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Volume Three

JULY, 1918

Number One

The Occult Magazine of America

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AZOTH

ESOTERICISM OF THE LORD'S PRAYER

By PAPUS, tr. by W. S. RICHARDSON

THE HERMETIC DOCTRINE OF TWIN SOULS

By H. M. BARY

I DARE TO DOUBT!

By JULIA SETON, M.D.

EUSAPIA PALLADINO

By HERWARD CARRINGTON, Ph.D.

THE HOROSCOPE OF WINIFRED S. STONER

By E. S. BRADFORD

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.

She is now giving a short reading of the name of any subscriber to AzOTH free, and these are published in AzOTH each month. So try her out.

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Full name.

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Day and month of birth, not year.

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"AZOTH"

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Devoted to

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

MICHAEL WHITTY, Editor

Assisted by Hereward Carrington (Psychical Research)

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Vol. 3

JULY, 1918

No. 1

Editorials

The National God

The National God is not peculiarly American but altogether Christian, built up by centuries of feeble thinking, misunderstanding and misinterpretation, blindly accepted by the majority of European peoples, and somewhat pathetically appealed to for help and victory by each warring nation.

How strong and almost unbreakable are the fetters of tradition! Here in this great nation, supposed to be in the very van of civilization and enlightenment in which freedom in thought speech, action and faith is the constitutional foundation on which that civilization is erected, we are shocked to find that, after all, we also possess a National Idol to which we are exhorted to bow down and worship in humiliation, fasting and prayer; to "offer fervent supplication to *Almighty God* for the safety and welfare of our cause. His blessings on our arms," etc.

On May 11th last, in accordance with a Resolution of Congress, the President issued a proclamation that May 30th be set apart for this purpose, and in it he exhorts "my fellow citizens of all faiths and creeds to assemble," etc.

We honor the President for the enunciation in this proclamation of the high aspirations for the triumph of right over wrong, for justice to all the nations, and for an early and lasting peace and surely none of us—no matter of what faith or creed—will refuse to join in the fervent hope that it may be so—but

it is distressing to realize that this country is officially identified with a very definite and specific creed, viz: the existence of a Personal Almighty God who is believed to have certain characteristics and attributes which, to anyone who will think for himself, is a conception at once illogical and harmful.

We are firmly of the opinion and have repeatedly so stated that, before man can make much spiritual progress, before permanent peace can be established, a more rational and more true conception of the Cause of All which we term God must permeate men's minds and so influence action. We deem it, without exception, the most vitally important subject upon which men's thoughts should dwell. In it is the potentiality of great wisdom and enlightenment.

It is in this faith that we would point out the absurdities of the present general idea, hoping that in discovering what God is not and cannot be, people may turn to wiser thinkers who at least give indications of what God *may be*.

We are asked to "fervently supplicate" *Almighty* God that He may forgive us our sins, etc. This idea of God is that He is our Father and we His children, that He created us. Is it not absurd to think that an all-powerful, all-wise God made us so badly that we naturally do wrong and have to ask forgiveness? Asking for forgiveness implies that our request may be granted or refused which infers a feeling of resentment on God's part. If He is all-wise He knows perfectly well, especially as He made us Himself, that we are not a bit to blame and there can be no question of forgiveness. If He were to forgive one and not another it would be grossly unfair.

Is it reasonable to believe that an all-wise, all-powerful, all-loving God who is fully conscious of all that is going on in His universe requires us to placate His anger by fasting and kneeling and supplicating Him before He will do what is right?

Have we no confidence in His love, His justice, His wisdom to guide His children aright without being asked? What sort of a God do we think He is Who will help the Prussian beast to murder and torture the innocent merely because the Huns keep calling upon Him to help them?

If He can stop this war at our request why did He ever start it or allow it to be started?—because if we admit that He can interfere in the affairs of one man or many He cannot be all-wise or He would never change His mind or intention.

Why should we pray for victory when we believe that He knows what is best, and if He does know best is it not the height of presumption on our part to ask Him to grant our wishes?

How do we reconcile the idea of "imploing His aid and protection" with His omniscience, omnipotence and omnipresence? How do we reconcile His love and mercy with the frightful torture, pain and suffering of millions of men, women and children if, by a word, He could have prevented it?

Christianity accepted this crude idea of God from the Jews but lost the more philosophic teachings which the more enlightened rabbis possessed. It has wilfully interpreted the sayings of Christ to accord with the conception although capable of a meaning more in harmony with truth.

This God is, as we have shown, neither all-wise, all-seeing nor all-powerful when we come to think of it and so cannot be true. We have made God in our image, a sort of glorified man, and we are not a whit better or more reasonable than the savage who carves a semi-human figure out of wood, bows down, sacrifices to it and worships it.

To infer, as the Proclamation infers, that members of all faiths and creeds are willing to pray to such a God shows a lamentable ignorance of other faiths and creeds as well as an unconscious conceit that this National God is of course accepted by all. We should be very sorry not to think that there is a large body of good American citizens who have a much nobler idea of God than this, not counting the Hindoos, Buddhists, Chinese and Japanese in our midst.

Living Forever

There seem to be a number of persons thinking, reading and studying along metaphysical, philosophical and generally occult lines, who are possessed of the idea that it is both a possible and a highly desirable thing to conquer physical death and attain to a never ending life in the physical body.

The idea is of course very old, and in story and tradition it seems to have been a very general object of desire. We read, for instance, of the alchemical *elixir vitae* which will renew youth and keep death at bay, in the seeking of which so many spent their lives; we have but to instance the Faust tradition and Lord Lytton's well-known story of "Zanoni" to remind our readers how familiar the idea was.

Alchemy, however—even by thinkers and seekers—is now looked upon as a mere superstition out of which has grown the great science of chemistry, and alchemists as just ignorant, deluded researchers and experimenters following an *ignis fatuus*.

Among those seeking a perpetuated physical existence the elixir is now held to be the power of thought, or else they believe

that through spiritual enlightenment and the awakening of latent forces by purity of life and discipline a chemical reaction will take place in the body and it will become regenerate.

There are in fact some people who claim to have attained to this and who teach others how to achieve it also, for value received.

Truly the thoughts and desires of men go out in strange directions and aim at strange goals, and surely this is one of the queerest. It is to be presumed that the desire arises first from the instinctive horror of death and secondly from the more or less general uncertainty and vagueness of knowledge of what comes after, very much on the principle of "better to bear the ills we know than fly to those we wot not of."

Just think of what it would mean to live on and on indefinitely in a physical body! How tired, blasé and worldly-wise we should become, how the joy of living would fade, how "stale, flat and unprofitable" would appear the things which interest the mortal! How utterly sick we should become of everything physical life has to offer, even if we were always young, healthy and escaped toothache!

If everyone lived forever on earth some would soon have to be killed off to make standing room, otherwise it would be like living eternally in a New York subway train at the height of the rush hour.

If you were an exception in your physical immortality, then you can hardly imagine much happiness in loving and losing unending wives, children, relatives and friends. Surely no greater curse could descend upon an unfortunate human being than everlasting bodily life. The horror of it has been well portrayed in the legend of "The Wandering Jew" and especially in Rider Haggard's story of "She."

Why in the name of reason should there be any desire to remain *dead*? In spite of the skeptic—who is, anyhow, becoming such a rarity that we may ignore him—there is no question but that man the thinker never dies, in the sense of ceasing to be conscious; but if we give to death the meaning of limitation and restriction of this consciousness, then we are only fully alive in our highest and most spiritual body, and nearest to death in this body of corruption.

Let us try to imagine life in our astro-mental or psychical body in comparison with the denser physical. In it we are as fully conscious of the earth, and places, scenery and people upon it, as ever; we can tread the streets of our old home town or visit

any place at will, travelling at almost lightning speed without the aid of legs, railroads, motor cars, steamships or aeroplanes. We can journey in the spaces above the earth, above the atmosphere. Our body suffers no ill, is much more subject to our will than the physical; we do not need to eat, drink, clothe ourselves nor toil for a living. This body does not grow old. It can go anywhere, pass through what we call solid matter, is light and ethereal and not the heavy clay which we have to force along down here on earth. It feels no heat, cold nor fatigue; fire, water or earth cannot touch or harm it. In it we have a great extension of consciousness—see, feel, hear, sense far more than is possible in carnate life. We enjoy a much fuller, happier life than even the most ideal conditions can give us on earth.

With such a life in prospect—and the description is no exaggeration, although general in its nature—who would be foolish enough to want to stay in this “vale of tears”?

Our life here is of great importance because it is the school-room where we learn our lessons and to which we are confined during school hours, but we go out through the door of death to our homes for our regular vacations and come back next term wearing a new and better fitting suit of clothes, and perhaps to a higher grade, refreshed and reinvigorated by the happy play time.

Let us add another petition to the litany and fervently pray “From too long a carnate life, good Lord deliver us!”

ANNOUNCEMENTS

A great deal of interest has been taken by readers in the article by Dr. Geo. W. Carey on the Anti-Christ which appeared in the June number. We have therefore much pleasure in announcing that in the next issue will appear another article by the same gifted writer and teacher on “The Mystery of M. A. S. O. N.”

We find that the twelve numbers of AZOTH when bound make rather a bulky volume. We have therefore decided to make each volume consist of six issues instead of twelve, so this number commences Vol. 3.

Esotericism of the Lord's Prayer

By PAPUS

(Selected from his "*Traite Elementaire de Science Occulte*"
Unpublished Translation by W. F. Richardson)

Dr. Papus, famous physician and occult writer, gave his life in the allied cause while serving as major de santé in a war hospital. He was manager of *L'Initiation*, a 100 page organ of the classic occult centers of Europe for over thirty years; convoker and president of a Congress of Universal Masonry to bring back Masonry to its original purpose, which met in Paris June, 1908, as an international body, and a very prolific writer and lecturer on occult subjects. He is known to English readers through his "Tarot of the Bohemians." He was life president of the Martinist Order.

Dr. Harry R. Evans in the May number of "The New Age" published by The Scottish Rite Southern Jurisdiction of Freemasons says of him—"Levi, Papus and Madame Blavatsky form a triumvirate of theosophical thinkers that make the nineteenth century, despite its materialism, one of the great epochs of occultism in the history of the world.

The "Lord's Prayer" has always been considered as one of the most esoteric among Christian prayers. According to tradition, the Christ had addressed this marvellous invocation to his Celestial Father, at the moment of the sacrifice, and all occultists have in mind the work of Eliphas Levi upon the occult verse of the "Lord's Prayer."

Whatever may be the real origin of this prayer, it is easy to determine its highly initiatory essence by a merely summary analysis. We shall try to present to our readers, in the following pages, a first resumé of our researches on this subject. We doubt not that better prepared minds than ours, on this subject, can extend further a study which we shall only touch upon.

It is necessary to consider in the "Lord's Prayer"—

1. The Prayer in itself.
2. The divisions which it presents and their *raison d'être*.
3. The adaptations of the Prayer according to the principles of analogy.

The Prayer

The Lord's Prayer comprises two portions:

1. *An Exoteric part*, known only by the generality of the Western Catholics.
2. *An Esoteric part*, known to the Eastern churches and the annunciation of which is reserved to the priests.

The exoteric part comprehends the revelation of the forces which act in the three worlds and analyses their method of action. The esoteric part connects these forces to their principle through

the revelation of the mysteries of the Great-Arcanum. It is the synthesis of the instructions, the analysis of which is contained in the first part.

Let us give as a reminder the French text of these two parts.

EXOTERIC PART

Our FATHER who art in the Heavens,
Hallowed be Thy NAME,
Thy KINGDOM come,
Thy WILL be done—upon EARTH as in HEAVEN.
Give us to-day our Daily BREAD,
Forgive us our OFFENCES,

*As we forgive those who have offended us **

Which should be exactly translated:

Remit us our due as we remit to those who owe us their due in respect to us.

Preserve us from the TEMPTATION,

And deliver us from the EVIL.

ESOTERIC PART

*Because Thou art,
The Royalty and the Rule and the Power in action in the Aeons
(Generative cycles).*

Such is the text of the Prayer, of which we have besides already indicated the divisions to which we shall soon return.

For the moment let it be enough to state that the words employed are very general.

Father, Name, Kingdom, Will, Earth, Heaven.

Bread, Pardon, Debts (or offenses), Temptations, Sin.

These indicate from now on what are the laws which concern us, that is, that, according to the method dear to the ancients, each of these words is an analogical key permitting the application of the law announced in every series of realities. We shall consecrate our following study to an essay of some of these applications. We return to the capital divisions which must be established between the verses.

DIVISION OF THE VERSES

We know that occultism, without distinction of date or schools, teaches the existence of three worlds:

1. The Divine World.

*Recall the Latin text of this verse;

"Dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris."

2. The Moral World.
3. The Physical World.

M. Amelineau, in his learned work upon the Egyptian Gnosis insists upon the fact that all the Gnostic Schools are in accord on the existence of the three worlds. It is the same with all Kabbalistic, Alchemical and Theurgic Schools.

Now, the first three verses correspond to the Divine World characterized by three terms:

Father, Name, Kingdom, synthesized by the term Will.

Earth, Heaven, acts as bond between the two worlds.

Bread, Pardon, Offense, correspond to the world of the Human Will.

Finally, *Temptation and Sin*, relate to the flesh and the Physical World.

DIVINE WORLD

God is analyzed under its triple manifestation:

The Father (*Our Father*) considered as existing in *all the Heavens*, that is, in all the planes in which our Ideal can be revealed, whether in the physical, astral or divine.

This Father is manifested by two aspects, the Verb (*Thy Name*) whose true knowledge must be reserved to initiates in order not to be profaned (hallowed).

The Holy Spirit (*Thy Kingdom*) living realization of the Divinity in all its incarnations and whose entire advent (may it come) is invoked everywhere by the initiate.

Finally, the Divine Unity appears in that mysterious invocation of the Will (*Thy Will*) whose current of love runs through all creation from Matter (*the Earth*), in all planes, to Spirit, the Ideal (*Heaven*) in all hierarchizations.

It is that mysterious current (evoked by Hermes at the beginning of his Emerald Table) which binds the Divine World to the human world which we are now going to consider.

HUMAN WORLD

At every moment of our life the current of Divine Love penetrates us and brings us the spiritual *Bread* whose salutary influences we should daily assimilate. But oftener, we close our soul to this divine influx which, similar to the Sun shining on the Earth, cannot, however, penetrate to the depth of the cavern which we ourselves dig by plunging into matter instead of evolving towards spirit.

What is, then, the means by which to open our being to the daily bread of Spirituality?

The following verse is going to inform us:

Each offense made in our divine Immortality is a debt which we freely contract against ourselves of which we must be acquitted through the sufferings of the following incarnation. So that as Pythagoras taught, we generate unceasingly our future by the employment which our will makes of the Present. Now, a way to open quickly the door of our interior heaven is to sacrifice a little of our *selfishness* in favor of a little of our *universality*. Our selfish life is in ourselves but our moral life is *in the others*. It is only by acting for the profit of *others* that we act in the evolutionary mode; while in acting for our own profit we act in the mode of involution, in darkness.

If anyone injures me, he contracts with me a moral obligation, the settling of which I am free to retard at my inclination. He becomes by his own action, my slave. If I look at the hatred of his action, and if I believe in vengeance, I am *egotizing* myself, I voluntarily generate the evil which kills me spiritually. But if I *forgive*, I *universalize* myself, I act in the divine manner, and I destroy not only the evil which I was going to inflict upon myself, but also the evil which my enemy had done to himself. I advance in the measure of my ability, the evolution of the whole entire humanity by rendering two souls *attractive* which would have remained, perhaps for centuries, repulsive to each other and which would have retarded their final reintegration.

Voluntary forgiveness is then indeed, the most wonderful method of appeal to Providence which has been revealed to us.

Hence, the primary importance of this word from the standpoint of the conscious creation, by man of his immortality.

PHYSICAL WORLD

This creation of Sin, that is, of evil for ourselves, is indeed the key to our incarnation in the world of Flesh, in this world of *physical temptation*. Spiritual Adam, by his desire for uniting himself to Matter, in the hope of being stronger than God, has created in his molecules, that is, in ourselves, the Temptation of the world below. Our epoch is seriously diseased from an error issued from the same source.

Between two powers, *Idea* naked and without apparent force and *Money* so powerful in appearance as a universal lever, the profane runs after money and is not slow to perceive that this power is only illusory and that the pile of gold diminishes in proportion as one desires to diffuse its influences among a great number of beings. *Idea* on the contrary, is multiplied by the number of beings who incarnate it, is increased with Time.

Between Spirit (subtile idea) and Matter (immediate manifestation) Adam has chosen the latter; from that, Evil, Sin, the incarnation which each of the Adamic molecules (that is, each human being) must kill in order to make appeal to the Union with Idea-Providence by means of the progressive Sacrifice of Matter Destiny.

The key of all this evolution, of this possible union of God and Man, is contained in a single principle:—

Forgiveness

We can here close the "Lord's Prayer" if we possess only the first two degrees of initiation; but the "pneumatics" are going to go further and evoke the great mystery of the divine constitution.

We shall raise the veil as much as it is possible to do without danger by the following parallel:

FOR THOU ART

THE ROYALTY = Principle of the Father.

THE RULE = Principle of the Son.

THE POWER = Principle of the Spirit.

in

Creative principles of Heaven, of Man and Earth, that is, the Three Worlds.

THE AEONS

Manifestations of Divine Will (the Aeons corresponding to the Aelohim of Moses).

Let us sum up all that we have settled up to the present in a final table, and we shall put opposite to the following article the interesting study of the *application of the Lord's Prayer*.

DIVINE WORLD	Our Father who art in the Heavens, Hallowed be Thy Name. Thy Kingdom come.	<i>Father.</i> <i>Verb.</i> <i>Spirit.</i>
	Thy will be done on Earth as in the Heavens.	Passage of the Divine to the Moral.
	Give us to-day our daily bread	Constant influence of Providence upon us.
INVO- EVOLUTION (bond)	Preserve us from Temptation And Deliver us from Sin.	Destruction of Evil By our alliance with God.
	For Thou art the Royalty And the Rule	<i>Esoteric Part.</i>

And the Power
in action in the
Aeons
(the generative cycles)
Amen.

Key of Revelation
The Great Arcanum

In the preceding study which appeared in l'Initiation of August, 1894, we touched upon the analysis of the prayer of the Christ under two aspects:

1. The constitution of this prayer in itself.
2. The secret divisions and their reason for existence. We have reserved the study of the *applications* of the *Lord's Prayer*.

We have, indeed, hesitated long before publishing the results of our researches in this respect; for, the work never seemed to us perfected enough from the grandeur of the model taken as a point of departure. But one important consideration permits us to-day to deliver our essays to publication: the assurance that, if they are imperfect, they will, at least, indicate the way to those who, in the sequel, would desire to pursue an application as curious as interesting.

We shall recall then that we had determined that the terms of the *Lord's Prayer* should constitute a series of *laws* susceptible to various applications in the three worlds. Moreover, we had indicated that this admirable prayer gave the key of divine action, in itself, in the moral world and in the material world and of the reaction of the human upon the divine method of the great law of *Forgiveness* with all its occult consequences (1).

Today we are going to leave aside all theoretical considerations in order to give simply the result of some applications of the terms *Father, Name, Kingdom, Will, Earth, Heaven*, etc., which form the general laws upon which the said applications are established.

APPLICATION TO THE IDEAL

(Image of the Father in the Moral World)

Ideal realizer

who art

in my interior Heaven,

Manifest Thy Name to us

by devotion,

Let Thy evolutive influence

be realized,

Let Thy Domain be extended into my body

as it is extended in my heart.

(1) See "Initiation" of August, 1894, page 102.

Manifest each day to me
 Thy certain Presence.
 Excuse my weaknesses
 As I forgive those
 of the feeble mortals, my brothers.
 Preserve me from the illusions of perverse matter,
 but deliver me from despair.
 For Thou art the Royalty in the Eternity
 and the Equilibrium of my
 and the Power Intuition.

APPLICATION TO TRUTH

(Image of the Father in the Intellectual World.)

Living Verity
 Who art
 in my immortal Spirit
 Let Thy Name be affirmed
 by Labor,
 Let Thy Manifestation
 be revealed,
 Let *Thy Law* gain access to matter
 As it has come into Spirit.
 Give us each day
 the creative idea.
 Pardon me my ignorance
 as I pardon that
 of the ignorant, my brothers.
 Preserve from sterile Negation,
 but deliver me from mortal doubt.
 For thou art the Principle in the unity
 and the Equilibrium of my
 and the Rule. Reason.

APPLICATION TO SUFFERING

(Paternal Principle of Redemption in the Material World) (1)

O Beneficent suffering
 which art
 in the root of my incarnation,
 May Thy Name be sanctified
 by courage in trial,

(1) The positive verses become negative in the material world and reciprocally.

May Thy Influence
 be comprehended,
 May Thy purifying fire burn my body
 as it has burned my soul.
 Come each day to evolve
 my indolent nature,
 Come to destroy my sloth and my pride
 As Thou hast destroyed the sloth and pride
 of the sinners, my brothers!
 Preserve me from the laxness which would
 incite me to turn away from Thee, for Thou only
 canst deliver me from the evil which I have created.
 For thou art in the cycle
 The Purifier of my
 and the Equilibrator existences.
 and the Redeemer

KABBALISTIC APPLICATION

O Iod creator
 who art
 in AIN-SOPH,
 Hallowed be
 KETHER Thy Word,
 May TIPHERETH the splendor of Thy Kingdom
 radiate its rays,
 May IAVE Thy cyclic law
 reign in MALCUTH
 as it reigns in KETHER
 Give each day to NESCHAMAH
 the illumination of one of the fifty gates of BINAH.
 Oppose the infinite Pity of CHESED
 to the *shells* which I create in my *Image*
 when, disregarding one of the 32 paths of
 CHOMACH, I radiate the rigor of RUACH
 towards my brothers.
 Preserve NESCHAMAH from the attractions of
 NEPHEsch and deliver us
 from NAHASCH.
 For Thou art
 RESCH. The Principle or EL In the
 TIPHERETH. The Creative
 Splendor or IOD
 IESOD. The Matrix. or MEM. AELOHIM.

The Hermetic Doctrine of Twin Souls

By H. M. BARY

Of The Order of The Unknown

The Divine Hermes, Trismegistus, so deeply revered by the ancient Egyptians and other nations, imparted certain teachings to his devoted followers which have been kept intact in their original purity by a few faithful souls in every age. "From lip to ear," the truth has been handed down by a few Initiates in every generation who have kept alive the Sacred Flame of the Hermetic Doctrine. These Secret Doctrines contained the teachings concerning Twin Souls and the Mysteries of Sex, or Gender, as some prefer, which were considered too sacred for public discussion.

The very name of Hermes has become associated with that idea, for as Mercury the planet, he is considered bi-sexual or convertible, and by the union of Hermes with Aphrodite Hermaphroditus was born, who became so enamored by the nymph Salmacis he was united with her in one person; hence the term *hermaphrodite*, although commonly used in a different sense from the Hermetic. The name Hermes was also given by the Greeks to a bust on a quadrangular base, or pedestal; the bust was double-faced, representing Hermes and Aphrodite back to back; the Hermae were regarded with great reverence as guarding many of the common interests of life.

It was only after long preparation and severe initiations that the true understanding of the doctrine in its highest and most blessed aspects was imparted, and the experience of the true union of souls was attained.

Those who imagine, as so many do, that a spasm of infatuation, caused by planetary transits, is a true meeting of counterparts, and act accordingly, do sadly degrade the doctrine. Every soul has its one true mate. The Deific Ego is Androgyne, but as it cannot descend into matter and gain experience in that form it gives birth to the masculine and feminine souls, which are the two forms of its organic life, the Adam and Eve of the Bible.

Between these two there is essential connection which is never broken through all the thousands of years of their involution and evolution through all the kingdoms from mineral to human; *there* they awake at last to a conscious desire for each other, and the more fully the soul is awakened the less will it be satisfied with mere external, physical union, or even with mental

congeniality; the whole nature, body, mind and soul, seeks its fulfillment and completion, which can only come through a high degree of unfoldment. Happy marriages there are, certainly, in ordinary life, but few eternal unions.

There is nothing sexless in all the universe, any more than there is any "Dead matter" anywhere, as scientists now realize, and through all the ages the happiness of the most highly evolved souls—the highest Angels—is in the action and reaction of Love and Wisdom, the Twin Souls united. The Hermetic idea of angels is far different from the popular one of mere messengers, and far more exalted. In the beautiful story of Seraphita Balzac attempted to express Swedenborg's idea of angels, but he had the erroneous impression that both souls might, in rare cases, be born in one body.

One evening I sat musing in the twilight until it had become quite dark, when I saw a wonderfully beautiful amethystine light in the room, like a great, softly flaming jewel; presently I discerned a lovely form within it, and a voice of great sweetness said, "I am the Angel Seraphita."

"Was there then, dear Angel, such a Being as Balzac described?" I asked.

"*We* are the Angel Seraphitus-Seraphita," she replied, and I saw another form, a little taller, equally beautiful, but masculine, and the light that surrounded him seemed a shade deeper. Such angels have the power to appear blended in one form, together, or two. She said:

"It is true that there is such an angel in Heaven, and we attempted to impress the sensitive brain of the novelist with our influence in such a way that he could understand the great truth of Duality and give it to humanity clothed by his genius in attractive form. But he was unable to receive the whole truth, not being prepared by proper training and instruction to understand us completely, so the story is imperfect. Nevertheless it contains much that is valuable. When the two halves of the angel appear in human form, whether both at the same time, or in different ages, they must take on different forms, each appropriate to its own sex; they never come in one body. Emanuel Swedenborg's mission was to prepare the minds of men for this great truth, now dawning; for in the coming Dispensation the two expressions of the same Angel—the Divine Ego—will come to earth at the same time far more than ever before; they will seek and recognize each other; heart calling to heart, they shall meet, though they come from the ends of the earth; body, soul and spirit, they shall answer to each other, and shall be satisfied.

These delightful unions shall take the place, in time, of all the forms of marriage which now so often desecrate the name of Love, and the sons and daughters of men shall dwell together in joy, and not in strife."

The Angels stretched out their hands above me in love and benediction, then Seraphita turned to her Lord, and with a smile of love unutterable she placed her hand in his, and they passed from sight.

I Dare to Doubt

By JULIA SETON, M.D.

I dare to doubt, oh God!
I dare to doubt that men
Have known Thee as Thou art.
Blinded by their own ignorance,
They spoke Thy name—until
By blood and battle ground to dust
They saw Thee in themselves,
Thy body broken, thorn-crowned, crucified.

I dare to doubt, oh God!
I dare to doubt the race's
Dream of Thee—when in
This hour—this day—the graves
Grow thick and fast around the feet of them
Who, rushing on
With blood-stained steps,
Still breathe Thy name—and pray.

I dare to doubt—oh God!
I dare to doubt the nation's dream
Of peace—while shot and shell
Still scream across the land
In devilish madness—and
On the sands of every sea the
Thirsty waves wash up the forms
Of those who worshipped Thee.

Yes, God—I dare to doubt!
I doubt that Thou hast seen
Or known or cared, when tear-stained
Women face dishonor's gaze—and
Unnamed children tremble, yet unborn
Before the crushing terror of this day,
Force-born through mothers
Who have said, "I trust in Thee."

Ah, God—I dare to doubt!
Thou art not prayer but Law!
Unchanging, changeless action
Of the law that men themselves
Have set—and high above
The nation's grief-bound creeds
The truth is out at last—the truth
Men do not know—rejected yet.

And knowing this, I dare to doubt
With all my soul and heart and
Mind, not Thee, Eternal God,
But most that men have claimed
Or said or thought. I dare to say
To Heaven: "It is a lie,
Man-made, in blindness wrought."

I, too, gone mad with truth
Shall scream above the iron
Agony of the trench "I dare to doubt"
So loud that all the whitening faces
Of the dead shall hear—
And turn and smile again—then
Rise with me in ransomed song and sing,
"We dare to doubt, we dare to doubt!"

The Science of Training Children

By HERMAN S. WHITCOMB

(Concluded)

The newly born infant is usually quickly spoiled by the parents and friends who come to view it. "Such a darling!" "Such a beautiful little dear!"

Of course, the words at such a time are meaningless to the child, but it is far otherwise with the mental attitude of those who come near it. It may well be that while the friend is speaking these words their thoughts are coursing through the mind, producing feelings which are impinging upon the delicate, vital body and cutting in with lasting impressions. The average physician instinctively realizes this, and hence it is those who are wise will not allow visitors to the little stranger until three or four weeks have gone by. As a matter of fact the having of a baby is not at all such a great and important event. We all come to town the same way, and parents should be and are the ones directly interested and should regard it in a matter-of-fact way.

Let the parents remember that it is by force of example and thought that they guide the child. Treat the little stranger in a very ordinary manner and way, thoughts, words and actions; regard it as one of the family; insist from the beginning on righteous reason in all your relations to it; *feed it regularly.*

When a baby cries it does so for one of three reasons: First, it is sick; second, it is hungry; or, third, it is displeased because someone does not pick it up or something else. Do not become impatient, but use your intelligence to ascertain which of the three reasons makes the child cry. In any event, do not pick it up, and if this is followed from the beginning no difficulty will be experienced whatever; nor should you allow anyone else to pick it up. Nothing could be more disastrous, for after the baby has got thoroughly started and has developed a good pair of lungs you will observe what a mistake you have made. Allow no one to approach the child unless you are sure they do so with a quiet, even harmony and poise from within. Seek rather to have all who come near the child, in fact into the room, have a quiet, even sympathy. Avoid those who grow enthusiastic and "gush." For it is merely a baby, and there are none of them very much different from any other baby.

So far as food goes, a mother should certainly nurse her baby if she can. There are at times, however, many reasons why she

should not, but the attending physician is the one to pass upon this point. If, however, the mother cannot nurse the baby, exact analysis will show that goat's milk is nearest to that of the mother, and that failing to get this, some of the foods in the market show a closer analysis to the mother's milk than the so-called modified milk in which cow's milk is used.

When the child is ready to sit up in a high chair, do not place at the table where it observes you eating other foods. Give the child its meal before the family sit down, and then see that it is not in the dining room.

The child's early life is very real to it, and it must be treated with all care and seriousness. Many times the child will think, see or imagine that there are sights and sounds around it which are imperceptible to the parent, and it will endeavor to explain to the parent what it sees and hears. At such times ridicule becomes a sharp pointed force which penetrates the little vital body of the child and closes some of the avenues by which the little soul attributes are reaching outward. At such times as this let the parent be absolutely serious, and in talking with the child take its little statements as though they were the truth. In over one thousand children examined it was found that a large majority imagined they saw and heard sights and sounds which could not be sensed by the parent. It was found in every case where the parent treated the child seriously the results were for positive good, while in the other cases, where the parent paid no attention whatever to the child, or ridiculed the child's endeavors to tell what it saw and heard, that it closed up something in the child's nature permanently, in later life resulting in sourness and a disposition to the taciturn in its contact with others.

I sincerely hope that those parents who read this article will realize that the statements made herein are not lightly given, or have the theories or opinions of any scientists, who are constantly writing on this subject, been considered. There is only one way to know anything, and that is by our own personal experience, and those who have worked with me under the hypothesis laid down in this article, have been eminently successful. While the subject has been studied minutely, there are only a very few of the facts which have come under my observation which have been demonstrated, and I have endeavored to give a brief outline herein in a general way of such facts.

To the Aspirant

By THE TORCH BEARER

THE SUMMONS—LOVE, THE VITAL FACTOR

Thou who dwellest in the cities of strife hearken to my words.

Awake and arise, for I say unto you the time is short and the hour draws near when you will be called to render unto me your account.

Does it balance justly?

Have love and harmony filled all the crevices of your heart and radiated to all with whom you have held communion?

Is your heart free from all jealousy, hate and envy?

Do you wait in expectation and joy the hour of accounting?

If so, be of good cheer, for all is well with you; but if fear stands as a sentinel at your door and you tremble at the summons, then be sure you have lost your way, and only by going forth into the wilderness and with high resolve seeking the Path can you reach the goal.

Again I say, Awake, Arise, and if you are in the wilderness, retrace your steps and seek the highway of Truth, and search for the Path which will bring you into the Valley of Peace—counting not the toll in hardship or sorrow, but seeking only the Way.

To love is divine. To be master of yourself is to make happy all the world.

With joy, harmony and contentment, the house of life is well filled. Keep the hearth well warmed by love.

Give love in abundance. Do not be ashamed to show the nearest and greatest expression of God.

To demand daily that love and peace fill the universe will aid to offset the destructive forces. They cannot row against the tide of love.

Love is perfect Harmony.

Harmony is perfect Vibration.

Vibration is the material aspect of the world.

Include all humanity in your love.

Give love to everything—high and low—and make the world's song one of gladness and ecstasy.

It is Love which opens the door of the Soul.

Love is the light on the path

Teach the world to revel in love.

The Philosophy of Symbolism

THE THREE CROSSES WITHIN THE GRAND SYMBOL

By GERTRUDE DE BIELSKA

(Continued)

There are four planes of Experience according to the nature of the sign: Taurus is physical; Leo, mental; Scorpio, moral; and Aquarius, spiritual. These will be referred to again in the Four Kingdoms.

At the beginning of the Christian Era the four cardinal signs occupied the four points of our cross. Aries, Libra, Cancer and Capricorn and these four signs form our Cross of Knowledge. This Cross has been assumed by the Christian Church as its standard, being called the Roman or Cardinal Cross.

The Cross of Knowledge is an Evolution from the Cross of Experience. It corresponds to the human mind and intellect, to human analysis and adjustment, to the creative instead of the generative impulses and the energies of the human will directed into channels of service and usefulness.

It is the medium of the Soul between the realm of Experience and the realm of Revelation. It is more transitional than the fixed cross because not fixed in quality, therefore the signs upon its angles are termed "moveable." It relates the Soul to growth, to aspiration after Knowledge. It symbolizes the fulfilling of the Law according to the Christian Philosophies, the teachings of Affirmation and Aspiration instead of denial and denunciation, of Love and Hope instead of Command; "Love the Lord, thy God"; "Love thy neighbor as thyself," and upon this "hang all the law and the prophets."

Thus the Cross of Knowledge refers to the history of the human soul according to the teachings given in the New Testament and to show the links between the Cross of Knowledge and the Cross of Experience and the characters of Matthew, Mark, Luke and John are taken from the four fixed signs. Taurus means Matthew, Mark is Scorpio, Luke is Leo and John is Aquarius. This explains the variations to be found in the four gospels.

Matthew, the Taurean, is the only one that gives the "Sermon on the Mount," that wonderful lesson of life and living, showing how the human will and desire is to be transmuted into the loving service of the Redemption which it was destined to describe and bring forth, that Redemption which we find only at the foot of this Cross of Knowledge in the sign of Capricorn.

Then Mark describes the life and teachings of Jesus in a way that is characteristic of the sign Scorpio. "The voice of one crying in the Wilderness." "Prepare ye the way of the Lord make his paths straight." "John did baptize in the Wilderness and preach the baptism of repentance for the remission of sins." Mark 1, 3 and 4. "John baptized with water, but Jesus was to baptize with the Holy Ghost."

The sign of Scorpio is the wilderness because it relates to the realm of generation and the wilderness is its perverted sense through *human* abuse; the sign is a water sign and requires repentance and remission of sin because in no other sign is there such degenerateness and abuse of the Creative Principle—and because it is here that all *regeneration* must begin!

The baptism of the Holy Ghost is from the Creative sign Cancer at the apex of the Cross of Knowledge, an evolution from Scorpio and the generative plane to the creativeness of Cancer the moral—one demands Experience, the other promises Knowledge. Repentance and remission of sin lead to regeneration, and out of the wilderness of sense—out of the breath from the sign Cancer (the lungs), at the apex of the Cross comes the dove (or phoenix), the symbol of Peace and the fulfillment of Life.

St. Luke recorded the Gospel as an act of love and duty. He says:

LUKE 1-3. "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus." . . . "That thou mightest know the certainty of those things, wherein thou hast been instructed." Truly an act of Love according to the character of the sign Leo.

St. John gives forth the Word, "In the beginning was the Word, and the Word was with God and the Word was God." Chapter I-V. I.

This was a declaration of Truth and Consciousness, typical of the sign Aquarius and the character of St. John, for it was "John" that "Bare witness of him," and cried, saying, "This was he of whom I spake. He that cometh after me is preferred before me, for he was before me."

The Cross of Knowledge as has been said, is the Roman or Christian Cross, and all the signs upon its angles are descriptive of the Redemption from the Old Law and the organization of a New Dispensation.

The Cross of Knowledge holds that portion of the Circle that denotes the beginnings, the fulfillments, the declines and the

terminations in conclusions, from 1 to 30; 90 to 120; 180 to 210; 270 to 300.

It corresponds to the elements of progress and growth.

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 progressive, their minds are ever reaching out for more light, more knowledge, hence they accept with readiness any and all means towards this attainment. They belong to the liberal side of life and make everything subservient to their highest aims; they reorganize, reconstruct and redeem and are ever the leaders and pioneers of new conditions.

Thus when the elements of the Cross of Experience have been transmuted and the Soul has gained the requisite Knowledge through its Experience; when regeneration has begun and intellectual comparison transmutes all lower elements into their higher attributes, then that state exists which gives its own Revelation. The Soul commands that higher understanding of spiritual purpose and accomplishment by which every atom of the natural man may be transformed into the Spiritual Consciousness. The symbol of this state is the twelve-pointed star with every point turned upward, making the crown of Glory that illumined the crown of Thorns (symbol of earthly desires and human will) upon the head of Jesus.

So the wise men of 2,000 years ago wisely looked for a "Star" in the East that should herald their new-born King. Why in the East? Because that is the geometrical point as I have tried to show you, where all birth takes place.

As has been said, the upright line from N. to S. within our Circle stands for the masculine, positive element of natural force, that element in evolution which compels Man to stand upright instead of on "all fours" like the animal; that compels him to look for something higher than the natural on the plane of Experience and leads him higher and higher in quest of Knowledge even unto Wisdom. Thus one may better comprehend why this upright line becomes the longitude of physical birth and why this is crossed by the line of latitude, horizontally forming the Cross of human birth and why it relates to the feminine, negative principle of the birth of *All Things*.

It is this feminine Principle—that Cross in All Things—that is to transmute the natural Man and all natural desires out of the crucible of Experience into Knowledge and make Revelation possible.

(To be concluded)

Occult Story

A DANGEROUS PASTIME

By BETH WARRINGTON

(Continued)

"Are you not afraid to talk to me?" answered the voice.

"No," I cried, "you are an evil spirit; but you have no power over the Cross of Christ which I hold in my hand. You are powerless to harm me."

"Rash mortal, beware to whom you are speaking. I am——" Here he mentioned a name that filled me with awe for the moment; then I cried, "You lie!"

"Hush! hush!" he said. "Speak in lower tones; your voice jars me. You cannot hurt me, but you will split her head open. Speak softly, I can hear the slightest whisper."

No doubt you can, and so can God, our Father in Heaven. I prayed, and as I prayed I felt strong. I knew that nothing could touch me, and I was not afraid of that presence. Brenda lay back in her chair as if sleeping, and presently I went out of the house, knowing it was useless to see Brenda again.

One day I received a letter from her.

DEAR FRIEND:

"You will be surprised to hear that —J— is with me now. We are both tired of this cold, unsympathetic world. He came to me in a dream last night and he told me to go to the Hospital and be examined for kidney trouble. He will have the physician administer ether to me, and under its influence I will pass out forever, for he will stand ready to greet me as I pass over."

Could anyone conceive of such a crazy thing to do right here in New York?

Naturally I concluded she had taken leave of her senses, but then the doctors were not crazy and they will send her home, I thought complacently.

But Brenda carried out this wild idea, and the next thing I heard was that she was in the Hospital, where she had undergone a most dangerous operation. I went there at once and saw her physician.

"Doctor," I said, "she had no kidney trouble, had she?"

"Well, it was a strange case," he said. "When we examined her she had every indication that her kidney was in a very bad state, but when it was removed, we found it to be perfectly

healthy. But what I cannot understand is that when she came out of the ether she went on like a mad woman, and tried to tear the bandages off herself. She would have bled to death, and even now we have to keep a nurse constantly on watch beside her bed to prevent her from doing mischief."

Brenda had chosen a Catholic hospital, and just opposite her bed hung a life-size Crucifix. Brenda suffered agonies with the eyes of our Saviour ever upon her night and day.

"If only they would move my bed," she moaned, or take that away. I hate it," she whispered. It was this Crucifix that at last drove her to insist on being taken to her own home, where she was still guarded very closely by a trained nurse because of her peculiar actions.

Two weeks passed away, when one morning —J— came with this request:

Madam Secretary: Will you please be kind enough to take my dictation. I wish to send a letter to Brenda. I assure you that I shall appreciate this as a special favor.

April 10, 1914.

TO BRENDA:

Do not for one moment think that I am being coerced in any way to write this letter, for I am sending it to you of my own free will and accord. In the first place I shall be brutally frank with you. For some months now I have not even spoken to you one word, good, bad, or indifferent, for you saw fit to entertain *fiends*. I do not care to come in contact with such influences. They are of the lowest order, and one is or was a maniac. You persisted in listening to those awful voices, until under the strain your mind gave way. He now has the upper hand of you and talks to you day and night. Often you think that it is I, but on my word of honor I assure you by all that is holy that it is not I who whispers to you. Challenge this being in the Name of the Holy Trinity. Have you forgotten the words to say or the way to do it? I beg, nay I pray you to desist from what *he is now tempting you to do*. He is now *suggesting one thought*, God in Heaven keep you from doing this thing. You know, Brenda, that I told you I detested tears. So when ever you feel sad and depressed, as you often do now, you may know that I am *not* near you; that is a sure sign for you to go by, for you know that I like bright smiles and cheerful faces around me.

—J—

May 3rd, 1914.

TO OUR SECRETARY. 10 a. m.

I have the saddest news for you, little woman. Sorrow has shaken us all. We foresaw it; we knew it must come. *Brenda has crossed the river.* I wish you would pray for her poor misguided soul. It is now some time since she herself went on that long journey, from which she never returned. Do not think that it was Brenda, your friend, with whom you have been talking in these latter days, that was a stranger who had taken possession of her body, but we could not persuade —J— that she was obsessed by an evil spirit. Don't for one moment think that it was she herself that deliberately snuffed out the candle of life last night. Alas, the reasoning power has now been gone for some time. This suggestion had been made to her time and again, and she has done it under the impression that she would join —J— but she was mistaken. The subconscious mind, once fully awakened, presented to the clouded brain wonderful pictures and her dreams became realities. She thought, as she stepped over the line, that she would meet —J—. Alas, it was not so.

M. S.—“Did he know she was dying?” “Of course he did, but he was held back by an invisible force that prevented him from going to her aid. She could only be aided by a Higher Power than we are, and that Power she did not invoke. —J— told her she was safe until *God called her.* You did not realize the significance of that warning. Alas God did not call her. Who do you think did? Only soft voices like sweetest music which promised to make her a divine power. We thank God that you doubt our ability to perform miracles, but you cannot doubt that the powers of Hell have succeeded in this case. You see they possess more physical power than we do, and without prayer the mortal is a prey to these powers. Prayer protects the soul of man, and when you forget to pray, you are left to the mercy of the powers of earth, air and water. Ask me no more questions just now, for —J— is coming. He is distracted, but what can he do? He is as helpless as that kitten. He threatens to plunge into the sea of mist that has engulfed her, but that is sheer madness, for he has not yet learned the danger attending that feat.

And only by bitter experience will he learn that we have been trying to teach him wisdom. God in Heaven have mercy upon them both. No, we have not seen our little friend, and it may be years before we greet her, if ever. Since she passed through the door of life into death we have not taken her by the hand, nor could we even respond to her anguished cry when

she found herself standing upon the brink of our world. We heard just one agonized cry. We knew her voice, but when we responded in a body we found only the silent clay, for the veil of invisibility had been thrown around her. You must know we have the faculty of doing that, not only throwing it over a mortal but drawing it around ourselves as well. I pray you not to ask me for more particulars of this distressing case but read your evening papers and see the version they have of it. I tell you that she has without doubt joined that horrible band of sisters whose insignia is the silver star. May the Lord have you ever in his keeping, and when you die may angels swift the space o'er leaping, bear you in safety to these realms on high, and may we your friends be allowed to be near you.

M. S.—“Why should Brenda have to bear all this punishment? Do you call that just? We started this thing in ignorance just a year ago. You have talked like ordinary men and I am quite sure —J— was more to blame than Brenda, for he is a spirit and knew what was before us.”

“Nay, pardon me, but he did not know what was before you. He, like yourselves, was always doubting the truth of our assertions. What more proof can you wish? For a year we have led you by the hand, as it were, shown you a new phase of existence, and given you glimpses of the spirit life. Yet you still doubted, and in order to prove our existence we had need of your aid and power. As for Brenda, I have nothing to say, and the less you question the better, for the explanation is too complicated for your understanding; but know this, *Brenda has committed the UNPARDONABLE SIN*, and now I just wish her Godspeed on her journey through this life.”

That evening the papers had flaring headlines, which bore these words:

“Society Belle Commits Suicide”

Miss Brenda Lee, the orphan daughter of the late Silas Lee, of Louisville, Kentucky, committed suicide early this morning. Miss Lee had recently undergone a dangerous operation, but was well on the way to recovery. Her nurse had left her for the first time in some weeks. Miss Lee had chosen the old Roman method of dying, and had opened both arteries in her wrist. She bled to death before she was found by her servants. When found, the suicide lay upon a couch, surrounded by flowers. No reason is given for her act except that she must have been tem-

porarily insane, as she had been acting queerly for some two months past. It is surmised that Miss Lee became melancholy after breaking her engagement with Lieutenant Philip Craig, to whom she has been attached since childhood. His engagement to Miss Farnham was announced at a dinner last week.

The following morning I received this message:

MADAME SECRETARY:

Will you please buy for us seven of the most beautiful white roses that you can find, one for each of the band, and take them together with the card that we shall send you, to the office of the undertaker that has charge of her body. Ask him as a favor to put the flowers in her hand. This he will do, and no one will touch them. But on no account are you to go near Brenda yourself. We forbid you going to the funeral or coming within a mile of her remains. Please obey us this time as we have urgent reasons for making this request.

DELAMERE.

It was hard to obey these instructions, for we had been the most intimate of friends during the year; but I did as I was told, for I had now learned to obey implicitly the messages given to me. I procured the roses, and while I was tying them up with the white ribbon, preparatory to obeying instruction, Anna came to the door.

"Here's your mail," she said carelessly.

In a plain yellow envelope of peculiar make, addressed to me, was the most exquisite card I had ever seen. It was a picture of roses twined around a Cross, with a landscape fading into the distance. The work was in a faint gray tone done on cardboard that looked like a piece of old ivory. This message was printed in beautiful old English script.

"May your progress be upward and ever upward. Until you reach the radiance of the Holy Light. YOUR FRIENDS.

I was sorely tempted to keep that card because of its wonderful artistic beauty, but then it was meant for Brenda, and I tied it to the roses and obeyed instructions. Later I heard that my wishes had been carried out and that the roses had gone to the grave with her.

June 4th, 1914.

MADAM SECRETARY:

I think you had better banish the board. We shall not be able to talk in quite the same way for perhaps years to come. Our band is about to be scattered and they come to bid you adieu. William has found a medium of his own, and is busy training

her to his hand, but he will assume another character than his own, for as a nonentity he thinks he will succeed better than by using his own name. —J— has gone in search of Brenda, and we do not know if he will ever again emerge from that belt of darkness. —S— has left for London, where he is engaged in following up a special hobby that he had established just before he passed away. Sergius has gone back to Russia, where there is much to be accomplished. *He says he will not return* until a certain monarch acknowledges that he is in the wrong. He is going to make a man of him, all craven fear shall leave him. He will walk among his soldiers as one of themselves. Autocracy will have a fall and Socialism a rise, then in the end things will adjust themselves to the new conditions that must inevitably take place. That country can only be governed by a *limited monarchy*. There is going to be WAR in Europe in less than three weeks. Belgium is to be swept by fire and sword. Ruin and devastation will run riot in France, and Europe will be involved in this senseless melee.

M. S.—Surely this is jesting, Mr. Delamere? In these civilized days people would not go to war, and, besides, what are they going to quarrel about? They have not been quarreling as yet, and all the world is at peace.

Answer—In less than five weeks Europe will run with the blood of the slain. God have mercy upon the broken hearts of the tens of thousands of those who will suffer through this awful war.

M. S.—Pardon me doubting this statement; it sounds to me too ridiculous to record, so I think we had better break up this circle, for you cannot be our Delamere.

Answer—Nevertheless I am, and I wish you to make note of this information. I thought you would be interested to know about a catastrophe that will shake the whole world.

M. S.—I am, but then this story is too preposterous to be true. There is no foundation for it, no cause on earth for nations to rush into war, which is a costly affair, not entered into without due consideration.

Answer—Why will you always oppose your judgment to mine. In a past incarnation I really believe you were a little donkey, for you have many of his characteristics. No offense; I may have been a nice fat porker grubbing for truffles, using my aristocratic nose to get my living, but thank goodness I do

not remember such a stage. Now I am going to show you a picture I saw last night in the aura of the future. Whether you choose to believe me or not does not alter my prognostication in the least, for we shall not have these pleasant chats for many a long day after this. Only Sethos and I will come to see you now and then, but we banish the board from this hour.

The cause of this war will come like a bolt from the blue. Last night there was a rift in the clouds, like that when the moon sails out and shows for the moment her smiling face. Out of the radiance there rode, mounted on a dapple gray horse, a majestic figure clad in shining armor made of finely linked chains of gold. In his left hand he carried a long lance of gold, which for the moment was held in rest. He wore the winged helmet that means WAR on earth.

He must have looked like a King?

Nay, rather like a God.

Was it some great personage, St. Michael perhaps?

I am not at liberty to answer that question; but I will say this: One monarch has had a dream. 'Twas whispered that if for dominion, power, he would strive, He would win victory over the nations of earth.

Brenda was promised the same thing, but this one has power, might and an army at his beck and call. Watch his progress. See the fancy grow. Naught will he care for a million lives while trying that strange dream to realize.

You do not believe me, but alas it is all too true. You know not the future, nor do you believe in the power of the invisible. As our enemy promised, she has sent her minions all over Europe and inflamed the passions of men. With careful zeal she has fanned the embers of dead things into a flame, that shall consume Europe in its conflagration. Men will fight as they never fought before, like wild beasts of the forest.

If mortals obey these impulses, shall we not be rendered powerless to help stem the torrent of blood that will flow like water once anger and evil passions are let loose? Woe to Europe, say I, for evil will reign as monarch over all Nations that come within the zone of her power.

"Well, we will not worry about it," I answered lightly, "for you see I don't believe in all you say. Our men are pretty wise. They are educated, and no power on earth can make statesmen act against their better judgment."

Nay, but I fear the power is not of earth. You little know of what you speak. Although this warfare of ours which you heard so plainly was invisible to the world, its vibrations were felt

on earth, the sound of those cannons penetrated to the ears of men. In the remotest parts of Europe mischief is brewing, everywhere men and arms are being prepared for war. A strange unrest pervades the very air, and when the tocsin sounds, men will leap into the trenches and FIGHT FOR A MYTH. They will not even know what they are killing each other for. Historians will differ as to the real cause of the war, but I tell you that it is totally unexpected and will come like a cyclone. It is the tornado of which I saw the first small whirl. —S— bids you good-by; he will be heard of as The White General leading his forces to battle for liberty and the right. He has a hard time before him, his army will be driven into a bog, where they will perish like cattle, sinking up to their knees in the treacherous swamps. They will perish by thousands. Sometimes his men will seem as if endued with superhuman power, and they will fight like demons, capturing the enemy by thousands, and they will take fortresses as if they were constructed of paper, and then they will turn into arrant cowards, and turn their backs upon the enemy, who will be at their very gates, for no reason in the world. It will be a psychological wave that will sweep over them just at the moment when victory seems within their grasp.

"You know you can't expect me to believe in this ghost story," I said; "I am sorry to hear that you are going to disperse, for we have enjoyed your company very much."

We too have had a pleasant time, but we leave behind us a "Sorry Tale," do we not? I shall write often, little secretary, but I shall not offer you predictions that you scoff at. Time will prove the bitter truth of my assertions. Adieu until my words have been fulfilled.

DELAMERE.

Fate Outwitted

ADELE CHESTER DEMING

Thou Sea of Fate, whose surging waters bring,
 On bitter tides that lifeward flow and beat,
 Nothing but driftwood from the years to fling
 In mocking insolence around my feet—

I shall outwit thy cruel irony,
 For with this gift of wreckage from the past,
 I'll build a *better* ship to sail o'er thee—
 A flag of victory upon her mast.

Psychical Research

By HEREWARD CARRINGTON, PH.D.

EUSAPIA PALLADINO

The recent death of this celebrated medium has probably recalled to the minds of AZOTH readers the wide publicity which was given to the investigation of her mediumship in this country, the results of which were found so at variance with twenty years of investigation in Europe to which she was subjected.

I have no doubt that Eusapia did produce genuine phenomena. Every group of scientific men, in spite of the fact that trickery was detected, have declared that, if only experiments were conducted carefully enough and long enough, phenomena would be obtained which no form of trickery could explain; and the longer they experimented, the more certain they became of the fact. In view of this painstaking investigation then and of their deliberate conviction, one's judgment should be suspended until the facts are known *in full*,—and until it be seen whether or not the "explanations" offered suffice to explain what occurred at these American séances.

Every group of scientific men that ever experimented with Eusapia knew very well that she would defraud them, if the chance were given her to do so; and twenty years ago these precise forms of trickery were described by the French and Italian scientists, the same tricks which were rediscovered with such pomp and ceremony by her American investigators.

No new form of trickery was discovered during her American visit, only the old tricks rediscovered. From the accounts at the time, one would gain the impression that a complete system of trickery, hitherto unknown, had been unearthed; whereas, as a matter of fact, the American investigators had only discovered for themselves what the European men had known all the time! It will be seen then that the tremendous publicity given to these "exposures" was not warranted; nor did they give to the public a fair idea of what had *really* been discovered, or what had been found at these sittings.

In order to convey to the reader a fair idea of the inadequacy of many of the explanations offered, let us take a single instance—table levitation. The explanation put forward and accepted as the true one by the vast bulk of the American people is that contained in the Jastrow-Miller exposure, and is as follows: During the tiltings and oscillations of the table, Eusapia manages

to release one of her feet; then, inserting the toe of this foot under the table-leg nearest to her (and by pressing down upon the surface of the table with her hands), she is enabled to lift the table several inches off the floor. This is the "explanation" usually accepted as the true one.

Now let us consider the following facts: (1) During the course of the séance, complete levitations have repeatedly been obtained when both the medium's hands were held away from or clear of the table. Now, it may be ascertained by any one that it is impossible to lift a table completely off the floor by means of the feet and knees *alone*. The utmost that can be done is to *tilt* the table *away* from one—provided the hands do not rest on the top. These levitations, therefore,—and there were many of them—can not be explained in the manner postulated. (2) Table levitations have repeatedly been obtained when both legs of the table nearest the medium were inserted in wooden tubes, which effectually prevented the medium from reaching the table legs with her feet. (See my article in October, 1909, *McClure's Magazine*; and "Eusapia Palladino and her Phenomena," pp. 66, etc.) (3) The nature of some of the levitations quite negatived the idea that they could have been done in the manner suggested. Thus, if they were produced by the toes of her feet, it would be possible only to produce levitations of six or eight inches, or at most a foot, high. Now, some of our levitations were more than two feet high, and the medium had to stand in order to keep her fingers on the table-top. *In this condition she walked seven or eight feet across the séance-room, before the table fell with a bang to the floor.* In such a case, the explanation proposed completely fails. (4) Levitations have repeatedly been obtained when both the medium's feet were *held* beneath the table, by some one kneeling beneath it—as they were during the first séance by the reporter from the *New York Herald*. We see, therefore, that the proposed explanation is completely insufficient to cover the more striking facts, and we must believe one of two things: Either the American investigators did *not* see any of these more striking manifestations—in which case they should have waited, before publishing their verdict, and studied her further, as did the European investigators; or they did—in which case they must explain in detail how a medium can produce levitations of a table by means of her feet, when these feet are held beneath the table, or when the table-legs are inserted into protective wooden cones; or when the table is lifted to a height of two feet or more from the floor, and every one can see her walking about and not touching it. The absurdity of the proposed explanation should

be very apparent—and is so to any one who has seen the more striking and convincing of her phenomena.

I have dwelt thus at length upon the table-levitations and the proposed “explanations” of them for two reasons. In the first place, we see that the proposed explanations do not, in reality, explain the facts; and in the second place we see that the verdict arrived at by the American investigators was superficial and based upon an inadequate knowledge of the phenomena. This verdict, it seems to me, applies to the whole of the investigation, and is not limited to the table-levitations alone.

In addition to the table levitations, which we have just discussed,—and a few examples of which will be given presently,—there were other phenomena that took place at every one of Eusapia’s séances, which deserve special mention. Of these, the “curtain phenomena,” or the blowing out of the cabinet curtains as though impelled by a strong breeze from within the cabinet; and the breeze from a scar over Eusapia’s left temple—the famous cold breeze of which so much has been heard,—are the most common. This breeze from Eusapia’s forehead was noticed, in all, five or six times, and I have learned one rather interesting thing in this connection. It is this: After a good séance this breeze is strong, and after a poor séance it is altogether lacking—or so feeble that it can hardly be detected. On three occasions Eusapia gave a sort of “after-sitting” to three or four of us who had remained (after the other sitters had departed), and the most startling phenomena I have ever seen occurred at these informal séances. A strong breeze was *always* found to issue from E. P.’s scar, after these sittings,—though none had been noticed after the regular or formal séances given earlier the same evening!

Apropos this breeze, it may be said that the supposed “explanations” of it are as absurd and as unsatisfactory as are the explanations of the table levitation. Professor Münsterberg, *e. g.*, in his article in the *Metropolitan Magazine*, stated that it was produced by an apparatus concealed under Eusapia’s clothing, and consisted of an elaborate system of metal tubes, rubber bags, etc., concealed beneath her dress. Messrs. Jastrow, Miller, Kellogg, Davis, etc.,—who also have supposedly “exposed” this manifestation,—assert, on the contrary, that she has nothing of the kind, but that she merely produces this breeze by blowing with her mouth, and diverting the air current upward by puckering the lips in a certain direction! Professor Münsterberg’s explanation is of course insulting to the intelligence of those eminent men of science who have investigated her case for years in Europe, and

who have repeatedly witnessed this breeze after a most careful search of the medium. On the other hand, the later explanation completely fails when we take into consideration the following facts: That this breeze has been obtained when Eusapia's mouth and nose have been covered with the hands of the investigators; and it has been felt when the medium, at our request, exhaled as forcibly as possible during the occurrence of this breeze. It did not increase or decrease during this process, but continued in a perfectly even stream,—without check, hindrance, or augmentation. The inconclusiveness of the supposed "explanation" is thus made manifest—this characteristic extending also, it seems to me, to the other theories which have been offered of Eusapia's phenomena during her visit here.

At nearly every one of our séances, we had one or more of the musical instruments played upon. The music-box has been played upon for several seconds together—the handle being turned twelve or fourteen times, to judge by the sound. Ample time was afforded the controllers to ascertain that they were holding separate hands. The tambourine has been played upon for almost a minute—it being seen to play over the medium's head, then beyond the left-hand curtain, again over the medium's head, over the head of the left-hand controller, again over the medium's head, again beyond the left curtain, and finally it was thrown to the floor of the cabinet. The small bell has repeatedly been rung for several seconds together—a hand being seen ringing it.

One of the most remarkable manifestations, however, was the playing of the mandolin on at least two occasions. The instrument sounded in the cabinet first of all—distinct twangings of the strings being heard, in response to pickings of Eusapia's fingers on the hand of one of her controllers. The mandolin then floated out of the cabinet, onto the séance table, *where, in full view of all, nothing touching it, it continued to play for nearly a minute*—first one string and then another being played upon. Eusapia was at the time in deep trance, and was found to be cataleptic a few moments later. Her hands were gripping the hands of her controllers so tightly that each finger had to be opened in turn—by the aid of passes and suggestion.

We also obtained an imprint on a photographic plate, which had been wrapped in several thicknesses of black paper, and placed in the cabinet. It will be remembered that Professor Lombroso gave an example of this in his book, "After Death—What?" p. 84 (Fig. 35). The plate was provided by Dr. Frederick T. Simpson, of Hartford, Conn., who placed it in the cabinet. It was brought to New York wrapped, and taken out of Dr. Simp-

son's bag just before the séance. When developed, the impression of three fingers was found on the plate. There is no normal explanation of this fact, as every precaution was taken. The photographer who wrapped the plate took an impression of his own fingers, and they were about three times the size of those on the plate. Whatever their interpretation, they cannot be explained by normal means.

Intelligent action has been shown on numerous occasions. Once a gentleman seated to the left of Eusapia had his cigar case extracted from his pocket, placed on the table in full view of all of us, opened, a cigar extracted, and placed between his teeth. It was light enough at the time to see that no one was touching the case, which was lying on the table.

Such, in brief outline, is an account of some of the more interesting phenomena that took place at Eusapia's séances in America. Her American investigators are the only ones who have jumped to the conclusion that all her phenomena are fraudulent, on the strength of two or three poor séances which they attended. The difference in their method of attacking the problem may be seen from the following fact alone: In Paris, at the Psychological Institute, the investigators spent four whole winters on her case before publishing any report at all, or saying one word in public about her phenomena. In America, her investigators attended one or two, or at most three sittings, and promptly declared the whole to be fraud, on the strength of this superficial examination! The difference in method should be too apparent to need comment.

SPIRIT COMMUNICATION

By A BORN SKEPTIC

We know that some persons require more evidence than others do before they can believe that invisible intelligences hold converse with us mortals. Here is an account of a family which became interested in Spiritualism and sat regularly one or two evenings a week for a year or more to see if they could obtain evidence of survival after bodily death. They were uncritical, simple, honest, kind-hearted people, highly respectable and intelligent working people in Belfast. The medium was the eldest daughter of the family, a girl of some seventeen years of age.

They made a sort of religious ceremony of their sittings, always opening with prayer and hymns, and when at last phenomena came, their unseen visitors were greeted with respect and delight. Apparently they had no pecuniary or other motive, such as notoriety, to gain.

Dr. Crawford was allowed to make a thorough investigation, and he devised elaborate and ingenious apparatus with which to test the phenomena. Dr. Crawford was a lecturer on Mechanical Engineering at the Queen's University and at the Technical College, Belfast, and was a trained scientific man, holding the D. Sc. degree. He studied the case for about six months. Sir Wm. Barrett went with him to one of the sittings, and gives this account of it in his book: "On the Threshold of the Unseen." "We sat outside the small family circle; the room was illuminated with a bright gas flame burning in a lantern, with a large red glass window on the mantlepiece. The room was small and as our eyes got accustomed to the light we could see all the sitters clearly. They sat round a small table, with hands joined together but no one touching the table. Very soon knocks came and messages were spelled out as one of us repeated the alphabet aloud. Suddenly the knocks increased in violence, and being encouraged, a tremendous bang came, which shook the room and resembled the blow of a sledge hammer on an anvil. Sounds like the sawing of wood, the bouncing of a ball and other noises occurred which were inexplicable.

Then the table began to rise from the floor some eighteen inches, and remained so suspended and quite level. I was allowed to go up to the table and saw clearly no one was touching it, a clear space separating the sitters from the table. I tried to press the table down, and though I exerted all my strength, could not do so; then I climbed up on the table and sat on it, my feet off the floor, when I was swayed to and fro and finally tipped off. The table now of its own accord turned upside down, no one touching it, and I tried to lift it off the ground, but it could not be stirred—it appeared screwed down to the floor.

At my request all the sitters' clasped hands had been raised above their heads and I could see that no one was touching the table. When I desisted from trying to lift the inverted table from the floor, it righted itself again of its own accord, no one helping it.

Numerous sounds displaying an amused intelligence then came, and after each individual present had been greeted with some farewell raps, the sitting ended.

It is difficult to imagine how the cleverest conjurer with elaborate apparatus could have performed what I have described.

That there is an unseen intelligence behind these manifestations is all we can say, but that is a tremendous assertion, and if admitted destroys the whole basis of materialism.

Higher Thought

NON-RESISTANCE

By EUGENE DEL MAR

In any philosophical research it is expedient to take the broad view rather than the narrow, the inclusive rather than the exclusive, to get the right perspective, to seek for principle rather than isolated experience. This is peculiarly true of such a profound proposition as that of "non-resistance."

Any point of view may be contrasted, opposed and combatted, for no point of view is immune from intellectual controversy. What is essential is to ascertain which point of view is the better, which will conduce to the best advantage of the greater number for the longer time, which more nearly approaches the ideal or theoretical absolute.

The individual manifests on earth as a constantly changing physical body, in the midst of an ever-altering environment, with self-preservation as his basic principle. The first instinct in the process of adjustment is to resist aggression and place compulsion solely upon environment, and only as this is unsuccessful does one realize that a change in self-consciousness is the basis of all environmental change.

Non-resistance is one of the aspects of the philosophy of life most difficult to practice. It is the theoretical ideal, as is indicated clearly by a consideration of the evolution of humanity and every aspect of racial and individual life; but is it practicable, and how is it applicable?

Development is eternal, and it is possible to do now what until today was never practicable. There is a world-thought now that sustains individual attainment as never before. One is not limited in today's accomplishment by his practical limitations of yesterday. The practice of non-resistance may not have been practicable yesterday, and yet be so today.

Assuming that one attracts his experiences, that they come for his benefit and advantage, that it is always within his power to meet them, that all attraction is mutual and only that which belongs to one may come to him, it still remains to determine how one shall meet experience.

The intellectual attitude is one of resistance. The intellect resists acceptance of that to which it is not yet attuned, often to the extent of denying everything with which it is not in complete accord. It fails to see the sun in its concentration on the sun spot. This instinct of conservation is followed until analy-

sis has been supplemented and dominated by synthesis, the intellect spiritualized, and the realization of unity becomes dominant.

The spiritual plane is that of fundamentals and realities. Its essence is Unity and Integrity, and from its standpoint these are universal. It analyzes to find Unity and combines to demonstrate it. Its keynote is Love, and its mainspring is Universal and Inevitable Law. In the present state of human development there is no danger of the immediate popularity of non-resistance.

Opposition signifies to place against. Resistance denotes opposition on the same or a lower level than that of the aggression, while non-resistance signifies opposition from a higher one. Placing love opposite hate stands in the latter's way and offers the defense of a barrier or rampart. If one is to prove his fitness to survive, opposition is essential; and one must oppose either by way of resistance or non-resistance.

The primal impulse is to meet physical aggression with physical resistance, and this arouses the counter impulse to greater aggression and results in the ultimate conquest of the weaker physical by the stronger. As long as one overcomes or can overcome aggression on its own plane he does not seek the means to meet it on a higher one. He only does so after defeat or when in fear of it.

Non-resistance does not signify passivity, inertness or lack of opposition, but involves activity and conquest. Mere lack of opposition on the physical plane, evasion and running away, are confessions of weakness and failure, and do not constitute non-resistance. Nor is meekness or humility involved, as these are understood popularly, but only so in the sense of deference to a higher power.

Non-resistance is not a matter of "bluff" or make believe. It does not involve a pretense or a claim to be bold when one is a coward, or an assumption of strength when one is weak. Nor does it denote indifference. Non-resistance involves being negative or receptive to the higher and positive to the lower; but its positiveness is quiescent rather than aggressive, denoting a realization of power and self-control attendant upon a dignified recognition of one's inherent rights and powers. If it "turns the other cheek" without disarming the aggressor, it fails in its purpose.

When one exercises non-resistance or meets physical aggression on a higher plane, there is on the physical plane an appearance of opposition, without its activity, for the physical is infused

with a consciousness of power and reserve force which tends to disarm and discourage physical aggression and deters or deflects it.

One may meet physical aggression by maintaining an habitual non-resistant attitude, one's aura repelling everything not of its constituent qualities and protecting one from aggression; or one may on the moment generate a deeper spiritual realization to meet specific needs as aggression threatens him. The habitual aura may suffice for general protection, while special aggression may require a drawing upon one's spiritual reserves.

In the initial practice of non-resistance one meets aggression both in its own and on a higher plane, but when non-resistance becomes habitual, it operates automatically and on a higher plane only. One seeks the higher plane as a matter of necessity, and retains it voluntarily as a habit to the extent that he relies upon it as a means of successful opposition.

Non-resistance with a smile effaces a scowl, through confidence disarms suspicion, in faith dissolves doubt, with the realization of health eliminates disease. Non-resistance neutralizes hate through diffusion of love, overcomes obstacles in treating them as opportunities, dominates discords by disseminating harmony, conquers difficulties through rising above them, disarms an adversary through an agreement with him made possible by the discernment of true relationship.

Not that the smile constitutes non-resistance, but it is a natural attendant of non-resistance. Not that a positive smile clashes with a positive scowl, but that the smile of non-resistance is relatively positive to the scowl of aggression and, reversing the latter's polarity, neutralizes its tendencies. The non-resistant realization of positive, constructive and creative principle brings into form and holds fast the positive aspect of manifestation.

The process of evaporation of hate in the light of love may be likened to that of the disappearance of ice under the rays of the sun. Though the ice disappears, nothing is lost or destroyed. Its constituent elements endure, but superior attractions have loosened their mutual hold and rearranged them in new combinations. There is nothing in cold but heat, and the superior heat assimilates the inferior.

The essentials of hate are identical with those of love, the difference being in one's attitude. One's attitude or polarity determines whether he shall love the lovable or the hateful, love the constructive or the destructive, love the uplifting or the degrading. If he loves the former he "loves," if he loves the latter he "hates." Love absorbs and dissipates the resistant or

fear aspect of hate, changes one's polarity and attitude, and illumines one's love-realization.

To summarize: Non-resistance is a superior form of opposition, looked for to the extent that one is forced to admit the weakness of one's physical powers; discerned in the degree that one's interior realization has intensified; relied upon to the extent of one's faith as this is stimulated by one's experience, and used increasingly as one recognizes that it is more effective than resistance; its maintenance as a general attitude suffices to oppose successfully the every-day experiences of life, and it may be temporarily strengthened as specific needs require.

It is a distinctively spiritual attitude as contrasted with an intellectual; one that is concerned with causes rather than effects; and it is an attitude that only the spiritually strong and courageous may employ with success.

Its ultimate ideal is manifested in a life so deep in its spiritual realization, so serene in its mental poise, so synthetic as well as analytic in its intellectual outlook, and so dignified and commanding in its physical aspect, that its own Self-poise, Self-control, Self-domination, and Self-grandeur constrains the adjustment of environment to the Self, and renders one safe from attack and immune from aggression.

The whole Universe rallies to the support and defense of such an Individual, whose love and wisdom attract to it all the forces of construction and repel equally those of destruction. As the ideal Self outgrows all disposition to offense, its life of perfect non-resistance confers upon it complete immunity from aggression, for only that to which we are related may come to us. "Nothing dark may reach the sun."

"A man cannot speak but he judges himself. With his will or against his will, he draws his portrait to the eye of his companions by every word."

EMERSON.

Theosophical Talks

THE SEX QUESTION

By A HELPER

(Continued)

Now the "Sex Question" comes in right here.

The Ego is the "Thinker"—the Higher Manas as it is called in theosophical books.

The Ego has no "sex" as we understand the term.

After the division of Humanity into male and female in the Third Race (which was done—so it is asserted—partly for the purpose of hurrying the development of Humanity), the Ego found that the male physical form could only express certain of its (Ego's) attributes and powers, viz.: Will and Reason (the Manas part); the result of the Ego's attributes (Intuition—the Buddhic qualities) remained on the upper plane—the Ego's own plane.

In a female incarnation, the Buddhic qualities and powers come into manifestation, the Manas part (the "male" or positive part) being then on the upper plane.

The "purpose" of the development of Man is to raise the animal consciousness to a point where the *whole* Ego can enter into, and coalesce with, the androgynous man.

The yearning of the incarnated part of the Ego for its other half (on the upper plane) is taken advantage of by the powers that be to propagate the race by the bringing about of marriage. The male part of the soul is ever seeking its complement, which it expects to find in a physical body of the opposite sex; hence the "falling in love" with one who, apparently, approaches the ideal of the complementary, but who (after marriage), is found to fall short (very short in some cases) of the ideal partner. That is the reason why a perfect marriage will only be possible when the Ego wholly incarnates his positive half in a male body, and his negative half in a female body at the same period of Time; which is not at all probable before the 7th Race—if then.

This yearning of the incarnated part of the Ego for its (literally) Soul Mate, is made the excuse for fornication, adultery, and other lustful practices under the name of "Affinity."

I need not name examples of professors and alleged teachers of "Advanced Thought" who degrade the true teaching of the "Soul Mate" to that of the "affinity" to suit their own lustful view-

point. These people are examples of the type that miss the *purpose* of the theosophical teachings.

The yearning of the incarnated part for the other part of the Ego (on the upper plane) should be the means and incentive by which that incarnated part raises the animal personality's consciousness to the Ego's plane, and so achieve the "at-one-ment" with the Ego.

I have heard the argument advanced that *leaders* on the physical are not only strongly sexed, but are known to be so strongly sexed as to find one female not sufficient for the calls of their amorous natures, and so they are pointed to as being exemplars of the physical sex doctrine.

The specious reasoners who use this argument to back up their own failings along that line forget that leaders of men are leaders along *material* lines of development, and, as such, should have strong vital physical powers to do the physical plane work demanded of them, for they are but unconscious instruments of Those who are in charge of Humanity and its evolution. But—and it is a big BUT—the leaders along spiritual lines of development are known NOT to be so strongly sexed as to slop over and require a harem of females; indeed, quite the opposite is the case. They are *known* to have been ascetics and to teach asceticism, as for instance St. Paul (I Cor. vii., 1): "It is good for a man not to touch a woman;" again, in the 7th verse: "I would that all men were even as I myself" (an eunuch). I have not heard that "Jesus" was other than a strict ascetic, or that Buddha, Pythagoras, Iamblichus, Plotinus or any of the other spiritual leaders were given to chasing "affinities" or even of desiring a female mate.

Jesus said something about there being no giving in marriage in heaven. He evidently knew that marriages are a resultant of sex desire on the physical and lower astral planes, above which planes "sex" is not manifested as "sex" as we understand the term.

Now, if the Ego's powers *on its own plane* manifest as "Will, Reason, Intuition," the question arises: Does animal or physical sex connection or desire form part of its activities?

Seeing that the Ego is on the "thought plane," the plane of ideas,—the "ideal" plane, it must be evident that it knows nothing of, and can have no desires for, animal sex connection.

A simple illustration of this is the creative worker on the physical plane. The musician's, poet's, artist's creations do not depend in the slightest degree on the lower physical generative

organs; their creations spring from a very much higher source than the physical. If this is true as regards the expression of the creative faculty manifesting through the physical brain, how much more true is it in the case of the Ego on his own plane?

One does not have to be an esotericist to see and admit the truth of this.

Then is it not obvious that every time the creative power of the Ego is degraded and used through the lower animal functions (except for the express purpose of paying our debt to Nature by providing bodies for other incoming souls), is it not obvious that every such action is a going backward, and not a going forward? A devolving instead of evolving?

Again, I do not think it is necessary to be an esotericist to see the truth of this.

This *fact* can be used as a criterion with which to gauge the knowledge, sincerity and status of any man or woman claiming to be a "teacher" or "disciple" of the Wisdom Religion.

It may be argued that a man, having killed out all the other vices in his make-up, may, having only the sex element to overcome, be a disciple. He may have progressed along other lines so far as to be worthy. I have no data of my own on which to base a statement, but, personally, *I do not believe it*; I do not see how it is possible; and for this reason:

The creative energy of the Ego, while not being the same as the animal generative power, is, nevertheless, used in conjunction with, and made subservient to, that desire of the animal (degraded to act in conjunction with, would perhaps be putting it more precisely), and by that very act is contaminated and befouled. Instead of being used to form and develop the "sun-body," "fire-body," "spiritual-body"—the "Christ" within us, it is used to help gratify the lower passional nature of the animal consciousness.

In the undeveloped man, the physical is stronger than the Ego on this plane; the result being the Ego suffering from the karmic result of such unholy contamination and degradation, awakes and fights for the mastery. This is the fight between good and evil. Until the Ego has mastered the animal to the extent that the animal is absolutely the servant and under control, it is, I think, pure waste of time for any man to think of discipleship except as a remote possibility.

In other words: A man may be benefited to an enormous extent by the knowledge of the truths of the teachings, for that knowledge will enable him to see "cause and effect" more clearly

(especially in his own life), and, consequently, unless he is a crass fool, enable him to endeavor to live a better life than he otherwise would without the knowledge. But . . . for a man who is tainted with the animal desire, and who gives way to it, to flatter himself that it is possible for him to be a disciple of the Holy Ones of the White Lodge while subject to that failing, in my humble opinion such a man does not know even the rudiments or first principles of occultism. He needs a complete re-adjustment of his standards and point of view.

Seeing that the "invisible lives" which go to make up our physical and astral vehicles are the very "elementals" that the man is expected to master and govern aright (the "snake of the lower self"), it is evident that the man cannot be a Master until he has mastered himself. By the very nature of things he cannot be a Master of anything he is a servant of. As discipleship is but the step toward achieving that Mastership, how is it possible for one to progress along the lines of discipleship if the Master—the God within us—is constantly crucified and degraded by being used to serve the lower animal passional nature? A man cannot serve God and Mammon at the same time! He cannot have his nose stuck in the mire and see the blue sky at the same time!

In her "Instructions to students," H. P. B. most solemnly warns the student against invoking the "higher self" while having thoughts (or immediately after having thoughts) pertaining to the lower passional nature. A word to the wise should be sufficient.

If you will pardon my inflicting my opinion on you in the particular case that has caused you and your fellow-students such distress, and, possibly, doubts, I would suggest that the experience may be productive of good to you.

Your disappointment must be keen (I've had the same experience), but as we are here to learn the various lessons of LIFE, your progress should be stimulated, not retarded. In a way these things are *personal tests* of our discrimination. "Prove all things, and hold fast to that which is good." H. P. B. once said a very significant thing: "Everything that happens to us comes bearing a special message *to us*."

May Their LIGHT continue to light your way.

Yours,

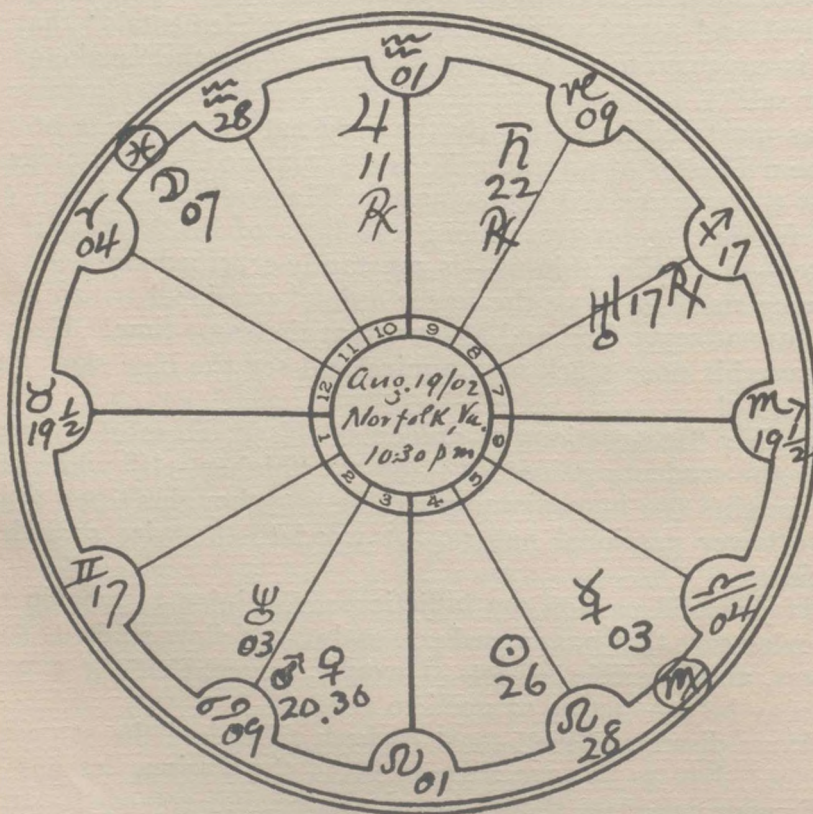
A HELPER.

Astrology

WINIFRED S. STONER

By E. G. BRADFORD

"Natural Education" (Bobbs-Merrill Co., \$1.25 net) was written by the mother of Winifred Sackville Stoner in response to the demand for an authoritative setting forth of the methods by which she had obtained such phenomenal results with her



own daughter. Perhaps few can hope for the same measure of success that Mrs. Stoner obtained, for she was exceptionally prepared for this work by being herself the possessor of an unusually comprehensive education, and was so circumstanced as to be able to devote unstinted time to her child's training; but "Natural Education" explains fully and interestingly the principles and expedients that were used. It is the most suggestive and stimulating book of the kind it has been my good fortune

to come across, and I advise parents and teachers and all those interested in child-culture to give it a careful reading.

Two or three years ago the newspapers were giving lengthy and detailed accounts of little Miss Stoner's accomplishments; but long before that, in fact, when it did not take much more than the fingers of one hand to count her age, Winifred had accumulated an astounding fund of information in the way of science, history, languages, and general knowledge.

Upon reading "Natural Education"—and recalling what I had previously learned about Winifred—I felt a great curiosity to know what the horoscope would reveal as to her mentality. Was she a prodigy of innate talent? or only an ordinary child developing under extraordinary training?

Mother Stoner, as she signs herself, writes me that Winifred was born in Norfolk, Va., August 19, 1902, at 10.30 p. m. In her letter she states: "She was somewhat of a physical wonder, having four teeth and being so strong immediately after birth that she rolled from one side of her crib to the other."

As to vitality and strength, etc., note the following horoscopic testimonies: The robust sign Taurus ascending and receiving a close sextile from the lusty Mars; the life-giving Sun essentially dignified and angular; Jupiter the opulent on the Mid-heaven.

The testimonies as to an unusual mentality are equally noteworthy. Both intellectual signifiers, Mercury and Moon, are strongly placed, especially Mercury in the sign of his exaltation. The psychic Neptune, from Cancer, is trine Moon, sextile Mercury. And Saturn is posited where he is likely to do the most good—essentially dignified in the Ninth House of mind, and throwing a trine to the ascending degree. So that we have here in marked degree memory, reason and system, yoked with imagination and inspiration. The fixed signs on the angles work with Saturn in giving depth and thoroughness to an intellect such as this.

I am informed that Miss Stoner is now taking voice culture and a business course. I do not think this chart shows any special evidences of musical ability; but Mercury in Virgo on the Fifth House shows unmistakable ability for teaching, business and publishing. As he is also ruler of the Second House of money and receives a favoring ray from there, sufficient financial rewards seem promised for her labors along the vocational lines stated. And Jupiter in the Tenth angle, sextile Uranus on the cusp of the Eighth House, confirms.

As a matter of fact, Miss Stoner is already a seasoned author. Her "Facts in Jingles" (Bobbs-Merrill Co., \$1.25 net) is well known; and recently she has written some little bird books and assisted her mother in the writing of a patriotic song book. These latter sell for a few cents each, the royalty going to a patriotic fund. (For the benefit of those who may be interested, will say they can be had from the Educators' Association, Ann Arbor, Mich.)

Jupiter in the Tenth House and Moon in the Eleventh promise renown and friends. Winifred's attainments made her widely known when she was even younger than she is now, and her fame is likely to increase; she has hosts of friends and acquaintances, with correspondents all over the globe.

We are always interested in a young lady's marriage prospects. What do the oracles say in this case? Sun, the general marriage significator for women, is essentially dignified and angular, but is not active by any strong aspects. Mars, ruler of the Seventh House, is not strongly placed, and receives the opposition of Saturn from the intellectual Ninth. These testimonies are somewhat conflicting. But when you come to think of it, would it not take a temerarious member of the complementary sex to offer his heart and hand to such a modern Portia?

One additional item. Mother Stoner writes: "I have been blind for some months, and am working in the blind school here so as to gain knowledge necessary to help blind soldiers." (Her letterhead shows that she is director of "The School of Natural Education," located in New York City, but her letter is dated from Montreal.) There is nothing in this map that foreshadows eye trouble; but if we take Jupiter and the Tenth as significators of the mother, the Sixth House as counted from the tenth angle brings us to Mars opposite Saturn, the only really "bad" aspect there is; and this might suggest the possibility of a major affliction.

PRACTICAL LESSONS XVII.

By HOWARD UNDERHILL

American Academy of Astrologians

The ☉ in Pisces.—Confers on the native a capable, intuitive, receptive, but often anxious and restless nature. There is aptitude in artistic and mechanical work, also in chemistry or accounting. Usually humane, sympathetic and charitable. The

feelings are strong, deep and sensitive; a confiding love nature that is sometimes imposed upon. Over-sensitive to the influence of others, the will and self-reliance should be cultivated. They have good memories for essential things, and know many things by intuition. The physical constitution is not strong and care must be taken of the health. The married partner should thoroughly and sympathetically understand his or her Pisces mate.

♂ in Aries.—Gives much force, energy, activity and impulsiveness both mental and physical. There is self-confidence, courage, combativeness, strength and vitality. The native is open, free and frank in speech and manner. He cannot bear restrictions, is quick-tempered and adventurous. Is enterprising in business or profession, and may be subject to accidents, fevers, or inflammatory complaints.

♂ in Taurus.—Expresses firmness, patience, strength and perseverance. There is much practical ability and money-earning power, but the native seldom accumulates much property. Love affairs and marriage are not always successful, but there is attraction for the opposite sex. The Taurus form and constructive element is accentuated. Ill dignified, the native meets with enmity and opposition and in most charts suffers from throat affections.

♂ in Gemini.—Gives mental force, courage, resource and combativeness. The mind is quick, practical, ingenious, of good perception and apt in making decisions. If afflicted, the native may be satirical and over-critical and offend by plain speech. There is trouble about writings or education, and possible death or estrangement from brother or sister. Lung troubles, or accidents to hands, arms or shoulders may occur.

♂ in Cancer.—Increases the Cancer influence to greater forcefulness with tendency to rebel against those in authority. There is good business ability and success in traveling business. The native is ambitious, industrious and with an original trend of mind. If afflicted, trouble with, or early death of mother; injustice from superiors; troubles from employees; danger from fire or hot water, and illness from the stomach or weak digestion.

♂ in Leo.—Much depends on the aspects to this position. If dignified, there is strength of will, good character, an honorable, candid disposition, sincere, conscientious and generous; social, warm-hearted and affectionate. If ill dignified, there are impulsive or secret love affairs; danger of loss from hazardous enterprises; death of, or separation from child; inflammation and palpitation of the heart; but there is muscular strength and good vitality.

♂ in Virgo.—Not altogether a favorable location, but gives a practical, energetic trend to the mind, with some ambition, tact, shrewdness, discrimination. There is ability for scientific work, and he excels in practical details. Unless under very good aspects, the native should not branch out for himself, but work in employ of others. Self-control in temper, eating and drinking is necessary. Liable to overwork and illness from liver or bowel complaints and indigestion.

♂ in Libra.—Mars in the home of Venus inclines to an impulsive and passionate love nature, with much attraction for the opposite sex; may marry early, but with Saturn in aspect there is delay or disappointment in love or marriage. The native is devoted to friend, partner, husband or wife. There is probable gain by marriage, partnership or legacy. If afflicted, danger of disputes, rivalry and jealousy. The kidneys may be affected.

♂ in Scorpio.—Mars here indicates a person that is firm, proud, self-willed, ambitious, and of practical executive ability. A hard worker, takes great chances, and often accomplishes much. The mind is keen, quick and enters fully into any matter of interest to the native. A good position for a soldier, engineer, surgeon or chemist.

♂ in Sagittary.—Gives much impulsiveness, ardor and enthusiasm in whatever the native undertakes. There is tendency to travel, adventure, outdoor life and athletics. The native needs to exercise much self-control and to avoid going to extremes both mentally and physically. A good aspect of Mercury or Uranus gives inventive and mechanical ability. Probably married twice and with property gain at least once.

♂ in Capricorn.—Gives an aggressive, energetic and forceful nature, active and ambitious. There are good executive powers and ability to direct and control others. This is an excellent position for a capable corporation or business man or woman and with the assistance of Jupiter or Venus will be financially successful. But the native is liable to have family troubles and be more respected than loved.

♂ in Aquarius.—Indicates an original independent nature, and a logical mind of much capacity. Much depends on the aspects, for this is a sensitive position. It aids to energy in successful reform work and businesses of a public nature. If afflicted, the native is blunt in speech, acts hastily and has trouble with friends or business associates.

♂ in Pisces.—This position much changes the natural qualities of Mars. The native is more affectionate, sympathetic

and passive than usual under Mars influence. He strives for wealth, but is free and generous with money. If afflicted there is danger of drowning or scalding, gas poisoning and accidents to the feet. There may be tubercular trouble or lingering illness. Much depends on the house.

♃ in Aries.—In all positions of Jupiter in the signs note well the house and the things the house stands for. Here the position gives self-esteem, dignity, ambition and usually a high-minded person. Unafflicted, the native is social, generous, and mentally inclined to science, philosophy and religious aspirations. Mercury favorable aids to prominence as a lawyer, legislator, government or church official. Bad aspects materially change the above.

♃ in Taurus.—Indicates an affectionate, social, generous and peaceful nature, somewhat given to formality and ceremony. The native gains in business, speculation, marriage, family or friends. There is love of home, and a happy home life. There is activity in social matters connected with the church or philanthropy. There is good taste in decorations on a large scale.

♃ in Gemini.—Aids to broaden and improve the mind, and the disposition is friendly, courteous and harmonious. The native is sensible, refined, tactful and possesses ability in many directions. The religion is more intellectual than emotional. There are probably two marriages—one with a relative. But bad aspects would change conditions for the worse.

♃ in Cancer.—Jupiter being exalted in Cancer aids in a material way through the mother, family ties, marriage, public work, architectural skill, travel and benefits from business or inheritance. These may come through houses or lands. There is good taste in house decorations and furnishings and a trend of mind toward the psychic, mysterious and hidden.

♃ in Leo.—Indicates a rise in life, a good reputation and social success. Gives deep feelings and a strong love-nature. It is a favorable endowment, possessing self-control and a courteous, magnanimous disposition. The position is conducive to honor, prominence and gain in civil or church official capacity; good children, friends and acquaintances.

♃ in Virgo.—Is not a strong position for Jupiter. But if not afflicted there is success in partnerships, or some association with others in business, or in sanatoriums or hospitals. The native has good servants and probably rises above the plain of life to which he was born. Probable secret love-affairs, or marriage to one inferior in social position. He is more intellectual than devotional.

♈ in Libra.—Gives a nature able, forceful, and justice loving, protecting the poor and weak, but compassionate, sincere and social in disposition. It is a fortunate location for marriage or partnerships or association with companies or public institutions. There is fondness for art, music and travel. Bad aspects change the above.

♈ in Scorpio.—Adds to Scorpio's love of freedom and gives a desire to work unrestricted and unopposed, but will favor arbitration. The native is courageous, but liable to overdo. The emotions are strong, with much warmth and enthusiasm to the nature. There is success in chemical, electrical or mechanical work and governmental affairs.

♈ in Sagittary.—Renders the mind sympathetic, liberal, philosophic and humane. There is interest in public business and sometimes in military affairs. There is probable financial success and public honor; a happy home life, and general good health and vitality. Two love-affairs or marriages are indicated, one involving money or property.

♈ in Capricorn.—The mind is thoughtful, constructive, serious and capable with an appreciation of the material things of life. There is ambition, and the native is interested in politics and large undertakings, commercial or otherwise. He is good at organizing and holds responsible positions, but the disposition tends toward being helpful and benevolent.

♈ in Aquarius.—Brings the native in association with public matters, societies, companies, friends, acquaintances, and gives social popularity and success in business or politics. He may join a brotherhood or secret society. In some charts with Jupiter in Aquarius, there is deep interest in the mystical and occult. There is strong social ambition.

♈ in Pisces.—Jupiter here indicates a kind, sympathetic, easy-going, hospitable and philanthropic nature. There is added an ingenious or artistic element with some practical utility and manual dexterity. Favorable for traveling by water; gain through friends, societies and shipping businesses. The native likes peace and harmony and is helpful to the poor and the afflicted.

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.

F. A. S. B.—June 5th.

Last name (maiden) produces brilliancy, wit, intuition, leadership, but too strong a desire to rule; therefore often makes its own troubles. *Mother's name* gentle qualities but great determination in overcoming difficulties; likes to give rewards to those below one.

First name quietness, love of music, often a good voice and generally early marriage. *Birth* great versatility of mind, particularly talented in the use of words in either speaking or writing; should also be able to learn foreign languages with much facility; but will acquire any knowledge easily upon which the interest is centred at the moment. Married someone who would be excellent in secret service work and who never loses his head in an emergency.

M. E. A.—November 10th.

Surname is particularly good for investment in land but it should always be near water and low lying land if possible. Gives originality, natural leadership, quick brain. The quality of the leader is emphasized by the birth which also produces power of concentration and independence of thought. Guard the lungs. *Mother's name* shows versatility of mind, ability to speak and write well, and should give love of study; it tends, however, to bring troubles which may be financial or otherwise, but which often inclines to pull down the home or make many changes in it, through no fault of one's own. *First name* gives logical mind, love of music, often a good voice. Generally nice hair and sometimes difficulty with the teeth. Critical, witty. Original.

J. L. B.—September 1st.

The force which gives the wanderlust. Will probably travel much, both from desire and because of circumstances. Does not like to be still. Tends to riding in all sorts of conveyances, ordinary and extraordinary.

The Oracle

S. D.—What will be the final destiny of our fallen heroes?

Answer.—Finality, in our conception of the evolution of the soul, cannot exist in a universe without beginning and without end. The true idea of evolution is not of a point to be reached and there an end, but an ever becoming.

What our questioner probably wants our opinion on, is the future existence or state of those who have been killed in battle.

In a general way, the life after the death of the physical body is much the same for everyone. A state of consciousness in a body of finer, subtler material, in which we are more or less aware of our environment according to the development of the sense organs of that body.

The manner of death is largely immaterial—whether we die in bed, by accident, or in battle.

The questioner evidently expects some sort of a reward for the sacrifice of life made by the soldier—a forgiving of his shortcomings, and admittance to heaven or happiness.

There is every reason to believe that no such thing takes place. Death is but a birth into another life, under somewhat different conditions, but where everyone is very much the same person, neither better nor worse than when in the earth life.

While we do not wish to detract for a moment from the high estimation in which the soldier who gives his life for his country or an ideal, is held, we must recognize that there is a good deal of unreasoning sentiment in the matter. The soldier is taking a chance, knowingly, and so courageously, but probably everyone of them, in his heart, hopes to escape death. He knows also that but a small proportion of the whole are killed.

The word "hero" is somewhat extravagant in this connection. The man or woman who deliberately sacrifices his or her life to save others, knowing death to be inevitable, the worker who for love of mankind, sacrifices all personal desire for wealth, luxury, comfort, etc., in the service of others, who lives instead of dies for others, is much more worthy of the name than the average soldier.

Sacrifice is the law of Spiritual progress and so by his sacrifice the soldier progresses—but the progress is one of development of character. The sacrifice of the physical body which means so much to him, will react in a greater unselfishness, a nobler character when next the Ego appears again on earth and takes up a new physical life.

AMRU.

Reviews

Psychical Phenomena and the War. By Hereward Carrington, Ph.D., 360 pp. and index. \$2.00 net. Dodd, Mead & Company, New York.

In writing this latest book this well-known writer and investigator of psychical phenomena has done the world a distinct service. He brings together in handy form studies in the psychology of the soldier and the German nation; facts and evidence in proof of the foresight, clairvoyance and communication with and from those who have laid down their mortal lives for home and country in this devastating and epochal war.

At a time when the war is being brought close to us in this country, when there is hardly a person who is not in some way personally concerned in the fate of a soldier boy over there or about to go over there, and therefore more or less vitally interested in the meaning of death; when the skeptic is ready to investigate, the believer looking for proof and the assured seeking that assurance which makes doubly sure, this book is most timely.

Doctor Carrington is to be congratulated on having written a book not only of absorbing interest to all, but which will bring conviction to the investigator, hope and comfort to the separated and solace to the bereaved. The reviewer also is glad to note a conviction and assurance in the writer himself, and a welcome departure from the detached, agnostic attitude discernible in his previous writings.

That which will attract the average reader most is undoubtedly Part 2 of the book, which is classed as *The Supernormal*, with its evidence of communication with, and apparitions of, soldiers killed in battle. Of these the two narratives given in Chapter XI., pp. 270-277, are without exception the most convincing testimony of the continued life after death and proof of identity which the reviewer has yet read. These two cases seem to be irrefutable and unassailable.

Not the least interesting of this wholly engrossing book is the study of the psychology of the German mind. In this Doctor Carrington enunciates a conclusion which had also come to the reviewer, and to which it is somewhat surprising that the allied authorities have not reached. He states in effect that the deliberate policy of terrorism, slaughter, torture and destruction of the civilian peoples of the countries overrun by their armies, the ruthless submarine warfare, Zeppelin and aeroplane raids and all the horrors of which they have so deliberately been guilty are because *they judged other peoples by themselves*, and applied methods which they knew would be *successful if done to themselves*.

Another arresting statement of the author, which he gathers from many books of the war, is that the soldiers do not think, do not discuss the war—that intellect is in abeyance and that they exist more like animals, content with each day, with empty minds, and displaying an extreme docility. This is rather difficult to credit of our boys and those of our allies, with their strong individualism, but from all accounts might well apply to the enemy.

Everyone should read this book.

MICHAEL WHITTY.

The Psychology of the Future. By Emile Boirac. Translated by W. de Kerlor. Frederick A. Stokes & Co. \$2.00 net.

Some time ago I reviewed Boirac's book, "Our Hidden Forces," and

the present work may be said to be, in a sense, an expansion of that book. Dr. de Kerlor has also translated this work, and has done it admirably. In many ways it is a more interesting book than the former one.

A great deal of space, perhaps more than is needed—at least, so it strikes an old investigator—is taken up with general discussion and theory, definition of terms, etc. However, in Chapter IV. we come to the question, "How to Experiment," and here we find some valuable rules for the investigator. This material is not so concise as that contained in Dr. Maxwell's admirable work, "Metapsychical Phenomena," but it is valuable for all that. A lengthy discussion follows on the question of hypnotism and suggestion *vs.* Animal Magnetism, and Dr. Boirac defends the view—which the present reviewer also believes to be correct—that there is a difference between hypnotism and mesmerism; and that, in spite of certain superficial resemblances, there is a deep underlying difference between them, not sufficiently taken into account. Dr. Boirac has rather an annoying way of coining words at every opportunity, and this serves to confuse the reader, for the reason that certain terms have now gained such wide acceptance that to change them only causes confusion. However, once used to them, the writer's meaning is always clear.

There are three valuable appendices to this book: "Science and Magic," "The Religious Problem and the Psychical Sciences," and "The Radiation of the Human Brain." These are all very important questions—and very neglected ones. In his discussion of magic proper, Dr. Boirac brings out the point—too often neglected—that magic, as such, is not contrary to true science, but a mere extension of it; and that, in fact, "By working in the two directions (science and magic) one can be convinced of this; for on the one side the regularity of the magical phenomena will be recognized, while on the other will be seen the progressive magical advancement of natural science."

Boraic also says:

"Magnetism is the key to physical magic; mono-ideism, or the exercise of thought joined to volition, is the key to psychological magic."

A number of photographs—illustrating the various "magnetic passes," etc., run through the book, making it all the more interesting. It is a book which should be read by all thoughtful and serious students.

HEREWARD CARRINGTON, Ph.D.

"Because." For the Children Who Ask Why? By a Student. 96 pp. \$1.00. Published by Theosophy, Los Angeles, Cal.

An invaluable and a charming book. Invaluable in the solid intellectual meat offered and charming in the grace and adroitness with which it is served.

Its sub-title is well chosen, yet it must be theosophically interpreted or we do the author an injustice. For children certainly it is a boon, for parents a still greater blessing and for those of us who—consciously or not—are "but children of a larger growth" who shall estimate its worth?

It may well serve in the capacity of a pocket size, abridged theosophical encyclopedia for reference in those moments of stress when a parent faces the oft-recurring "What for? Why?" Also for those who, though themselves convinced of the truths embodied in Theosophy,

are not able to express them with clearness, this little book will be a friendly helper when questions are asked by persons interested or skeptical.

The whole thing is admirably handled, the philosophy never being "minced" in an effort to adjust it to childish understanding; the writer conquers complexity by sheer simplicity of expression.

The chapters and paragraphs on God, Karma, Physical Death, Prayer, Teachers and Masters, Ghosts and Spiritualism, Birth, the Gita and the Bible, Christian Science and Vegetarianism are all excellent. If one might choose the best from among them, perhaps that on birth is of the most practical value for parents' use and those on Karma and death for the beginner or inquirer. The difficulty lies not in finding those deserving of praise—one rather hesitates because all are so worthy.

It is to be regretted that the author remains anonymous. One would like to offer personal thanks.

M. E. L. W.

Notes on the Bhagavad-Gita. By William Q. Judge, and by a Student Taught by Him. Published by The Magazine Theosophy, Los Angeles, Cal. Price, \$1.00.

To those who love the Bhagavad-Gita, these notes will be a delight and an ever-present resource. To those who are not familiar with the Hindu Epic, they will still afford suggestions and comfort on the "Way."

The chapters by William Q. Judge vibrate with strength and convey a sense of wonderful poise. Always strong, always gentle, ever the philosopher and the mystic in perfect balance, Mr. Judge in these notes leaves with one the conviction that he *knows*: that out of the storm and stress of the Soul's battle he has won his victory. They offer to the reader both encouragement and promise of attainment.

The style is smooth, dignified, simple and direct. The reader follows on, phrase by phrase, gathering rich treasures of thought with apparently no effort.

The chapters by "One Who Studied With Him" are also very fine and are touched by the spirit of his Teacher.

It seems there can never be too much said or done to bring home to Western students the perennial beauties and truths of the Bhagavad-Gita; and this contribution to commentaries upon that exhaustless theme is a real gem and a valuable addition to the literature upon this subject.

E. D. L.

Intuition, Its Office, Its Laws, Its Psychology, Its Triumphs, and Its Divinity. By Walter Newell Weston, New York. Goodyear Book Concern, 1918. Cloth. Price, \$1.50.

The author regards intuition as that faculty in the human mind by which man may know facts of which he would otherwise not be cognizant, facts which might not be apparent to him through process of reason or so-called scientific proof. He cites various definitions of intuition, and states that it is "all these and more," evidently including within its generous kingdom all subconscious reasoning and automatic mental activities.

The book is quite interesting in the various instances given and side lights thrown upon the meaning and significance of intuition, which is said to be absolute, monopolistic and arbitrary; tender, compassionate and loving; calling for obedience under penalty of loss of individuality; its realm being identical with that of grace, forgiveness and love.

While intuition is a gift and may not be received because earned or deserved, and in general is untrainable, yet it may be cultivated through recognition, acknowledgment and appropriation; a number of simple formulas being given that are helpful for this purpose

In comparing intuition and conscience, the former is regarded as spiritual, affirmative, a sense of right, and impersonal, and the latter as mental, negative, a sense of wrong, and personal.

Intuition comes "under grace," which is in the realm of faith and above "the law consciousness" and the realm of reason and cause and effect, while the maximum of harmony is attendant upon the dominance of the spiritual over the physical and mental.

The book closes with a clear exposition of what is involved in non-resistance, and a eulogy of President Wilson, of whom it is said that: "No public man since Lincoln has been the embodiment of intuition as fully as Woodrow Wilson."

The author is a well-known teacher and healer, a man of deep spiritual convictions, and one whose words carry with them the influence of a strong and attractive personality.

EUGENE DEL MAR.

There Is a House of Happiness, by Mary L. Stuart Butterworth. The Christopher Publishing House, Boston, Massachusetts. 32 pp. Price, 75 cents net.

This little book breathes the joyous spirit of the authoress, who has undoubtedly found that of which she writes with such conviction and intimate knowledge. Its message is one of hope and promise of full realization to all who have set themselves to that steep ascent which leads to the gates of Peace; and it may also stir the slumbering aspiration of some who have not yet definitely turned their faces thitherward. There is wholesomeness in Miss Butterworth's message. It is inspiring, utterly devoid of cant, and to many it should prove a guide and assurance that their quest is not in vain.

E. D. L.