGE

EDITOR AZOTH:

Your editorial in the April issue of AZOTH on the perfunctory use of language by speakers and writers, and with special reference to the use of the word "Truth" is most timely. But part of the blame must be borne by the English language itself. Strictly speaking the English is not a scientific language at all. It is a hotch-potch of all languages and dialects. You will find in the Century Dictionary simple words with as many as thirty different shades of meaning. So that speakers and writers who wish to be understood have to be continually on the qui vive if they are to avoid pitfalls of misunderstanding.

Another much abused word is "Science." Science means to be accurate, definite and detailed. Knowledge of facts. Science is the knowledge of what is. Science is the knowledge of Nature in her laws. Science is Nature seen by the reason and not merely by the senses. But many people call themselves scientists, and their work science, and begin to co-relate the parts long before they have made the acquaintance even of all the elements of their subject matter.

I am not myself capable of enlarging on this subject to an extent that would materially edify your readers; but if you will read once again the article on The Science of Training Children in the April issue, note how the author starts out by declaring that he will relate nothing but facts and be scientific throughout, and then count the number of times he explains himself and begs the question, you will get a faint idea of my meaning.

(Signed) JOHN GRAY.

DEAR MR. GRAY:

Your letter on "the use of language" is of great interest to me particularly, because I have and expect to encounter the very difficulties you so carefully enumerate.

This loose use of English really makes itself apparent (to one who tries to write) at the very outset of the work. My terminology is not yours and yours is not mine. You tell me in your letter categorically what science is. You give me several separate, distinct definitions and then you blame me somewhat because, in dealing with abstruse subjects, resting upon a metaphysical basis, I am compelled to grope here and there, first this side, then that, in order to do my very best to convey to my readers the exact shades of meaning and thoughts I had in mind. You should not be too harsh with me, however. You yourself state the English language is hodge-podge; that even simple words have various shades of meaning and you enumerate my difficulties very clearly. If you will read my article on "Clear Thinking" in AZOTH, you will find a still further enumeration of the great difficulties which beset any writer who attempts to apply our language, in

exact terms, to any subject relative to causation, or the great number of subjects relating to the spiritual. Tell me, how can one deal with an unknown realm of matter, life and intelligence, where one has no words to describe what one has seen and heard? How can one translate into physical terms experiences of a purely spiritual nature, which transcend the experience of the reader.

Suppose I found you an ignorant savage in Africa and tried to describe to you, in your language, the relation of the sun to our earth? What a time we would have.

All of us encounter this same great difficulty in trying to write, or speak, in conveying our thoughts to others, and I have found in my own experience it depends very largely upon the intelligence of the reader how far he can glean your real meaning.

I have many friends who can grasp my whole thought in a few words. Again comes another friend who is not thinking in my terms, requiring explanation and elucidation. Thus, in my article of the "Training of Children," I did what you do here, in your definition of science, give several various shades of the same thing in the attempt to make myself clear to *all* my readers.

For your information I might say, I define as follows:

1. Science is the demonstrated fact of nature.
2. Truth is the demonstrated relation of these facts to each other.
3. Philosophy is man's attempt to establish truth.
4. Religion is the application of these three to individual life.

It is too bad there are not more who appreciate these great difficulties as you do.

(Signed) H. S. WHITCOMB.

NEW PHILOSOPHY

By DUDLEY DORN

Lo! Here. Lo! There. A new philosophy the cry.
 We catch the tinkle as the sound goes by.
 And bend to it our curious listening ears
 To get in tone with music from the spheres.
 We go, and we return. A cycle vast.
 The things, now new, were old in distant past.
 We quite forget the fact so surely true,
 That only for our day the things are new.
 We go our tiny round, Life's fitful hour
 Hath caught us in its wheel. We own its power.
 An endless spiral leads up to the best.
 We do our part—the Gods must do the rest.
 Though we may skip some ones still shall we
 Face on re-coming "NEW PHILOSOPHY."

Reviews

The Question: If a Man Die Shall He Live Again, by Edward Clodd; 306 pp. and index; \$2.00. Edward J. Clodd, New York.

The author's answer to this question is in the negative, a very pronounced and dogmatic "No."

According to him all psychical phenomena are pure fake or optical illusion and all its investigators—including the long list of reputable scientific men who have risen to prominence by their brains—plain fools, easily deluded by fraudulent and pretended mediums.

We have read many attempts to deny the facts of spiritualism, but for bigotry of unbelief and utter inability to consider the evidence impartially, we must give this book the most conspicuous place. Mr. Clodd is one of those individuals who, no matter what evidence were given him, would deny that of his own senses in the fixed and utter conviction that they must have deceived him.

Every one knows that the annals of spiritualism are full of instances of trickery and fraud and that even some genuine mediums have produced phenomena by fraud when the real thing would not come—but that one who has studied the evidence at all, as our author evidently has, should deny it in toto shows him to all other students of the subject as being quite incapable of fair judgment.

The book itself bears this out—the dodging of the strong evidence and the seizing and enlarging upon the weak. The general failure to establish his case is more likely to convert skeptics than to confirm their unbelief.

The book has evidently been called forth by the general interest in "Raymond." We think it rather a pity either was written.

This effort of Mr. Clodd seems a waste of time and labor. It will make those who know the truth pity the author's blindness and will reinforce the fast weakening army of unbelievers not at all, and the many flings and innuendoes against Americans and America will not help to popularize the book over here.

M. W.

T. K. and the Great Work in America, by Sylvester A. West; 440 pp.; \$2.00. Published by the author.

Up to a few years ago one of the most successful movements in this country along the lines of a better understanding of metaphysical philosophy and spiritual knowledge was what was commonly called The Great School of Natural Science. Its founder, leader and teacher was a Mr. J. E. Richardson who, to the general public and to all except those close to him, was known by the letters T. K.

T. K. is best known as the author of "The Great Work" and "The Great Psychological Crime"—two books which have had a large sale and the former of which was probably the principal text book of the Great School.

In "The Great Work" there are hints and suggestions of T. K. being one who possessed deep spiritual knowledge and power, that he had been taught and trained in the East and was the accredited representative of an association of Great Adepts comparable to what the Theosophists call The Great White Lodge.

About two years ago the movement collapsed. Silence descended upon the headquarters in Chicago and the breath of scandal arose and floated around T. K.

This book—T. K. and *The Great Work in America*—is intended to uncover the mystery and fully explain the whole situation. If we are to believe all we read in it we shall conclude that T. K. was nothing more than a clever impostor of the meanest and most selfish kind, one who for years completely fooled a large number of people, many of whom were far above the average in position, education and intelligence.

It seems certain that T. K., no matter how much knowledge he possessed or whatever psychic faculty and powers he may have acquired, had no claims to Adeptship or Masterhood, as the terms are usually understood by Occultists, but was very human. So human that, in all probability, starting out with the most altruistic intentions, the temptations coming with success and opportunity were too strong and he fell from the lofty pedestal upon which his followers had placed him and upon which he himself had posed, to some extent.

It is a repetition of the history of other similar movements. The claim of superiority in wisdom or power by the leader, the exaggeration of it by the followers and the inevitable crash. When will students of occultism, seekers of spiritual enlightenment, learn the lesson which these cases so strongly emphasize—that the real Adept, Master or Initiate of the Great Mysteries never by any chance makes such claims but allows his life, example and teachings to vouch for him? Such instances as this call to mind that golden precept in *The Voice of the Silence*:

“The doctrine of the eye is for the crowd; the doctrine of the heart for the elect. The first repeat in pride: ‘Behold, I know’; the last, they who in humbleness have garnered, low confess: ‘Thus have I heard.’”

Although Dr. West claims altruistic motives in publishing this exposé, the book itself leaves us with an impression of resentment, revenge and personal animus. It loses force by its one-sidedness, and any fair-minded-reader will want to hear the other side of the matter before coming to any conclusion. Several things strike the impartial reader as distinctly unpleasant, as, for instance, the broken pledges which make possible the publishing of matters connected with the Inner Section of the Organization to which the author evidently belonged; and the help claimed from the spirit of Florence Huntley who in life was T. K.’s devoted friend and later his wife.

There is supposed to be no smoke without fire, and for all this smoke there probably is a fiery origin, but the writer of this review, who does not know T. K. and has never had any connection whatever with his School and is therefore quite unprejudiced, cannot help but conclude that this particular devil is not as black as he is painted.

T. K. may have deceived his students and made money by doing so, but he wrote books which contain teaching. What really matters most is the value of these teachings, and by them, to a considerable extent, must we judge the man. *The Great Psychological Crime* has done a great work in pointing out the evils and dangers and wrong principles connected with spiritualism and hypnotism. *The Great Work* is a sane and thoroughly comprehensive outline of the fundamental principles of the Arcane Science. Both books have probably helped many thousands of people to a more correct thinking and a better living. The author of them has done a great service. “Let him who is without sin cast the first stone.”

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