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Volume Three

AUGUST, 1918

Number Two

The Occult Magazine of America

AZOTH

REINCARNATION

By HERMES TRISMEGISTUS II.

THE MYSTERY OF M.A.S.O.N. REVEALED

By DR. GEORGE W. CAREY

THE SPHINX—Its Meaning and Its Message

By A. HOUGHTON PRATT

TABS ON THE KAISER

By CLIFFORD W. CHEASLEY

MIND READING

By HERWARD CARRINGTON, Ph.D.

THE WEATHER FOR AUGUST—An Astrological Prediction

By GEORGE J. McCORMACK

For full Contents see Inside Cover

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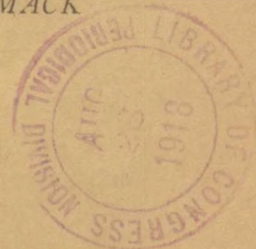
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ANNOUNCEMENT

With the next number we will begin the publication of a series of articles on

The Fundamental Principles of the Yi King Tao;
and the Cabalas of Egypt, India and the Hebrew,
by Miss Zeolia J. Boyile, who has been giving short delineations in AZOTH
to many of our subscribers for some time.

This series of lessons will be a great opportunity for many of our subscribers to learn a system of great practical value.

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"AZOTH"

A MONTHLY MAGAZINE

Devoted to

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

MICHAEL WHITTY, Editor

Assisted by Hereward Carrington (Psychical Research)

Eugene Del Mar (Higher Thought)

Howard Underhill (Astrology)

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Vol. 3

AUGUST, 1918

No. 2

Editorials

Hating

The difficulty in putting our high ideals into practice, in translating them into action is felt by all who aspire. We all recognize for example that to love our enemies, do good to those who hate us, and to return good for evil, is right in principle and what we should do, but in practice nearly always find the doing extremely difficult; and if we succeed, that it results in our own humiliation, material loss, loss of influence, and a martyrdom of scorn and misunderstanding. Few of us who have to make our way in the world, who have to live and create a place for ourselves in the existing conditions, who have to be the support and sustainers of others are prepared to make such sacrifice; so the practice of our ideals is deferred to a hoped-for Utopia where the golden rule will obtain and be the standard of all men. Until then we do much as others do, and consider any other course utterly foolish and impracticable in a world such as we now live in.

The difficulty is forcibly confronting many of us at the present time and causing a deal of heart searching and sadness. The revelation of the German character which the war has so strikingly brought out. The utterly unsuspected and unbelievable cruelty, ferocity, barbarity, and bestiality shown by practically a whole race—outdoing in savagery, treachery and unscrupulousness any historical knowledge we have of uncivilized peoples—has made it very hard not to hate them with all the power of our

being, and not to long to destroy the whole brood of them and purge the earth of such a species of genus homo. And yet—we know we must not allow the feeling of hate or of resentment to grow in us if we would obey the spirit rather than the flesh, if we would follow the great examples set us by World Teachers.

The struggle is hard, and no doubt to many the difficulties of the problem seem insuperable, and yet, could we but get the right viewpoint, from a better understanding, it is no problem at all and there need be no struggle.

Man as a whole is but a larger individual. Every man is an animal plus a spirit or let us say an animal soul and a divine soul. What makes him a man and neither a beast nor a god is his mind. If the animal soul captures the mind, he becomes worse than any beast, because his intelligence gives him a certain freedom from instinct; he may wilfully descend into the lowest depths of depravity and passion and become a *devil*. On the other hand, if the mind attaches itself to the divine soul, then he conquers the animal and turns its strong forces in directions of compassion, love, unselfishness and spiritual wisdom and becomes a *god*.

At his present stage of evolution Man is neither one nor the other. It is a stage of conflict. God and the Devil are battling for possession and are about equal in strength. To whichever side the mind inclines, to that side is the temporary dominance. In the early stages of his development the animal dominated the divine; as evolution proceeds, the divine *must* dominate the animal, or the man is lost, but as it is now the victory is first to one and then to the other, with, we may say, a gradual weakening of the animal.

This War, real as it is, can be taken as a perfect allegory of the contest, and perhaps thousands of years hence when it has become just a tradition, it will be so considered rather than as a historical event; very much as the great Hindoo epic, the Mahabharata, is now thought of. Applying what has just been stated of individual man to the German race, we can well believe that through loss of spiritual ideals, plus great industrial development making for an extremely materialistic civilization, as well as an exaggerated pride in national accomplishment and virtue, the animal in that race has (for a time let us hope) conquered the divine and captured the mind, with the consequence that the world is menaced with the greatest destructive force ever manifested, and we have the spectacle of a whole people seemingly throwing away all claim to be considered human beings.

As representing, however inadequately, the more spiritual or divine side of Humanity, it is not only right but our duty to fight the animal and conquer it at all costs, but, just as we recognize the possibilities for evil in a man, but do not hate him for what is common to us all, so must we refrain from hating the German man or race because they have allowed those evil possibilities to have sway.

We need to get a clearer understanding of such ethical precepts as "Love our enemies," "Return good for evil." They and others apply to individual men, not to principles or organizations. Surely we should hate with all our strength all that the Hun now stands for, all injustice, all meanness, all oppression of the weak, everything which is evil and wrong, but we have no right to hate man singly or collectively. So long as he or they give way to evil, and menace the welfare of the rest, we must fight and kill him or them until we are able to control, subdue and perhaps teach by punishing, but to hate a man because he is a brute places us on his level. We should hate the brutishness, but be sorry and compassionate for the man who has been weak enough to allow the brute to take control.

Loving our enemies is a still more difficult step than not actively hating. It is unfortunate that this word Love has to stand for so much, and that we are unable to convey its many shades of meaning. The love of wife, children, kindred, friends, is an active specific emotion for other human beings with whom we are in harmony and close contact. The love of humanity is a more general feeling of interest, helpfulness and well wishing, based on a conception of our fundamental one-ness, and the recognition that every man, no matter how low or degraded he may have become, still has the divine flame flickering at the centre of his being, a part of that one fire animating and identical in all of us which welds us all together indissolubly. Seeing his outer wickedness, we can still visualize his inner potentiality of goodness, and so the loving of him means compassion and a treatment which may be severe but which will help towards the strengthening of the god and the conquest of the devil in him.

If regarding with natural repugnance and horror the ruthless and fiendish actions of our enemy, we can refrain from resentment against the individual, while determined with all the strength at our command to subdue and control him; and if we can look upon him as an erring brother upon whom it has become necessary to apply stern measures to teach him a much needed

lesson, but are ready to help him conquer the evil after that lesson has been thoroughly learned, then we are loving our enemy in the only way that seems possible.

The old Kabbalists taught that the path of rectitude, that razor-edged path which all men must tread to reach their divine coronation, lay between the pillars of Severity and Mercy and was formed by the equilibration of these two forces. They taught that Severity by itself is evil, resulting in oppression, cruelty, persecution, that Mercy by itself is weakness, permitting evil to have full sway, but that wisdom lies in a combination of both, the which contains a much needed lesson to us all in these times, one well worth earnest consideration!

That terrible organization, the German Nation, must be thoroughly vanquished and severely punished for its awful transgressions. We must never let up or halt for a moment in our determination to destroy forever all possibility of rebuilding such a combination for evil. We must thrash this aggregation of human beasts until they yell for mercy, and until it is borne in upon them that pride, cruelty, passion, selfishness, inevitably bring destruction, and then—when they are purified by pain and suffering we must help the individuals to a rehabilitation of their manhood.

In the doing of it we must not forget the mote in our own eye. We also have been inoculated with the materialistic virus. It did not "take" so badly with us, but we may and should be everlastingly grateful to our enemy for showing us so clearly the horrible depth of degradation possible to the human being when the light of the spirit is quenched, when the animal dominates the mind. We also were descending into this valley of death and darkness, but through the terrible sight of our unfortunate brother's example have had our eyes opened in time for our salvation.

Men ask "What is God?" My answer is: the main meaning of life, the main aspiration of the universe, which is, to be made perfect.

PTAH-MENEN.

Reincarnation

By HERMES TRISMEGISTUS II.

No. 2*

To gain an intelligent idea of the rationale of REINCARNATION, one must, through revelation or otherwise, have gained some conception of the nature of the Soul and its passage to and from the subjective state of consciousness to that of its objective expression.

It is far less difficult to actually gain this conception by individual effort and study than it is to impart to others the method of attainment. That which greatly handicaps us in any attempt at description of psychic states is the fact that language is so largely made up of objective symbols, for which reason we really have no words adequate to convey an intelligent idea of subjective conditions. The only thing possible or at least feasible in this case is to rely upon the faculty of imagination, letting the reader or student make his own interpretation correspondentially from certain given symbols, which in itself is undoubtedly the very best possible exercise to arouse the dormant, psychic faculties, and lead to a clarification of vision, so that one may be able to perceive these things for himself.

What is the human soul—its nature, its origin, its destiny?

This is a question, complex in its aspects, concerning which the average person knows absolutely nothing, and yet people entertain certain theories in relation thereto, enunciated, nobody knows when or by whom, which, although they appear childish and illogical to thinking minds, seem to satisfy the people.

From the earliest times the soul has been confounded with the life principle and with mentality. Again, according to the beliefs of different peoples, the soul existed in the blood, kidneys, intestines, or organs of sex. For a long time it was believed by the most advanced races to have its seat in the heart. Then it was shifted to the head, and now the general idea of psychic anatomists is that it must be either in the Pineal Gland or the Solar Plexus!

Indeed, it seems all along to have been a matter of more importance to locate the exact spot where this mysterious entity was caged than to understand the real nature or expression of the entity itself. It is to be presumed that those who so assidu-

*NOTE—No. 1 appeared in AZOTH for June.

ously endeavor to discover the soul in its hiding place imagine that once they find it, it will perhaps be easy to devise some sort of instrument by which they can analyze it, and discover the secret of its action!

Confusion of ideas gives rise to a multiplicity of terms, which tend to perpetuate the confusion. We have as loose synonyms of soul, the terms spirit, mind, ego, etc., while our enterprising theosophic friends, in their laudable effort at simplification, rather add to the complexity and mystification of the subject by splitting the soul up into a trinity of manifestations, denoted as the Spiritual Soul, the Human Soul and the Animal Soul, corresponding to the kabalistic divisions of Neschamah Ruach and Nephesh.

What, after all, do all these words signify? And how do they aid one in gaining real conception of the nature of the soul itself? The superficial mind is satisfied with names and definitions, but the true searcher after wisdom desires to look deeper. That which has hitherto been named in the many endeavors to locate and define the soul has been merely certain manifestations or localizations of soular phenomena, as perceived and interpreted by the senses, the soul itself remaining as ever the Unnamed and Nameless One—the Ineffable LIGHT pervading the spaces above Kether, the Crown of the Grand Kabalistic MAN.

It is my object in writing this series of papers to attempt to clear away the mists which befog the subject, in order to give the earnest student a working principle whereby he may unfold the power of inner vision, by which alone he will be able to grasp the mystery of his own soul, and its relation to the Great Over-Soul, and all other souls in the universe.

I know of no more effective way to accomplish this purpose than to relate in brief a number of visions that came to me in the earlier experience of initiation and unfoldment. It is believed that by carefully following these the thoughtful reader will be able to gain the needed clue to the mystery of the soul, and thus be able to unfold his own soul powers.

* * * * *

I had for a long time meditated on the mystery of birth, and had gone through the requisite preparation for a long journey and a high flight, when I fell into a deep trance and was led to behold the following vision, as nearly as I am able to describe it in words:

I stood on the outskirts of a great plain and looked over a landscape undulating and diversified. In the center of the plain

flowed a large river, into which many smaller streams entered from either side. Shrubs and trees and flowers grew everywhere in the greatest profusion. Skirting the landscape in the distance rose a circle of foothills, which, terracing upwards, merged into a chain of giant mountains, whose summits were lost amid the clouds.

Wandering in the groves, moving over verdant lawns, or reclining beneath the arboreal shade were thousands of people, men, women, children and youths of all ages. From a distance it looked like a gala day in some beautiful park, but as I approached nearer I saw that nearly all the people were occupied, mostly with some sort of artistic or intellectual work. One group was busy painting and drawing pictures—flowers, landscapes, faces. Another group, under direction of a master, was engaged in singing a chorus. Further away was a group listening attentively to a noble looking woman delivering a lecture. Still further away a play was in progress, as I judged by the dancing chorus of hundreds of maidens. Many others sat apart in profound meditation.

Among all these people I observed none that were aged or decrepit, but all appeared young or in the prime of life, and in perfect, vigorous health. They had wonderful eyes, and features that were regular and beautiful; their bearing was majestic. The men appeared as fair as the women. All faces were strong and virile, like the faces of Diana and Apollo and other divinities of Greek conception.

A man and woman always walked, talked or worked together. Affection was freely displayed, and there was nowhere any concealment of natural emotion. If they desired to laugh, they laughed. If they wished to dance, they danced. Or whatever they desired to do, they did it without hesitation or fear.

Suddenly there was the sound of a far-off bugle, and everyone, no matter how occupied, dropped his or her work, and rose up, then in procession they marched away across the plain, forming two long lines on either bank of the river, which seemed to contract until it was only a narrow canal. All eyes were turned up the river, and as I gazed in that direction I saw standing erect in the midst of the stream, and rapidly approaching, the most wonderful looking Being that I ever beheld. As the prodigy came nearer, I saw that it was rather two beings, a man and a woman, but of such lordly mien and stature that they appeared as gods rather than human beings.

As they passed, a great song arose from those standing on

the river banks, and I observed that the Beings scattered on either side among the multitude a sort of reddish grain, or seeds about the size of small peas. These were eagerly gathered up by the people, those who received many sharing with those who had none. Then the people all went down and dipped these seeds in the waters; whereupon in the space of a few minutes, as it seemed, they grew up magically, blossomed and bore fruit of a reddish-yellow color, which the people plucked and placed eagerly to their lips, drinking the juice as from a cup; after which they ate the rind, and being apparently refreshed, they all began to move in one direction eastward, those on the west side of the river crossing over a foot-bridge.

Following them, I came to a vast amphitheatre, evidently a natural formation, resembling the crater of an extinct volcano, which had been embellished by the inhabitants, being now covered by soil and presenting the appearance of a beautiful, sloping lawn, upon which the people reclined. In the center of the great cup there was a mound some thirty feet high and not less than fifty feet in diameter, a perfect inverted cone, with the top as level as a floor. The sides of the mound were grassed and planted to a variety of flowers and foliage plants arranged in the form of mystic figures, standing out plainly from a distance. On the four sides, east, west, north and south, there went up to the top of the mound a series of white, alabaster steps.

Suddenly I saw approaching from the East the same wonderful Biune Being that I had before beheld on the water of the river. He, or THEY, ascended the East steps and took their seat at the top, on a cloud-wrought throne. Then from the South and West came other Beings, similar and but little inferior in appearance to the august pair that preceded. These took seats respectively in the South and West, and there appeared in the center, rising from the ground, an altar, covered with a dark cloth fringed with gold. On the top of this was an open book, and on the book some singular looking emblems.

Awe stricken and fascinated, I had drawn near to this scene, and was gazing intently at what I saw, when I heard a Voice saying, "Child of Earth, approach!" At the same time, by some irresistible impulse, I was moved to ascend the steps by the North, and found myself standing in what seemed to be a place of intense darkness. Then followed a ceremony by which I was brought to light. This I will not pause to relate. But on coming to light, I witnessed a ceremony so marvelous that it is almost beyond the power of words to describe it.

First, those whom I will designate as the "Lord and Lady" arose above their throne, and the Word went forth, "Let Light be created, such as lighteth every man that cometh into the world." Then those who had their stations in the South and West came forward to the place of the Altar, and, lifting the cloth which covered it, they drew forth an irregular mass of black earth or rock, and carried it to the East, laying it at the feet of the Masters.

The Worshipful Twain then descended, and joining hands with the others, formed a Hexad, or Double Trinity, of power. Then they breathed simultaneously upon the dark earth and it became liquified and spread out on all sides, forming a circle. As my sight developed, I saw a vast Crystal Vase appearing as the container of this fluidic mass, whereupon followed a series of perfectly indescribable phenomena, during which the mass assumed successively every color of the rainbow, until it settled finally into a translucent liquid, clear as crystal, and emitting a faint aureole of bluish light.

Then followed other operations, by which the fluid mass was converted into Air, or some heavy, luminous gas, and the gas into pure Fire, which blazed up to quite a height about those standing in the Vase. But it appeared to be a fire of regeneration, for even these divine beings took on a more marvelous appearance under its influence.

Then transpired the greatest of all marvels as a climax to all that I witnessed. It was the actual creation from this quint-essential Light or Fire, of an elementary human Soul-Seed. By what process this was accomplished I of course was not at that time aware. Evidently only those capable of accomplishing the feat were competent to understand it.

But this is what I witnessed: I saw the four helpers rise from the Vase and stand about it on the outside, clinging close thereto. I saw the masterful Twain rise above the Fire, so closely enfolded that they appeared as one being with two distinct faces. And the Fire then began to surge and circulate, rolling up into a ball of fire that revolved in two directions. The globe itself rose and fell, becoming a deeper red, with a purplish tint, then changing to a deep saffron, and ultimately to a color indescribable.

Finally the wonderful Sphere stood motionless, suspended by some invisible force, in the midst of the Vase. Looking now, I saw that the Biune Being had actually merged into one, and that one the Woman, who stood radiant with arms out-

stretched toward the Sphere. As if possessed of life and intelligence, this rose slowly, approached the Woman, diminishing rapidly in size until it was no more than a luminous speck, which swiftly entered her bosom and was lost to view.

After this I fell into a profound slumber, and remembered nothing more for how long I know not. When at last I awoke, it was as a babe in the arms of this Woman, and standing near was a man, with the face of him whom I had seen in the Vision. Nor did either appear in this situation as exalted beings.

As I lay there and thought, remembering all, I heard distinctly a Voice deep within, sounding as an echo of the Voice of the Being in my vision, and the Voice said: "Marvel not. That which thou hast witnessed was the making of a Human Soul-Seed from the soular elements of life on earth. Not the immortal inhabitant of the Seed—not the Soul itself—for that is uncreate. But what you have seen created is the sheath, the form, the calyx, the spiritual body of the soul, by and through which the Soul is enabled to manifest itself in humanity through birth on this planet.

"Without this which we have called the Soular Seed, there could be no actual transmission of life. The visible form gathers and grows about this Soul Seed as a nucleus. The sleep that overcame thee was what is called death, during which thou, thyself, the Immortal Spark, the individuality which thou knowest as THOU, and which can never be another, entered into this Seed prepared by the Genii of the Vase, thus enabling thee to come to life miraculously through birth, nourished meanwhile in the heart of Woman, thy earthly Mother, whom thou mayest regard as both redeemer and saint, adorable for her divine office of Light Bearer, through all the long ages."

"Crime and Punishment grow out of one stem. Punishment is a fruit that, unsuspected, ripens within the flower of the pleasure which concealed it. Cause and effect, means and ends, seed and fruit, cannot be severed; for the effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed.

EMERSON'S "COMPENSATION."

The Mystery of M.A.S.O.N. Revealed

By DR. GEORGE W. CAREY

Teacher of the Chemistry of Life

All symbols, allegories, parables or fables are founded in some basic principle.

The same may be said of great epics, the book of Job, the twenty-two chapters of Revelation, or Milton's Paradise Lost.

Freemasonry is derived from the words *frea* and *maso*—to knead, to prepare, to materialize, as mixing and kneading flour, water, yeast, etc., forms bread. Mortar, made by mixing, is, therefore, directly connected with the word mason in the world of art and labor.

Certain church organizations have opposed freemasonry and ostracized the members of that society very bitterly in the past. The occult reason will be briefly stated in the following:

There are twenty-two letters in the Hebrew alphabet. The twenty-first letter (falling short by one of completion) is Schin, from which the word sin is derived.

The letter S, in the English alphabet, stands for Schin in Hebrew, as the characters of the ancient alphabet are reduced to one symbol in the modern, save one letter only.

Tav, the twenty-second letter in the Hebrew, is th in English. Tav means a cross. Tau is used in many instances, even in the Bible (see 119th Psalm), but it is a palpable error, because there is no U in the Hebrew.

The Bible is a symbolical script of physiology and anatomy, a complete expose of the human body, written by men in dim past ages, who knew a thousand times more about the "Fearfully and wonderfully made" temple of the *Sol-of-man* that modern physiologists who are just now beginning to perceive that the "Holy Ghost" (whole breath), really does reside in men and women, and the statement of the *oil or ointment*—Christ—"Lo, I am with you always" is a physiological fact, proven by the letters M.A.S.O.N.

M, or mem, is the 13th letter of the Hebrew alphabet (also the 13th of the English alphabet), and means woman, Mary (water or mother).

A, the first letter, is Aleph, an ox or male strength-father.

S, or sin here indicates that the woman and man, or mother and father (Adam and Eve) *sinned* or *fell* short of something.

The early *Christians*, before the anti-Christ (Constantine) appeared, understood the wonderful letters, Divine wisdom, seeing that M and A had fallen short, S devised a plan to save the M and A.

O, from Ain, the 16th letter, represents wisdom, or the All-Seeing-Eye (see Optic Thalmus) the eye of the chamber in physiology. This is the eye of freemasonry, the 3d eye. "If thine eye be *single*, thy whole body will be full of light." "*Now mine eye seeth thee.*"—Job.

The All-Seeing-Eye, O, here interposes and sends his Son (S.O.N.) to save and supply the deficiency caused by the act that resulted in the *fall* when Adam and Eve ate the fruit.

Nun (really NON) from which we get N, is Hebrew for fish, the seed that is born (*first*) every 28½ days, or *moonth*, when the moon is in the sign of the zodiac that the sun was in at the birth of the native.

"Joshua, the son of Nun—Joshua Jehoshua or Jesus"—see Smith's Bible Dictionary.

By saving this seed (*fish*, which has also the odor of fish, from *Ichthos*, Greek for fish) it is "lifted up," carrying the precious ointment (and is thus Christened) crucifying and refining it. Thus Paul said: "If Christ be not *crucified* then is preaching vain."

While I am credibly informed that but few masons really understand their own symbols, the fact remains that they use them, and that these perfect characters rouse bitter antagonism in the churches.

Why?

Because the sins of men and women can be "worked out"—"work out your *own* salvation" (salvation-saliva) without the aid of priest or preacher.

This great truth is now, as the solar system enters Aquarius, "The sign of the Son of Man in the heavens" being so well recognized that the people will no longer suffer O (All-Seeing-Eye), and N (the Redeemer), to be cut off from M.A.S. and another sin (S) added to MAS for men and women to "celebrate."

M.A.S.(O.N.)

Mass.

Let the *Lost Word* be restored!

GLORIA IN EXCELCIS DEO.

The Philosophy of Symbolism

THE THREE CROSSES WITHIN THE GRAND SYMBOL

By GERTRUDE DE BIELSKA

(Continued)

THE CROSS OF REVELATION

During the 2,000 years since the beginning of the Christian era the constellations Pisces, Virgo, Sagittarius and Gemini have slowly precessed over the equinoctial points, and at the present time (1918, 20th century) we are feeling the effects of another Racial Transition. The Cross of Revelation from Pisces is passing to the air sign Aquarius of the fixed cross. This Transition occurs but once in about 26,000 years. Between the 20th and 21st Centuries the equinoxes will pass from Pisces into Aquarius and from Virgo into Leo, and from the nature of these signs there may be expected a very remarkable transition from the Cross of Revelation to the Cross of Experience, remarkable because it will emphasize a higher type of evolution that will again emphasize a reign of Spiritual Consciousness to Humanity greater than the planet Earth has ever had.

During the future 2,000 years many souls will reach the fullness of their earth spirals and pass onward *consciously* to other and higher spheres; or choose to remain in the "Astral" so as to come back as the guides and helpers of the souls that are not ready to pass away from their earth lives and must remain through the ebb tide and downward course of another great spiral of 25,000 years. During the next 2,000 years there will occur one of four major "Adjustments" of earth life for many souls—"The Day of Judgment," as it were—these adjustments coming only when the four fixed signs are upon the cardinal points. So it may be realized how the changing of these Crosses over the Equinoxes marks the nature and character of the cycles which bring into manifestation the grander principles of racial evolution, just as the seasons and years mark the epochs of human development year by year, or the individual Horoscope shows a record of birth Law, maturity and transition of a human soul.

The Cross of Revelation is an evolution from the Cross of Knowledge. It is formed, as has been said, from the signs Virgo, Pisces, Sagittarius and Gemini. It corresponds to the intuitional faculties and combines the elements of the other two Crosses. It reveals Man to himself, through the gifts of insight, prophecy

and seership. It relates the Soul to its highest possibilities and fulfills the promise of the "Second Coming" of the Christ, the Realization of the Christ Consciousness, the Mastery of the lower elements, and fulfillment of the Law of Love.

It symbolizes the "Book of Revelations" and relates to states and conditions yet to come.

"The Book of Revelations"—in fact, the whole Bible—can never be correctly interpreted until the esoteric Knowledge of these Three Crosses and our Grand Symbol is revealed to the interpreters.

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 free, independent, revolutionary and unconventional; seeking in all ways to free themselves from the bondage of past or present conditions that impede their progress to create newer and higher standards in all the phases of life; hence one finds them often in conflict with the old order of thought and methods of conduct; they are often restless, sometimes lawless and rebellious and frequently appear much out of their element. They are souls born with very advanced ideas of social, conjugal, educational, national and racial evolution.

The highest conception of "Socialism" having been born upon this Dual Cross and "Utopia" is ever a goal possible of realization.

The Virgo is ever seeking to harmonize the will and desires of Taurus to the service and economic principles in Capricorn; hence they are generally students of one sort or another, fond of books and research; delvers for authority and opinions of others, if not original; adjusting and discriminating between the old and new; recording history; classifying and compiling statistics, comparing and analyzing details with patience, toleration and tenacity of the Taurean and the energy, perspicacity and far-sightedness of the Capricorn until their efforts are crowned with Knowledge that leads to Wisdom.

The Pisces are ever seeking to harmonize the generative and regenerative instincts of the Scorpio to the Creative impulses of Cancer; hence one finds them possessing the strong self-sustaining, concentrative and mystic qualities of Scorpio added to the persistent resourcefulness and power of creativeness of Cancer. The Pisces love to create ideals—so they are generally gifted with an artistic temperament of rare quality and are the most lovable of lovable persons, having the subtle, intuitional and far-reaching ability of the Scorpio and the devotional fidelity, sensitiveness, acquisitiveness and absorption of the Cancer, to-

gether with the love of offspring of the home and of hospitality until the Pisces altruism shines forth and reveals the Universal Love that transcends the personal and particular.

The Sagittarian harmonizes the love, aspiration, generosity, ambition and devotion of Leo with the intelligence of Aries, and seeks to unite the mind and heart to a constructive, law-abiding magnanimous plan of action; hence they are found most conspicuously among the governing classes, the leaders and pioneers of the advance guards in the various departments of national governments, of social organizations, of religious and charitable institutions and reforms and of all great transitions where the "body politic" must be reached and inspired by example.

In the Sagittarian is combined the insight of Leo and the seership of Aries uniting in the gift of prophecy.

According to this arrangement of signs and the Philosophy of Symbolism, Gemini is the great "jumping-off place" of the Zodiac. The Geminis have pretty nearly completed the most important phases of their development; but they have to round out and harmonize not only the Truth, Consciousness and elements of Aquarius but they have to balance up and adjust all Life's Experiences; hence one finds in them many contradictions that are often difficult to understand. It may take many incarnations to accomplish this Herculean task, and the Gemini temperament is so highly tuned that many Souls coming into Earth's life now under present vibrations of discord, cannot withstand the pressure of conflicting and disintegrating forces and so pass on before mature years. If fixed signs assist the incarnation, a good age may be reached through the steadiness, the permanency and the endurance of such vibrations.

It may be well to mention here the ancient symbols of the Swastica Cross and the Crux Ansata. The Swastica records the Cosmic transitions, while the Crux Ansata relates to the Phallic transitions and transmutations between generation and re-generation.

Thus it may be seen how a knowledge of the Three Crosses and their combinations of symbology aid a larger comprehension of the evolution of Human Character as it is related to the individual forming a part of this planet's greater development and how the correspondences between the heavens, the earth and Man are recorded in our Grand Symbol the Zodiac.

"As one who sets his heart on a leader whose leadership means victory, so lead thyself to a glorious conquest by the aid of heroic desires and aspirations. Be a leader of thyself in all that is truly great and noble, and even the gods shall not permit thy defeat."

To the Aspirant

By THE TORCH BEARER

DO YOU ACCEPT?

(How the Momentous Decision Came to an Aspirant)

The hour (one o'clock A. M.) is propitious for communion. The currents set in motion by mankind are being stilled—which leaves the way clear for the inflowing of higher forces. It is the hour when the Great Ones gather together and send forth their mighty force to help and aid humanity. Their many jets flare across the heavens in all directions, searching out the darkness and dispelling it, giving strength to the weak, joy to the lonely, and love overwhelming to all humanity.

With this great work being continually done for you, is it asking too much to suggest the way you also can help?

It may mean the elimination of those who cannot see, the overcoming of emotions, the sacrifice of pleasures. It means, however, the gaining of knowledge which can be utilized for the uplifting of humanity and the heaven of love.

It requires obedience to the call when sent forth, no matter how great the pleasure at hand. It may call forth the derision of friends—so-called—the breaking of old bonds which fetter. They will be replaced by reins of gossamer lightness—carrying life currents, radiating love and leading you gently into Elysian fields.

The trials may be many—the rewards few from the standpoint of the earth.

Consider quietly your decision, for when once made, the forces set in motion will submerge your old landmarks.

Humanity as a whole must learn much through suffering, and it requires the work of the few who aid intelligently and joyfully—counting not the cost of severed ties and material losses—to offset the extreme pain mankind has created for himself.

One drop of pure water continuously will purify the most stagnant pool.

Haste not—waste not—but with calm assurance of ultimate result move continuously in the way you have selected—knowing that while pain and sorrow seem to be the ruling factors—in reality, it is only joy and happiness in unsightly clothing, and that the rainbow of love will change the rags into shimmering fabrics. Love radiates and colors all within its bounds and leavens the whole.

Occult Story

"THE SPHINX"—ITS MEANING AND ITS MESSAGE

By A. HOUGHTON PRATT

STUDIO—

"No, Mademoiselle, I do not take pupils. I teach no more. All the strength I have I put in materializing my creations in marble and bronze. Some the world accepts, and some it almost buries beneath its criticism. But what does that matter? I make what I see, with my inner eye, and know to be true."

For a moment the Master stood silent, gazing at a marble group which the critics had condemned as "misshapen and grotesque." The young woman, following his glance, studied the figures a moment, and then said: "That is 'The Conquest.' The victory of mind over body."

With a quick glance, that seemed to penetrate, with its keenness, the venerable sculptor turned and regarded his visitor with interest.

"You have named it correctly, Mademoiselle. I will confess to you, that although I knew it was the expression of a truth, I had not been able to interpret it in words. Really, this is remarkable! Tell me, why do you wish to study with me? A person of such perception must have a purpose more definite than merely the desire to model."

Instead of replying at once, this strange young lady seemed to have almost forgotten the masterful presence of the sculptor, and to be lost in a day dream.

"Yes," she said, arousing herself with difficulty, "I have been taught the True Law of Life, the philosophy of the Truth, the desire for which is buried deep in everyone. Some phases of it you have expressed in your wonderful marbles, but there are others I desire to create."

"I am impelled by a force, from which I am unable to escape, to make a symbol of the Universal Law, by means of a series of groups. I see each complete in every detail. They demand birth!—and no one but the greatest master can train my fingers to the skill necessary to give them being."

The voice of the speaker thrilled with half-suppressed enthusiasm, and then she waited for the verdict.

It came at once.

"When will you be ready to begin?"

"Now!" she exclaimed.

"Then put on that robe and start with this clay."

From that hour, the interest of the Master in his pupil grew into a close comradeship. The materialization of her idea became his one great desire. Everything else sank into nothingness beside this stupendous conception. Its very grandeur and truth possessed him, until one day he said:

"As we work together, I have a feeling I cannot eliminate, that in the past we developed together another symbol of the Divine Law. But one thing is certain, this idea is monumental and will go down the ages with the Sphinx."

"THE SPHINX"

II.

EGYPT—

So dark and silent lay the city below, that one might have thought he was overlooking a fertile valley without sign of human habitation, if it had not been for the flash of the light of the night watch, now wearily making his last round before dawn.

In the mind of the lonely figure on the cliff there was no place for musing over the soft beauty of this Egyptian night. His entire being seemed concentrated through his eyes, which were focused upon a doorway leading into the rock. As the muffled sound of chanting came from within, the sentinel relaxed, for he knew his vigil was at an end.

The night had seemed endless, for it was only with the greatest difficulty that he had been able, through the force of his thoughts, to keep the protecting bands of the blue and yellow currents flowing about that entrance. Wielders of mighty forces, for destructive ends, desired greatly to enter this temple in the rock, where was kept the Book of the Knowledge of the Past. They had approached this young novitiate with dazzling offers of great power, which, they said, through them could be easily and quickly won, instead of through the years of striving which the White Brothers required.

With a determination to be faithful he had cast these offers from him—but the seed of discontent had been sown.

Suddenly the door opened and in a flood of soft blue light there came slowly forth seven couples. The men in robes of light blue; the women in pale yellow. They were the High Priests and Priestesses, the real rulers of Egypt.

As the procession passed the young novitiate on guard, one of the Priestesses gave him a searching glance, and leaving her companion, stopped beside the youth.

"Hyoclese," she said, "your aura reflects your thoughts and cannot lie. Instead of the pure blue and yellow I see a dark green, like an old ivy hiding a crumbling wall."

"When your test came you remained faithful, but you harbor envy."

"To-night I stopped to tell you that it had been decided to construct a great symbol of the Divine Law, and that Hypocrates and I have been selected to create the design and you are to help us execute it."

Hyoclese, struggling to hide the anger, disappointment and chagrin which suddenly swept over him, said: "I, too, have seen the necessity for such a symbol and have already pictured one in thought. A huge sphere cut from solid rock; on it stands a man; his hands outstretched to the sunrise—signifying the soul on earth yearning for the goal of evolution—A Solar Deity."

"Hyoclese," replied the Priestess, "your creation is true and worthy of you—but now to envy you add jealousy."

"Attend well to what I tell you! When you came to us you were negatively pure, but all egos must be positively pure. At the first test—temptation—you listened to the voice of the tempter, and still have within you the desire to consider the offer made you."

"Because now your wish for power is simply vanity, you will have to meet this same temptation through many lives, until all desire for power, as a personal achievement, has been eliminated."

"To desire power ardently, for growth, is wise but not for the gratification of vanity."

"Because you were not at once given all knowledge, you harbored envy for the first time. That seed has developed into jealousy because our opportunity is not yours. These emotions must be mastered before you advance further."

"Many lives will you live on this earth, and this newly awakened desire which has taken possession of you will have to be experienced in all its fullness."

"In each life your dream of personal power will be realized. Throughout each life, however, you will strive in vain to recall the knowledge that gave you a peace and a power far beyond anything you have, and at last you will realize that all wordly power amounts to nothing."

"Your one ambition, from that moment, will be the acquiring of knowledge and power for itself alone,—instead of for what it may bring you.

"At last, when even the meaning of our symbol is forgotten, we will meet again. At that time you will be filled with an unselfish desire to aid and will help me make another expression of Divine Law,—for the people of that time.

"Because then you will be free from jealousy and envy, the path will be clear, and you will find what you have so long sought!"

With this she left him and joined the others on the edge of an overhanging rock, where in the valley below a vast multitude of white robed figures stood waiting the invocation of the High Priests to the rising sun.

III.

STUDIO—

A young assistant, who was busily at work with chisel and mallet upon a marble group, glanced inquiringly at the Master who entered the studio, carrying in his hand a wax model. Turning to the young man, he said, "Here is the result of another vision which came to me in the night. Another fragment of Mademoiselle's stupendous creation. Strange that she is not here."

"Yes, Master, for she was to have helped me put the finishing touches to this group. Queer how this work affects me. Even the smallest share of it seems more worth while than the greatest thing on which I have worked. I have a curious feeling that we have once before worked together on something of this kind."

"You, too, have felt that!" exclaimed the Master.

At this moment the door flew open and Mademoiselle entered.

That something unusual had happened was evident. Her face was flushed and her eyes shone with an excitement so intense that neither man spoke. They simply looked and waited.

"Now it is all plain," she exclaimed. "Such a wonderful experience as I had last night! You both were in it!"

Seating herself on a big divan, she excitedly drew the two men beside her.

"Last night, while thinking about our work, I fell asleep. How long I slept I do not know, but suddenly I felt the touch of a hand and a voice said 'Come!' Then everything changed. I felt light, intangible, and seemed to be floating through space—down and down—deeper and deeper!

"There were confused glimpses of strange lands and people as I floated past. Then, all at once, I found myself standing on a ledge of rock, half way up on a high cliff. Below me, in the distance, was a great river flowing through a beautiful green valley which the glowing disk of the sun bathed in its golden rays. Immediately below, in a natural amphitheatre, a vast white-robed throng stood silent, with arms high extended—palms turned upward, as if to gather in the rays of the sun, thus drawing to themselves something of its force and power. For a few moments the multitude stood immovable, and then, with a rustling murmur, swayed, crumbled at the edges and flowed back toward the city, until the great space was empty, except here and there a man or woman still stood, in the attitude of worship, as if too absorbed to notice that the invocation was over.

"Then suddenly I seemed to be in the council chamber, which was cut in the cliff. An overhanging rock formed the roof. The walls were built up of rough stone.

"Seated in a semi-circle facing a raised dais were seven men and seven women sitting alternately. They were the Priests and Priestesses. On the dais sat the High Priest, who was robed in white, while the Priests were clothed in blue, each of a different shade and the women in yellow.

"You, Master, were called Hypocrates," said Mademoiselle, "and wore a robe of wonderful radiant blue, the color of the sky, while mine was palest yellow.

"After sitting in silence for many moments the High Priest spoke and said:

"It has been decided that a symbol must be created to contain within itself the truth of the Divine Law and man's relation to it. To image for the people the evolution of mankind and teach the Eternal and Unchangeable Law.'

"Then turning to me, he said, 'To you I give the creating of this symbol and to your half soul, Hypocrates, our greatest sculptor, the execution of the plan. The resources of the nation are at your disposal and we will be your willing helpers. Begin at once.'

"At this command we withdrew and went to the room of communication. Here incense was kept burning constantly, to keep the vibrations at their highest, and thus form a pathway for inspiration direct from the Supreme.

"While I reclined upon a couch, Hypocrates took up a tablet and began to write down the inspiration as it was given to me.

"There seemed to drop into my brain words and then a clear-cut picture of the design appeared to me. First came the words:

"Carve from the solid rock—which will last for all time, unmoved by the passions of men.

"Make a figure with the head and bust of man and the lower part animal, and thus portray the dual nature of the soul—the divine and the animal.

"The upper part of the head should represent the ape man as the highest type of animal in which the "Sons of God" incarnated. The lower face must express will and determination, the Divine attributes that compel progress and the mastery of the animal passions and emotions.

"On the head place the insignia of kingship, for developed man is king of all he surveys.

"In this way the symbol will express the domination of man—mind—over the emotions, as indicated by the animal body.

"Have the eyes look to the East, for the aspiration of the soul is to become a Solar Deity—the highest manifestation the soul of man can obtain."

"For a moment all was dark and I caught fleeting glimpses of Hypocrates drawing plans and marking out the place on the cliff where the figure was to be erected.

"The design showed our temple resting against the breast of the figure. The head was to be carved from the cliff itself and the paws formed from the outcropping rock below.

"Again the scene changed. But I am powerless to describe adequately the grandeur and weirdness of what I saw.

"Although it was still two hours before sunrise, the work for the day was already under way in order that full advantage be taken of the flow of the currents towards the earth.

"In the intense darkness that comes before dawn the entire work was radiant with a strange blue light, that seemed to glow from the stones and even from the myriads of workers swarming over the great animal body and putting the finishing touches on the majestic head.

"It was as if each man and stone were a torch, doing its share toward lighting the whole.

"Thousands of men were lifting into place the huge blocks of stone with which parts of the body were built up. These stones, weighing tons, were being easily lifted by hands alone.

"On looking closer, I saw tiny blue flames, like electric sparks, streaming from the ends of the workmen's fingers. Then I saw

that in the pervading blue light were flowing currents of a more brilliant blue, vibrating like heat waves and that they were all directed by a group of priests and novitiates, seven in all. Instinctively I knew that they were drawing to themselves the great blue magnetic cosmic current and focusing it on the workers and the stones.

"In this way the vibration of a mass was changed so that it could be readily moved. To-day we call this method levitation."

Here Mademoiselle interrupted her narrative, and looking at the young assistant, said:

"You were the initiate called Hyoclese and helped to direct the forces."

"Just as the sun rose," she said, continuing her description, "the last stone was put into place—and there stood the Sphinx, the symbol of the Great Law, Divine Will, Eternal, Unchangeable and Immoveable.

"Again I was in darkness; this time so intense that I felt fear. Then, in a burst of light, that dazzled like a flash of lightning, there stood before me the figure of a man.

"Instinctively I sank to my knees and shielded my eyes with my hands, for his glory was beyond words.

"Then came a voice, the tone of which was the very essence of peace and poise and power, saying:

"'Because humanity has forgotten the meaning of the Sphinx which you created ten thousand years ago, and needs to-day a symbol which it will understand, you—with the associates who aided you before—will again embody in material form the meaning of Divine Law and Man's relation to it.

The Sphinx endures to-day as the only emblem of that age because its stones were charged with the Cosmic currents and because it was erected to teach God's Law.

Its message for to-day is that the works of man are perishable and that only Mind, which is Divine, persists and dominates all things.

"The figure gradually faded from my sight and I became conscious."

As Mademoiselle ceased speaking, her companions sat as if spell-bound, until she took within her own a hand of each, and said:

"Is it not wonderful that the Evolutionary Law, after all these ages, brings us together and once again we are to make a symbol of the Law?"

Numerology

TABS ON THE KAISER

By CLIFFORD W. CHEASLEY

From all appearances it would seem that everyone could answer definitely if asked for a delineation of the Kaiser's character, and as men are justified by their acts, it is not surprising that the world's opinion would be unanimous, although perhaps with individual differences.

Therefore, in considering the character of this figure in history, as he is about to become, by the science of Numerology, we shall probably be doing little more than bearing out a general opinion, but with two differences: 1st, that we shall have a conclusion which is based upon subjective law rather than objective effects; 2nd, we shall be able to show once again that "evil" is only good perverted, and that it takes the vibrations of a "Christ to make a Devil."

Furthermore we shall be able, by the application of the law of mathematics to this character, to see where the greatest weakness and the greatest strength lies and how the expressions which the whole world has come to recognize and resist were written upon the tablets of the Kaiser's name at birth.

The method employed by Numerology in dissecting character and ability is to divide the name roughly into two parts, the inner and the outer, corresponding to the inner impulses, desires and visions and the outer expressions of every individual.

In the present instance we have an inner nature, or IDEALITY as it is called, of 6-22 or (1) which indicates that the greatest desire of this inner nature is to form a world family of nations, where the national, community, family and home spirit could be promoted and developed for the common good. This is obtained from the 6-22 and is the strong constructive side of the inner self. The fact however that the addition of 6-22, or the essence of its vibratory force is 1, indicates immediately the destructive possibility and main weakness. This is the desire to group this wonderful vision around the personal I—to desire this wonderful world federation with himself as the center and head.

On other points this inner nature is well developed in its love for home, family and dependents, has quite a good deal of conscientiousness and the innate desire, within limited circles, to give other people the opportunity to rise according to their worth and faithful service.

A glance at the outer nature of 22-1 reveals again the 22, which stands in all the text books for co-operation, united again with the 1 which is individuality. Appearing in this part of the character, however, its significance is now more objective; that is to say, here we see that in actual working methods of the everyday life there is the attempt to carry out the co-operative ideas which were seen in the deeper self and to carry them out once more through the individual expression.

The essence of this 22-1 combination is 5, and although books could be written upon the varying phases of this number, its outstanding features are undoubtedly resourcefulness, ingenuity, originality, and the utter impossibility of gaining and maintaining a rational expression or viewpoint of life or of realizing a proper sense of responsibility toward other people, their rights and possessions.

It is a wonderfully tenacious force, refuses stubbornly to admit defeat and is able to saddle and treat lightly responsibilities which would crush any other vibration in the scale, and is able to do this because it never fully realizes them.

Another main quality is its independence, which permits it to persist along paths which are untrodden by the ordinary person and to take chances of success which are based usually upon vision or upon the figments of imagination unadulterated by reason.

The other important point of this daily expression is domesticity, which in this case is the trait of the inner nature brought out into actual expression. This makes the individual spend a great deal of his day in domestic interests, in settling disputes, in adjusting the troubles of other people and acting as arbitrator generally.

Making a very detailed analysis of the whole birth name and separating each individual letter with its own vibration, we see many interesting things; but the most noticeable feature is the absence of the number 7. All occult students will recognize this numeral as the one most associated with the temple mysteries, with worship and sacred things. The absence of this number from any character gives always the inability to see life from the subjective or more purely spiritual standpoint, and thus the danger of being caught up in the meshes of the sense nature which believes more in the things of the material world such as force, intellect, invention, etc., and is more addicted to rely upon these forms to accomplish all desires.

Summing up this name as a whole and the vibrations of its inner and outer nature, the Numerologist would conclude that here we have a really big and powerful character, capable of much thought and feeling, able to draw communities together for co-operative purposes, able to make all people respect and obey it and believe in its power without a good deal of coercion. A big man with one great deterrent, and that the intensification of the "I am" quality which causes him to make the fatal mistake of centering his ideals, visions and co-operative ideas, which in their fundamentals could help the whole of humanity if impersonally extended, around his own individuality and the smaller, more limited, home, family, community and nation which he has built up and which he regards in the light of Universal structure blessed by a special dispensation from Providence.

It has been the same fault which has brought about the fall of the great figures who have ventured upon the same path and after whom the present Kaiser has patterned many of his plans. Napoleon had ideals which could have been promoted as world federation or what we of the modern day would call a United States of the World, but they were perverted by being interpreted as a promise of supremacy for one individual, one community, one country, out of all the others that existed.

We could not deal adequately with this subject unless we would turn a moment to a contemplation of the vibratory value of the numbers appearing in the birth date of the Kaiser, and briefly related, the date of January 27, 1859, gives us the digits of 1-9-5 from the month, day and year respectively and also a final digit of 6.

The 6 is the most important force to consider, for it tells that the main lesson of this individual life is domesticity and responsibility through the care of individuals, homes, communities and institutions.

It is well known among students that to anyone who has this Path of Life digit, more than an average amount of responsibility is attracted and there is no illustration that fits the present case better than to indicate that the Path of Life digit in President Wilson's Numerscope is also 6. Here are these two men simultaneously in direction of the material destinies of two of the largest nations in the world and during a time when their office brings with it greater responsibility than ever before in history. Surely the point of the analogy and the power and significance of the number 6 in this position is evident.

This number 6 also accounts for the fact that the Kaiser has tried to form one large family out of the German Empire, with himself as the head, but every individual, however insignificant a member or child, whom if he obeys "father" will be encouraged and assisted; but if he should attempt to express too much individuality, must be punished. It also accounts for the example which the Kaiser's personal family has been made for the people of his country.

The individual digits that go to make up the final digit of 6 in this case are just as full of interest. We have first the 1, which, appearing in the position that it does, indicates the rise to power as a young man and the opportunity to become a central figure at an age when many young men are still under their home influence and studying for their life's work. This number also excuses the fact that he dominantly cut himself free, by ingenious methods, from all his family and many of his blood in order to assert his own individuality, and is the reason why he himself has never been dominated by others throughout his reign.

The number 9 which comes from the day, shows a great development of his emotional nature from 25 to 50 years of age, in both love and hate, and reveals distinctly his emotional hold upon the German people and the love and reverence with which he would be regarded. To obtain this love he gave out a great deal upon his part which embraced his people and his country, but through the limited personal ego of his own character could not be extended to embrace the whole world.

In this period of his life the cosmic opportunity would be offered to him again and again to become the universalist, to use his ideals for the benefit of humanity rather than alone for Germany, but at his stage of evolution this could not be.

Lastly, we have the 5, which constructively is new life, fame, opportunity of the highest and negatively is crucifixion—disappointment and negation; just which depends upon the individual's understanding alone and not upon any divine law of the number which is all good and all God. We can only make a calculation in this case, based upon the deterrent in this individual's character and the facts which his life has borne out; and this calculation is, that having been unable to accomplish the highest possibilities at the other periods of his life, there is no reason to expect that in the present period there will be constructive action or opportunity.

It had of course to be in this last period of his life, after 50

years of age, that he attempted to express completely his vision in the perfectly ingenious, original, resourceful way which his outer nature gave him the ability to put into practice, but with the utter absence of consideration for anything else except the accomplishment of his purpose. This is why he has earned the title of "devil" from the world, who during the other periods of his life would naturally observe only the more broad and constructive expressions.

It is significant that Napoleon also in the last period of his life, after 50 years of age, had the same influence of 5 around him, and history tells us how, following a very similar path to that along which the Kaiser is now traveling, he met failure and disappointment and was crucified upon the altar, not of his ideals, but of his individuality.

It is useless and unscientific to make definite forecasts as to what is going to happen in the near future; the universal law, of which Numerology is the scientific proof, does not know or care.

We can only take one mathematical principle and compare it with one and another and the result of this method gives us just two facts; first, that there is an influence around the Kaiser which operates upon the physical, mental and psychical planes and which is extremely erratic and reactionary, causing great strain upon the health, particularly the whole nervous system, and that this influence culminates during September, 1918. Secondly, the year of 1918 generally considered, is a year of Universal adjustment, when all forces on all planes are working at their very highest power to establish equality, a greater unification and to bring the world of humanity back to the essentials and realities of life. This influence also reaches a high state of intensity in September.

These are the two deductions; place them together—what is the logical answer?

Blossoms follow buds, hearing follows seeing, gladness follows sorrow,
spirit follows the life of matter.

JASON.

Psychical Research

MIND READING: AND HOW TO DO IT

By HEREWARD CARRINGTON, Ph.D.

INTRODUCTION

In the Sacred Temples of the ancient Egyptians, there was one room which was said to be so Holy that only the high priest was allowed to enter it; it was the 'Holy of Holies'—the mystic, inner sanctuary, into which none dared enter—for if he did, he would discover secrets so awful that his very being would be shattered, and none could emerge alive—or, if he did so, it was as a raving maniac!

Within our own bodies, within our own brains, we all of us have such an awful secret—the *secret of life*, of thought and of mind. No man has yet succeeded in penetrating this inner Chamber of Mysteries, while retaining life, thought and reason. In addition to our physical body, we have, as St. Paul told us, "a spiritual body." In this Temple of Clay there is a Dweller within the Temple, which looks out through the little "windows of the Soul" and sometimes stalks abroad, in sleep, in dream or in hypnotic trance—leaving its material encasement apparently dead, but after a time returning to vivify it, again to restore life to the inanimate form which it had, for a time, deserted.

It has now been proved scientifically that the animating spirit can leave the body, at times, and can again return to it. Such manifestations are now regarded as *proved* by the scientific world, marvelous as they may appear. It is the object of this article to throw light on these phenomena and to show you how to send your spiritual body to great distances, and cause it to be seen by other persons miles away!

MIND READING—ITS REALITY

Mind-reading, thought-reading, thought-transference or telepathy are words which mean the same thing. They all mean the power of reading the thoughts in another's mind by some means unknown to science.

Such a phenomenon is now accepted by the scientific world as proved; as established beyond doubt.

Thus, Sir Oliver Lodge, one of the world's greatest scientists, says:

"It is possible that an idea can be transferred from one per-

son to another by a process such as we have not yet grown accustomed to, and know practically nothing about. . . . I assert that I have seen it done, and am perfectly convinced of the fact; many others are satisfied of the truth, too. . . ."

Sir William Crookes, again—the inventor of the Crookes Tube, which rendered possible the X-rays—said in an address to the Royal Society, some years ago:

"Were I now introducing for the first time these inquiries to the world of science, I should choose a starting point different from that of old, where we formerly began. It would be well to begin with *telepathy*; with the fundamental law as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense—that knowledge may enter the human mind without being communicated in any hitherto known or recognized way."

Camille Flammarion, the great French astronomer, also says:

"We sum up, therefore, our preceding observations by the conclusion that one mind can act at a distance upon another, without the habitual medium of words, or any other visible means of communication. . . . There can be no doubt that our psychical force creates a movement of the ether, which transmits itself afar, like all movements of ether, and becomes perceptible to brains in harmony with our own."

Many other authorities could be quoted; but these will show the reader that thought-transmission, or telepathy, is now a fact recognized by the scientific world, and accepted by them as *proved*.

The methods which have been employed to prove its reality have been many. In the first place, we have direct experiments—like any other experiments—and these will be described presently.

Then, again, there are those numerous so-called "spontaneous" cases, which occur so frequently. For instance, one person sees the apparition of another. As he looks at it, it melts and fades from sight. Soon after, a telegram announces the death of that person, hundreds of miles away! Doubtless every reader of this article knows of similar cases, which have happened to friends of his own. Thousands of such instances have been recorded in the past; and it has been proved *mathematically* that such coincidences occur many hundreds of times more often than chance will account for. This is the conclusion:

"There is a definite connection between the death of a person and his apparition."

What is the connection? It is a "spontaneous" apparition, produced by the same agency and by the same means as the "experimental" apparition, which we shall describe and explain later on. If the secret be once learned, and if enough will-power be exercised, such figures may be produced almost at will.

These, however, are the more extraordinary powers and evidences of telepathy. In the less startling manifestations we see evidences of the action of thought-projection, or transmission, every day.

Doubtless you yourself have been able to make a person seated in front of you turn round, by "willing" him to do so, by staring at the back of his neck long and intently. He finally felt impelled to obey your mental command, conveyed in this manner.

Such a simple fact is, nevertheless, a manifestation of the most marvelous power in the universe—the *power of WILL*.

Some persons have succeeded in influencing the dreams of another sleeping person, by the action of mind on mind. By merely willing him to have a certain dream, that dream was dreamed by the sleeper.

Again, under the influence of hypnotism, it has been found possible to cause the subject, in trance, to read the thoughts of those about him, or even persons at a distance.

Advanced students are able to project their "spiritual body" and make it appear as an apparition, to persons at a great distance—perhaps making them wake up from sleep in the process.

Last of all, we have telepathy between the living and the dead, where an interchange of thought is established; and then we have true "mediumship" and messages from the spirit world.

For the present the student should content himself with the more simple experiments, without trying any of these more daring and dangerous experiments. And this is important. Be warned. Be not rash!

PROGRESSIVE EXERCISES

Before you proceed to experiment in direct thought-transmission, it would be better for you to achieve some success in thought-reading by the aid of indirect contact. Strictly speaking, this is not *direct mental* contact at all, but what is known as "muscle reading." This will be explained in a moment.

There is a simple exercise in finding an article which is absent. You are

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These preliminary experiments consist in finding an article which has been hidden in the room in your absence. You are

blindfolded while out of the room; and, when you return, you take the hand of someone who knows where the hidden article is, and usually, after more or less effort, you feel yourself drawn to the spot, and you are enabled to find the hidden article.

Suppose a pin has been hidden under the carpet in the corner of the room. You go to that corner of the room, bend down, and triumphantly pick up the pin! After a time, more complicated tests may be made, such as finding a hammer and hitting a nail on the head with it; finding a card which has been drawn and replaced in the pack, etc. It appears very wonderful, at first sight, but you can do all this with a little practice.

The secret consists in the fact that the person whose hand you take gives a series of involuntary pulls and pushes, and thereby guides you to the desired spot. He is unaware that he is doing this, but if you are very sensitive you can perceive these faint muscular indications, and all you have to do is to follow them. You will always find the hidden article. In case one "subject" does not give you the desired indications, you may say that "he is not a good agent"; that "he does not sufficiently concentrate his thoughts on the object in his mind," etc., and demand another person. You will always find *one* who will give you the desired indications.

You only need practice in this in order to become expert.

HOW TO EXPERIMENT

In all experiments in thought-transmission, the subject must pass from the simple to the more complicated. In this way he makes headway—here as elsewhere.

So, before proceeding to experiment in thought-transference at a distance, you had best begin with a few experiments close at hand.

The best way to proceed is as follows:

Procure a large, quiet room, free from noise and outside distractions.

So arrange the lights that one end of the room is in more or less darkness, while at the other end there is a bright light, coming from a lamp, which throws the rays down unto a single point or space, only a few inches in size.

Obtain the services of a few friends—both male and female—who are anxious to know the truth and who are willing to experiment for some time (in spite of many failures at first), and without the desire to make fun of the experiments which are in progress. You must all be serious searchers after Truth.

Select two subjects for the first trial. One is the agent, or sender of the telepathic message; the other is the recipient, or the one who receives such a mental message. Let us call the sender or agent, A, and the receiver, B.

Place B in the chair in the darkened part of the room, with his (or her) back turned towards you. That is, he must face *away* from the agent. Blindfold him carefully, and place bits of cotton-wool over his eyes and ears. This will help him concentrate and receive the mental message the more easily.

Place the agent, A, in the other chair, directly under the light, and place a small screen in front of him, so that anything he holds in his hands would be invisible to B—even if he could see it. The light should be arranged so that anything A holds in his hands is directly under the light.

Now we are ready to begin the experiment. We will suppose that you decide to try a pack of cards. Let the pack be thoroughly shuffled, then the agent, A, selects a card at random and holds it in his hands, directly under the light, and gazes at it intently, at the same time *willing* that B should receive this impression. Complete silence must ensue during this trial.

In a few seconds B will probably begin to receive an "impression" of a card—a more or less fleeting picture. It may begin to form before him in space, or he may see colors, or he may gain a knowledge of it in various ways.

(To be continued)

SPIRIT COMMUNICATION AUTOMATIC WRITING

By A BORN SKEPTIC

In the book "My Father," by Estelle W. Stead, it is stated that in 1892 W. Stead first learned that he could write automatically. He developed rapidly and had some very interesting experiences. During Sir Charles Dilke's election campaign he edited the local paper at Ledbury, and he and his family stayed with Lady Henry Somerset at Eastnor Castle. A young lady, Miss E., was also staying at the Castle. One day she came to Mr. Stead and asked if he knew a good clairvoyant or medium. She said her greatest friend on earth, Miss Ames, had died the previous year. She and Miss Ames had lived together and worked together for years, and had promised each other that the first to die would, if possible, come back and show herself to the survivor so that the latter might thereby know of the certainty of another life—the possibility of communication.

Miss E. said, "She had not been dead six weeks before I was awakened one night with a sudden start—and I looked and there by my side was Julia, looking radiantly happy, with a bright light all around her. I could not speak. She stayed about five minutes and then faded away, and I only saw the light in the place where she had been standing. I thought afterwards this might have been a hallucination, as her death was recent, and I was in such terrible distress about her. But I know now that it was no hallucination, but Julia herself, for she came again last night. I was wide awake. I had not gone to sleep. She came to my bedside and looked at me very lovingly. I know she wanted to say something to me, but I could not speak to her. There was no mistake about it. I saw her quite distinctly—I want to go to a medium to see if she can tell me what Julia wants to say to me."

Having met and corresponded with Miss Ames before she died, my father was intensely interested to know that she had actually appeared to her friend. He said, "My hand has recently begun to write, and if you do not object I will ask Julia if she will use my hand, for she knew me, although slightly, and it would at any rate do no harm to make the experiment."

Miss E. said she would be very glad if he would do so. He promised to try the following morning, and so the matter was left.

"On the Sunday morning," he writes, "I was alone in my bedroom. I sat before the window, with the pencil in my hand, and said:

"Now, Miss Ames, if you are about and care to use my hand, it is at your disposal if you have anything to say to Miss E."

Almost immediately my hand began to write, not in my accustomed handwriting, and not in the handwriting of either Mrs. D. or Henry L. The handwriting was clear and distinct. It ran thus:

"Julia Ames, tell Miss E. not to worry so much about Lady Henry Somerset. We will take care of Lady Henry."

This was written slowly and deliberately, and then I watched every word as it was being written. Then I said, "That is all very well, but how do I know that this is not merely the unconscious action of my own subliminal consciousness? How do I know it is you? Can you give me a test?"

My hand wrote: "Yes, ask her if she remembers what I said to her when last we came to Mine." Then the writing

got straggly, and looked like "ura." I said, "this is no sense." Then my hand wrote: "You have got it wrong!" I said, "Then write the letters in capitals," and my hand wrote "Minerva." When I saw it was "Minerva" I felt sure there must be some mistake. Then it occurred to me that Minerva might be the name of some American town, and I asked:

"Is Minerva a place?"

My hand wrote "No."

"Is it a person? Do you mean Minerva, the heathen goddess?"

"Yes."

"But," I said, "this is nonsense. How could you and Miss E. come to Minerva?"

Then my hand wrote, "Never mind, give this message to Miss E. She will understand. Julia Ames."

I felt bothered. It was a serious message to deliver, and it is a serious thing to tell anyone that you have received a message from a disembodied spirit of a friend. I went down to breakfast thinking perhaps I had better say nothing to Miss E. about it, as the test was so obviously absurd.

However, Miss E. pressed me to give her the message. I read it to her. I said that the message might be all right, but that anybody could have written that, and that the thing that troubled me was the extreme absurdity of the test. She pressed me to tell her. I hesitated, telling her, quite truly, that I thought it was utter nonsense, that it made the whole thing ridiculous.

At last, however, still apologizing, I read the message:

"Ask Miss E. if she remembers what I said to her the last time we came to Minerva."

To my surprise Miss E. looked very grave and said:

"I remember it quite distinctly."

"Remember what?" said I, "there is no sense in that."

"Yes," said Miss E. "She then said just the same about Lady Henry as your hand has written this morning!"

"But," I said, "how could you come to Minerva? This is nonsense."

Then Miss E. smiled. "Of course, I forgot, you do not know anything about Minerva. This is how it came about: Miss Ames said before she died, the Woman's Christian Temperance Union has come into existence as a great power in America. It is like the Minerva who sprang full grown from the temple of Jupiter, and she suggested we should call Miss Willard Minerva. She bought a cameo brooch of Minerva and gave it to Miss Willard and always called her Minerva, till the day she died.

"Really," said I.

"Yes," said Miss E., "and the last time we saw Minerva together was day before Julia died. Miss Willard came to the hospital to bid her good-bye, and it was then Julia spoke to me about not worrying about Lady Henry.

I felt utterly taken aback. The very thing that seemed to me the most utterly absurd seemed to prove the identity of the communicating intelligence.

"Well, then," said I, "it would really seem as if Miss Ames had written with my hand. That being so, I had better sit down again at once, and you can ask any question you like."

No sooner said than done. Miss E asked several questions which were answered at once by my hand, but they were not of an evidential character. After going on for some time I said:

"Excuse me, Miss E, this may be very interesting to you, but it is nothing to me. Would you mind if I were to ask Julia a question?"

Then addressing my hand or Julia, I said:

"What you have written for Miss E may be very good for her, but it is no good for me. The Minerva test was very good, I admit, but I want another test. Can you give me one?"

My hand wrote "Yes."

"Very well," said I, "I want you to refer to some incident in your life; any trivial incident will do, which could not possibly be known to me, but which Miss E. could remember. Can you do that?"

Again my hand wrote "Yes."

"Go on, then," said I.

My hand then wrote: "Ask Miss E to remember, when we were together, how she fell down and hurt her spine."

"Well," said I, as I spelled out the words which my pen had just traced, "that certainly is a good test so far as I am concerned.

"But on looking across to Miss E. I saw that her face was blank and bewildered.

"Now," said I, "what do you say to that?"

"But," said Miss E, "I do not remember ever having hurt my spine."

"Then," I said, addressing my hand, "there you see your test has broken down. I asked you to give me a test and you have given one, and Miss E. knows nothing about it. So your test has failed.

"No," wrote my hand, "I am quite right, she has forgotten."

"Anybody could say that," said I. "That is no proof. But can you bring it to her mind?"

"Yes, I can."

"Go on, then," said I. "How long ago was it?"

"Seven years ago."

"Where was it?"

"At Sheaton, Illinois. We were going home together when she slipped her foot on a curbstone, and fell down and hurt the small of her back."

I read the message to Miss E., who was sitting the other side of the table. No sooner had I finished than she exclaimed: "I remember quite well. I did hurt the small of my back. I remember it perfectly."

Then Miss Ames startled us by writing the following: "I want you to tell Lady Henry Somerset not to make any engagements to speak in England in the month of October, because she will then be in Denver."

I read it out to Miss E., who said, "You are wrong. She is going to start a big temperance campaign and she cannot go."

I told this to Lady Henry, and she said, "This is impossible. I can't go. I have a great deal of platform work to do; it is extraordinary. I cannot explain it, but it is nonsense."

My father returned to London, and Julia continued to use his hand to send messages to Miss E.

One day she wrote: "Lady Henry has made an appointment to speak in Manchester in October; she won't be able to because she will be in Denver in October." Everything came about exactly as Julia had foretold.

THE WAY

The Way to the Palace of the King—

Is not a gay highway,
With a care-free heart, and a merry song,
And the things which to the world belong,
With a feasting, drinking, dancing throng,
And never a price to pay.

The Way to the Palace of the King

Is a narrow and lonely trail;
And those who travel it oftentimes fall,
And darkest clouds their souls enthrall;
And no one answers to their call,
Nor hears their plaintive wail.

And to enter the Palace of the King—

Each soul his price must pay;
And the price? 'tis that self be crucified,
When the doors of the Palace open wide,
And *Love* is unveiled all *Glorified*—

In the Light of an endless day.

LOUISE R. WAITE.

Higher Thought FREEDOM

By EUGENE DEL MAR

Each human being is seeking freedom. To each his bonds seem to be outside of himself, though really they are inside. The outer appearances are but the symbols of inner conditions.

The mental or so-called physical man considers himself to be free when, unrestrained, he may follow the dictates of his desires; when he can think, speak and act as he pleases. This race-man is always ignorant—in thought, in word and in deed. His thoughts are bondage thoughts, his words are bondage words, and his acts are bondage acts.

The intellect analyzes and separates. Looking at the circumference, it compares and relates, and it devotes itself to apparent conflict and opposition. The mental man regards himself as separate and apart from others and considers that his interests are opposed to those of others. His freedom is therefore proportioned to the slavery of others, and he may only add to himself that which he takes from others.

The mental man is not free; as such, he never can be free, for he dwells in separation, contest and opposition. His world is divided against itself. In his "worm of the dust" or failure consciousness he is in despair at his incapacity to carry his desires to fulfilment, and in his consciousnesses of superior personal power and success the fulfilment of his selfish desires ultimates in dissatisfaction and unrest. He remains in bondage, either to his mental weakness or to his mental strength.

The mental man, with his mistaken conceptions and his misunderstanding of values and realities, may achieve a wonderful success from the viewpoint of the world ideal. He may satisfy his personal pride and appetite. He may grasp the wealth of the earth and prosper on the misery of others. He may swell with self-conceit and enjoy the envy of the slaves who minister to his comfort.

The mental man deserves the glorification of those whose ideals are similar to his, but whom he surpasses in ability and the will to conquer. All hail to him! In a world of general failure to achieve, the man who is eminently successful in worldly affairs deserves the applause of the multitude. In this respect—and in the long run in all others—he certainly gets what he deserves.

To be admired, feared and worshipped by equals and especially by superiors, is a joy to the world-consciousness that idolizes power, fortune, dominion; but these are not merely distaste-

ful, but utterly repugnant, to the spiritual man. The latter is seeking the inner Kingdom, and he would scorn to remain a millionaire were the disease thrust upon him, when there are so many easy cures for this distemper.

If it is true that the one way to kill a desire is to fulfill it, then the bondage of mental strength is certainly a higher step on the ascent to the spiritual plane than is that of mental weakness. One may not hope to function freely on a higher plane until the lower is dominated, and each higher plane demands that its fundamentals be expressed and manifested through the instrumentalities that served as its stepping-stones. The spiritual realm opens wide to those who, through the fulfilment of desires have had the revelation that any permanency of satisfaction on the material plane is utterly impossible and entirely a myth.

Our present civilization has been distinctively a mental one, each praying for the fulfilment of his personal desires and deeming himself free to the extent that others are enslaved to him. The popular idea of personal freedom has been, speaking typically, to be a Rockefeller, a Carnegie, a Morgan, or an Emperor, a Czar, a Kaiser; and few there are who would not gladly be in one of these classes. And yet they are all enslaved; enslaved by their ignorance and spiritual darkness, by their greed of possession, by their greed of power. The advent of a really civilized humanity will, as an incident, relegate them all to the ash heap of discarded antiquities, and there are omens and portents that some such solution may soon become general. One supposedly mighty monarch but recently abolished his own titles and prerogatives, while another has had them greatly curtailed by his emperor brother to whom he entrusted himself, and who had but previously written him confidentially that "We Kings must stand together!"

The human obsession that constitutes the foundation stone on which exaggerated egotism enthrones itself is the belief that privilege and license, when exercised by oneself, is identical with freedom and liberty. This foundation has been undermined, and some of the mines that were set with time fuses have already exploded. The others may not explode at their pre-appointed times, but, with the last concussion, this world-wide obsession of false identity will be scattered to the winds.

Separated consciousness, assertive personality, isolated leadership, personal domination, all have their place and purpose in the world of form, in the mental realm, in the animal consciousness. But in a spiritual movement such as the Higher Thought

represents, they should properly be conspicuous by their absence. Combination, organization, association, co-operation, fellowship and brotherhood; these are the order of the day, and yet they are but little in evidence. There should be a "League for the Larger Life" or some similar fellowship in every city, and each should have its tens of thousands of members. The Spiritual Renaissance of the day is but in its infancy.

The world is now up in arms against a personal and national egotism so extreme that, in its very nature, it casts spirituality, religion, ethics and morality to the winds, and repudiates obligations, promises and pledges. The unrestrained license of might which has been the racial misconception of personal freedom is now being manifested in such astoundingly hideous form that the world stands aghast and affrighted before the Frankenstein it has created, and now combines to destroy. Having painted in lurid colors the racial ideal of personal desire, humanity realizes its frightful brutality and turns away in horror.

And yet "all is good!" Yes, but there are infinite degrees of good; of good, better, best; and it is decreed that each good shall be supplanted by a better. The criminal and murderer are good, but the jailer and executioner also are good; yes, even better. Selfishness is good, but unselfishness is better. Fulfilment of personal desire is good, but fulfilment of spiritual realization is better. Autocracy is good, but democracy is better.

Autocracy is but another name for racial or national slavery, founded upon the obsessions that bewilder and confuse the mind of man. The principle of autocracy and the ungoverned or unrestrained one-man rule is founded in falsehood, and it is condemned and doomed by a ripening world-consciousness. The distorted conception or caricature of freedom that it portrays not only must be torn from a deluded national consciousness, but from that of multitudes of enslaved individuals.

No one is free to whom others are enslaved. No one is free who is willing to enslave others. No one is free who is ignorant. No one is free who does what he pleases, or who even desires to, irrespective of the desires of others. No one is free who tramples upon the rights of others. No one is free who fails to recognize that personal rights and duties are correlated and equal.

The very essence of personal freedom is the self-restraint imposed by a realization of truth with its inherent qualities of "liberty, equality and fraternity." He alone is free who spiritualizes his life, who lives his ideals, who wisely does unto others that which he would have others do unto him.

Theosophical Talks

By AMRU

Reincarnation: Some Arguments For and Against

The following article by Mr. A. L. Bain has been sent to the editor of this magazine with a challenge to him to successfully deny its conclusions. The job has been given to the writer and as the discussion will probably be of interest to our readers, I give here Mr. Bain's article and my reply. AMRU.

REINCARNATION—NOT A FACT

By A. L. BAIN

The sixth sense, latent in most persons, will become the paramount sense when we become spiritualized. Some persons can exercise it to a considerable extent while yet in the body. I was fortunate when investigating spirit phenomena, especially reincarnation, to have the aid of a psychic who possessed it to a remarkable degree.

This was a youth about sixteen. His people thought his trouble to be fits of hallucination bordering on insanity, and he supposed it to be some disease. The time of which I write was the fall of 1877, and the place a sparsely settled prairie in northern Nebraska.

I was the first to explain the "fits" to him and the family. The fact that he was so young—not having been educated by designing ones to deceive—I felt that I could put confidence in all that he would reveal, for unlike many psychics he could remember all that he said or did, and what others said or did in his presence, when on his astral visits.

The first test I had was the reading of my past life, which he accurately described, mentioning all the little accidents that happened to me when a mere child, many of which I had forgotten. He also told my thoughts and ambitions in my younger days. If those thoughts had not been indelibly recorded on my soul mind, *how could he have told them?*

Then I had him read the past history of others present, which readings were verified by the parties and their friends. Then I tested him in reading the lives of my acquaintances at my old home in Vermont—fourteen hundred miles away. By giving him the name, he would find the person, describe him and the house and surroundings where he lived, tell his past history, which as far as I know was correct.

My mother was living there then and I had him find her, give a personal description and describe the place where she lived. He was accurate in her description but wrong about the place. I tried to convince him of his error, but he maintained that he was right; "for," said he, "I was there and saw it." A subsequent letter from her told of being burned out and that she was stopping at the very place that he had described.

He could talk with the souls of living persons either present or absent without the parties being conscious of it. To verify the truth of the facts so obtained, I would interview the party if present or by letter if absent, and I never failed to have his statement corroborated.

I would frequently have him interview friends at my old home. He would tell what they had been doing and what they were going to do, where they had been and where they were intending to go, what they said to him and what he said to them.

This was proof to me that the souls of living persons can meet and have friendly visits unbeknown to either person, and that many ideas so communicated rise to consciousness which accounts for "tramp" thoughts that occasionally come into our minds which are entirely foreign to what we were thinking. To the question, how he could tell the past history of people, his answer would be, "I see it and read it like an open book."

By a universal law of evolution, all material forms in Nature are duplicated upon the ether surrounding the atoms of which they are composed. The body of man, his brain, his sense impressions and thoughts are all duplicated there—the record of what a man is and what he does. This is the soul evolving within the material body. If you think that you can do things, say things and think thoughts in secret, you have a big surprise coming some day. A fully developed psychic can read them all. Think of the time when we shall all become psychics and can read the soul minds of all whom we meet in the spirit world. That will be a disappointing surprise to many people.

Theosophists claim that the conscious entity (the soul) returns to earth and reincarnates again and again. *If that is the case, the soul record of the former life or lives would be preserved there.* That record would have been seen and read in the many cases that I tested with this psychic, *if it had been there*, but it was *not there*; only the record of the present life was there.

Mr. Jerome A. Anderson says, "That the result of the individualization of the *conscious centers* within the whole—atoms, elements and molecules—are continuously being correlated in

higher forms of matter by conscious entities seeking higher expressions of consciousness under the stress of evolutionary necessities. * * * The human soul has thus been individualized without having been separated from the whole of nature." Now, *if*, as he says, "conscious centers" *become individualized souls* in each manifesting body, then *no disembodied spirit or soul could incarnate in it*.

Mr. Anderson states the following axioms in proof of the reincarnation theory:

1. "That the lesser cannot contain the greater."
2. "That the widening of a conscious area is the exact equivalent of a physical or mathematical addition upon lower planes."
3. "That any law of nature must of necessity be universal."

And he postulates the following:

"The reincarnation of man is a *special return* of the *same individualized soul* to successive bodies *without the loss of conscious identity*."

The soul's conscious area in a child's life is widening every year, every month, yes, every moment. At the age of seventy years, to say that the man's conscious area is no wider than when a child, is not in keeping with axiom No. 2.

The man dies at seventy. His soul, according to Mr. Anderson's postulate, does not lose its conscious identity when it *incarnates* in the body of another child, yet, he says that it *does this* after having its conscious area widened for seventy years, *in face of the fact that the lesser cannot contain the greater*.

But in proof that the soul *does* reincarnate, this theosophist points to the fact that prodigies in music, art, mathematics and other geniuses are the direct results of former incarnations. Does he not know that it has been repeatedly proven that the pre-natal conditions of the mother have caused just such prodigies, malformations, firemarks, and idiotic children, whereas, it has *never been proven* that former incarnations have produced them? As by his axiom No. 3, it requires *but one demonstrated fact* to prove a universal law, will Mr. Anderson bring forward some other fact *to prove his case*?

One more fact that weighs heavily against the theory is this: Sam Jones marries and lives a model life and raises a family and dies. His conscious entity (soul) reincarnates in the body of another child. It grows up, marries, raises a family and is known as John Smith, then he dies. The same soul incarnates again, grows to manhood, marries, has a family and is known

as James McDonald. The same conscious entity that was Sam Jones has been John Smith and is now James McDonald. How will these families be united in the spiritual world? What has become of the individualities, Sam Jones and John Smith? Where are the souls of Sam Jones and John Smith?

The fact that nature preserves all her acts in spiritual records, that she duplicates all of her forms on the ether that surrounds them, and thus preserves the history of her progress for the benefit of the human race, when its members will have become psychologized and can read that history after the change called death, is, to me, the grandest scheme of her economy for the education and progress of her people.

Whatever is indelibly imprinted on the soul mind of each individual of the human family is there to be read by all. No one has a copyright on what he knows which can be withheld from the rest of the race—all may share equally in the knowledge of each if they so desire.

The fact that many have had their sixth sense (soul mind) developed in the act of drowning or by malignant fevers, who have been resuscitated and nursed back to life, and have described the beautiful scenes which they saw, and that their whole previous earth life passed before them, revealing the events of childhood which had long been forgotten, is positive proof that the psychic side of life retains the sense impressions and thoughts of the physical mind; and that *if* that soul mind had accompanied the individual through successive incarnations, the record of those lives would have been there, also.

In my many tests with the psychic mentioned above, who I am sure truthfully described what he saw and did when in his abnormal state, there were no records of previous lives to be read. If a false premise sustained by a false belief, is to be credited in preference to a demonstrated fact, then reincarnation is true.

REPLY BY AMRU

In all my long experience I have yet to meet an argument against the teaching of Reincarnation which did not show on its face either an ignorance of the whole theosophical teaching on the subject or a misapprehension of parts of the doctrine. Mr. Bain is no exception to the rule. No one who has made himself thoroughly familiar with the teaching is able to bring a single valid argument against it—he may not accept it, but he

cannot disprove it and must always admit that it is the most reasonable theory ever advanced to explain the phenomena of life and death, of the variety of character, environment, faculty, and the seeming injustice of condition.

The sum and substance of Mr. Bain's argument for the falsity of Reincarnation which he so evidently hopes is irrefutable, is that the remarkable young psychic he tells of was unable to see or know the past lives of living persons although he could sense most of the incidents of their present life.

Under another form it is but the same old objection that it cannot be true because we do not remember our past incarnations, though why the psychic should be brought into the question in order to prove this, when it would be very generally admitted by anyone who was asked, is somewhat difficult to understand.

Everyone who is familiar with the teachings of Theosophy knows the very important distinction made between what is generally termed the Ego and the Personality, and unless this distinction is grasped, the doctrine of reincarnation cannot be understood.

The Ego is the real man—the immortal being, the product of long evolutionary periods, the divine seed of consciousness which through experience has been unfolded up to a certain stage. In the consciousness of this Ego, sometimes called the Spiritual Soul, is the memory of all its past experiences and the full wisdom it has acquired. Its body or vehicle of consciousness is of a very subtle matter, several removes from the physical body.

It is this Ego that incarnates by becoming enveloped in three bodies or sheaths of matter, each one denser than the other, called in Theosophy, the Mental, Astral and Physical bodies. These are all new vehicles of consciousness for a new expression or incarnation of the Ego on lower planes, and this Ego limited and restricted to only a very partial expression of itself is called the Personality, which although connected with and overshadowed by the Ego, is to all intents and purposes a separate entity, or a newly created soul for its little cycle of existence.

This personality sometimes called the human soul is conditioned in its expression of character, wisdom, faculty, etc., by the law of Karma—which also must be studied and understood in order to appreciate the reasonableness of Reincarnation. Its birth in a physical baby body on this earth may be called the beginning of its life cycle. This body grows up, lives and dies, then this personality, this Sam Jones, or James McDonald as Mr.

Bain names him—finds himself living in a body of finer matter which we call the astral and enters upon another phase of his existence; later this body dies and then there is a further life in a still finer body, the mental, and finally, after a long period, this also is thrown off and the personality with all the experiences of the lower cycle just passed, is merged into the consciousness of the Ego.

Space forbids more than this skeleton of the teaching, but it will now be apparent to Mr. Bain that his whole argument is based upon a wrong premise. The Personality does not remember its past lives *because it never had any*—the physical, astral and mental brains were *new* for the life cycle and can only recall experiences of that cycle.

To recover the memory of past lives the consciousness of the Ego must be touched by the lower, and this is occasionally done in more or less completeness by a considerable number of people.

After the death of the physical body, the person in the Astral body, in the so-called Spirit World, is just the same individual he was on earth and it is a great mistake to imagine that he has suddenly become translated into an angel, with wisdom enough to guide and wisely advise his physically embodied friends. He may acquire considerable knowledge of his new environment, but if he did not know anything about reincarnation on earth, he will not know anything more about it there.

This explanation covers all the arguments advanced by Mr. Bain, but it is well to add that the time between incarnations varies from hundreds to thousands of years and that except in extremely rare and special cases, or in the case of an infant dying, an immediate reincarnation within a year or two of the past life is impossible.

If the quotations given from Mr. Anderson's writings be studied carefully in connection with the context and in the light of this exposition, remembering that the word "soul" is loosely used by many writers to apply to both Ego and Personality, light will begin to dawn upon Mr. Bain and other skeptics.

Astrology

ASTRO-METEOROLOGY

Weather Forecasts for August

By GEORGE J. McCORMACK

American Academy of Astrologians

During August the combined influence of the planets Saturn and Uranus, which are now in close proximity to an opposition of each other, will be considerably excited by solar configurations with those planets during the second and third weeks. These extremes of weather introduce excessive heat and humidity, and culminate in bleak raw air and temperatures unusually low for the season, and should afford a very interesting problem for study.

It is also quite probable that lunar aspects with both of those bodies will precipitate their influences in the atmosphere at seven-day intervals. And inasmuch as those two planets will not arrive in exact opposition to each other until the forthcoming October, some remarkable and unusual atmospheric phenomena, through lunar attraction, will undoubtedly manifest at frequent intervals during the remainder of the summer quarter.

Included herewith is a diagram of astro-meteorological phenomena for the ensuing month, and calculated for 75 degrees West longitude, mean time, which forms the primary basis of our forecasts, and which will afford ready reference for the reader.

The lunar quarter of July 30th, which governs the week following, begins under a Neptune regime, with excessive humidity, misty air, sudden changes, and culminates on that date with sudden squalls of wind from the west, unheralded, and passing over quickly with brief but heavy downpour.

Warm temperatures continue over August 1st, on which day a Mars-Mercury combination tends to increase the breeze and augment the heat. Sudden gales of wind from the west will give promise of coming thunder storms in scattered localities, especially in the lowlands.

The tenancy of both Venus and Jupiter in the North Tropic, and southing at the lunar quarter, gives testimony of fine growing weather, with south winds veering to the northwest during the first week of August. The Moon's application to Venus also presages a warm week, with brief but pleasant showers. The first two weeks of this month should be ideal for vacationists,

PHENOMENA, AUGUST 1918.

Calculated for 75° W. longitude.

	SOLAR	MUTUAL	LUNAR
1		♀45°♂ ♀P♂	
2			
3			♂4 2 ⁴⁵ p.m.
4			♂♀ 5 ⁴⁵ a.m.
5			
6			♂ψ 3 ¹² a.m. ♂⊙ 3 ³⁰ p.m. ♂♂ 11 ⁰⁰ p.m.
7	⊙ P ♄		♂♂ 3 ⁵⁴ p.m.
8			
9			♂♀ 0 ²⁰ a.m. Equator 11 ⁰⁰ a.m.
10		♂120°♂	
11	⊙♂♄		
12			♂♂ 6 ¹¹ p.m.
13			
14	⊙45°♄		♂♂ 0 ³⁷ p.m. ⊙⊙ 6 ⁰⁶ p.m.
15			♂♂ 3 ¹⁹ p.m.
16			S. tropic 10 ⁰⁰ p.m.
17	⊙ P ♀		
18		♄30°ψ	
19	⊙ 180°♂	♀stationary	
20		♀90°♂	
21			♂♂ 4 ³⁶ a.m. ♀♀ 4 ⁴¹ a.m. P♂ 7 ⁴¹ p.m.
22			♂♂ 9 ²⁹ a.m. ♂♂ 7 ⁴³ p.m.
23			♂⊙ 0 ⁰¹ a.m. Δ♂
24		♂P♂ ♀♂ψ	Equator 8 ⁰⁰ a.m. Apogee 5 ⁰⁰ p.m.
25			P.♂ 8 ⁴⁶ p.m. P♂ 10 ²⁰ p.m.
26			♂♂ 1 ⁴⁰ p.m. ♂ψ 4 ³⁴ p.m. ♀♀ 8 ³⁷ p.m.
27		♀Pψ	♂♂ 10 ²³ p.m.
28			⊙⊙ 2 ²⁶ p.m.
29		♂90°ψ	N. tropic 3 ⁰⁰ p.m.
30			Δ♂ 3 ¹⁸ a.m.
31		♀60°♄	♂♄ 5 ³⁹ p.m.

and for the seashore or outdoor recreation resorts this period should indeed mark the most lucrative of the summer season.

At the New Moon on the 6th that luminary applies to the conjunction of Saturn. It is said "that star has the greatest efficacy on the air to which the Moon shall be first joined after her conjunction, opposition, or square to the Sun." To us, who seek causes rather than the observation of effects, each planet symbolizes an operative principle in nature. The Sun is the symbol of vital heat; the Moon, that of radical moisture. And so, if the Moon governs the tides of the sea, it accordingly controls the tides of atmospheric moisture.

In view of the above, and notwithstanding the fact that these forecasts were prepared fully a month prior to their publication, I do not hesitate to remark that during the week following August 6th the records of the U. S. Weather Bureau will show east winds as having predominated, and depression of the barometer during that week above the average. This condition is accentuated by the Sun's parallel of declination to Saturn on the 7th, but which becomes operative on the 6th. Its conjunction to the body of Saturn on the 11th further emphasizes a greater interplay of the Saturnine influence, which promises a prolonged period of humidity—a condition very likely to threaten storm potentials.

Were Saturn posited in a different sign, one might expect a decline in temperature, but at this time the Sun's exaltation in Leo gives predominance to the heat principle, thus frustrating the threatened precipitation which would otherwise afford some relief from the hot spell. The atmospheric conditions at this period will be very similar to those experienced on the first day of August in 1917, when Saturn and Neptune were in exact conjunction.

Some temporary relief from the prolonged humidity and heat may be expected on the 10th, due to the Mars-Uranus combination, which tends to excite the electrical forces to action. However, the general condition of the weather from the 6th to the 15th will induce a vitiating influence that will have its effects upon man and beast, as well as vegetation and general crop conditions.

Some mitigation of the spell is presignified on the 15th under Sun square Jupiter, when the latter planet's reputation among the ancients as the "Thunder God" will be amply vindicated. Lunar aspects to Saturn and Uranus at that period, and subsequently exciting their influences, will lend additional force

to the disturbance. Rapidly declining temperatures are to be expected from thence to the 17th, accompanied by increasing cloudiness and culminating in a general storm early on the latter date, attended by raw temperature. These conditions prevail up to and include the 19th, when the stationary position of Mercury adds to their intensity. A devastating storm along the coast is then to be expected.

The approach of Venus to an angle of 90° of Mars on the 20th indicates a return of warmer weather, but as Venus is still geocentrically in the tropical sign Cancer, the Moon's configurations with both planets in the early morning thereof point to a heavy downpour, followed by serene atmosphere, growing cooler and breezy in the evening.

On the 21st, lunar aspects to Saturn and Uranus will be productive of wide variations of temperature throughout the day, mostly local, inclining to cloudiness in the forenoon, depression of the barometer, with local thunder showers in the evening, and followed by lower temperature.

The Full Moon on the early morn of the 22nd, though applying to a trine aspect (120°) of Mars, will be southing. Excessive downfall invariably follows circumstances of this nature, and I may mention the 22nd, 24th, and 27th especially as verifications of the rule. While this does not imply incessant downpour, the showers on the latter two days will attain proportions of floods during the brief period of their duration, and I dare say that the records of the U. S. Weather Bureaus will verify this statement as regards rainfall in the Eastern States for the week commencing August 22nd, as covered by this lunar chart.

The foregoing forecasts are intended only for the Eastern States, although the solar configurations in the accompanying diagram mark the days of general atmospheric conditions which become central in the Mississippi Valley and range eastward. The probable condition of the weather affecting any part of the civilized world might as easily be determined from these lunar figures for the localities under consideration, with a due attention paid to geodetic and geological formation of the respective areas.

Various rules contained in extant works on this subject are rather vague, and will not apply to the geography of this country. There is yet much to be acquired through observation and deductive reasoning on this interesting and valuable subject of astro-meteorology before one can be assured of successful weather prognosis. But one already possessed of meteorological knowledge should be able to use this system with great facility, once sidereal physics is fully understood.

Whether weather conditions—as one scholarly but prejudiced astronomer professes to believe—are accidental and have no relation to planetary phenomena, I believe the foregoing will afford an opportunity to more profound thinkers to judge.

The time required for compiling the necessary data required for these forecasts occupies but a few hours, and the principles are so simple that any person of average intelligence, and of suitable temperament, could learn the system and successfully utilize it after a little study and practice.

It is not improbable that the epidemics of “Spanish” influenza, which have become recently manifest in Europe, are primarily attributable to the combined influence of Saturn and Uranus. The reason may become more obvious during the current month. The word “influenza” itself is derived from the influence of the stars!

I may repeat that judgment regarding general atmospheric conditions affecting any portion of the world may thus be deduced from astronomical charts, either for the Equinoxes, Solstices, or Lunar phases, erected for the required localities. And observations show that those planets which hold the cardinal angles of the figure have the strongest influence because of their more direct magnetic relations to the earth.

PRACTICAL LESSON XVIII

By HOWARD UNDERHILL

American Academy Astrologians

♈ in Aries.—Renders the native ambitious, fond of power, with ability to plan and organize. There is usually much acquisitiveness, and financial incentive comes first in the mind. The later part of the life is more successful than the first. The native is industrious and persevering.

♉ in Taurus.—Gives a nature firm, persistent, arbitrary, strong-willed, economical, prudent and with good mental capacity for financial management. The native gains through thrift and careful investments. He generally works harder than necessary to accomplish his desires. Is often successful in agriculture and stockraising. He needs to cultivate hope and cheerfulness.

♊ in Gemini.—Gives strength and subtlety to the mind, and danger from troubles because of deceitful or illegal transactions. There may be commercial tendencies toward exploita-

tion or double-dealing. Trouble and sorrow through relatives. Difficulties in short journeys, in the home or in education. Some probability of a marriage abroad or to a foreigner. In 12th house treachery or false imprisonment. Note well the aspects, they count for much.

♂ in Cancer.—Is not a favorable position. There are good strength and physical endurance which may be frittered away by unwise use of it. There may be a good marriage that will help the native; or he may have much domestic trouble. There is a tendency to sensuality and the use of narcotics or alcoholic stimulants. There is much need for self-control. Very much depends on the house and the aspects of the other planets.

♂ in Leo.—Gives an ambitious, enterprising though cautious nature; the position often carries authority and responsibility, and there is good intellect and judgment. At times the disposition is suave and generous, but again exacting and irritable. Troubles may arise from love affairs, for the experiences most noted in the life come from the passional nature. Marriage may be to an old friend. This position affects the heart, diminishing the circulation and vitality, sometimes causing valvular disease.

♂ in Virgo.—Inclines the native to zest and even aggressiveness in money making and in improving the material condition. He is quiet, reserved, discreet and critical. Mercury in good aspect gives a very capable type of mind, profound and original. But if afflicted, Saturn here gives troubles in business or employment, ill-health and a gloomy, pessimistic trend to the mind.

♂ in Libra.—Is generally favorable in matters of marriage and partnerships and affairs of a public nature. Often in the life there is mental perturbation as to right and wrong or the right course to pursue. The nature is exacting, and with Mars in evidence will govern with an iron rule. But with Venus, the native is friendly, considerate and even religious. In the 8th house a tragic death.

♂ in Scorpio.—Indicates a strong will, a forceful disposition, with desire for power and independence. Under good aspects there is shrewdness, force of character and profit through schemes, societies, permanent investments, and through the death of others. Afflicted; early death of the father, loss of honor, undue pride and jealousy, estrangement from friends, or possible crime and notoriety dependant on house and aspects.

♂ in Sagittary.—Gives an original, inquiring, philosophical type of mind, but there is lack of concentration. Usually of good

disposition and willing to assist others. The mind is sensitive and censure or reproof is keenly felt. In the practical affairs of life there is sagacity, resource and aggressiveness. Native needs to guard against ill-health from overdoing.

♄ in Capricorn.—This being Saturn's house, gives a practical, persistent, energetic, tactful, independent personality, and if well aspected, a rise in life and financial success. But if afflicted, there is melancholy, isolation, restrictions, disappointments and chronic ailments. Again, note well house and aspects.

♄ in Aquarius.—Gives a courteous, well-disposed, thoughtful, studious nature, sometimes strongly intellectual. Is more successful with partners, companies or some sort of association than alone. Gives tendency to care and economy in material matters, or may do well in government employ. There is faithfulness to the marriage vow and inclination to the occult and mystical.

♄ in Pisces.—This is a sensitive and rather unfortunate position for Saturn and results depend mainly upon the aspects. There is a tendency to a weak will and error in judgment. If afflicted, there are misfortunes, unpopularity, loss of public sympathy, slander and discredit, however, not always deserved. The emotional nature is deep and the native suffers thereby. The undeveloped native is lazy, takes to drink, loses reputation, and may end life in a charitable institution or even by suicide.

♄ in Aries.—Increases mental energy, inventive and mechanical ability, and gives a love for mental freedom. There may be a positive, erratic trend to the mind and danger of disagreement with friends and their possible estrangement. The native is subtle, receptive and is fond of occult matters.

♄ in Taurus.—The native is self-willed and positive-minded, ingenious under difficulties, and makes practical inventions. Liable to suffer from financial fluctuations and sudden losses. But if well aspected by Venus or Jupiter, he has sudden gains and financial affairs are more favorable. Takes a practical interest in the occult.

♄ in Gemini.—Indicates a versatile, original mind of much ingenuity and power, but somewhat eccentric. There is fondness for travel, reforms, metaphysics, astrology and all uncommon subjects. If afflicted, troubles from relatives, writings and journeys.

♄ in Cancer.—The native is sensitive, emotional, eccentric and sometimes irritable. There are probable domestic troubles and also losses or annoyances from real estate or other property. Is inclined to occultism and has psychic ability.

♄ in Leo.—Gives a forceful, headstrong, unconventional nature, disliking restrictions and control. Liable to peculiar love affairs and troubles therefrom. Under good aspects there is success in business, profession or inventions.

♄ in Virgo.—Gives intellectual ability and the mind is critical and keenly discriminating. Under good conditions this position is favorable to success in any of the sciences, government employ, or in farming, horticulture or stock-raising. If afflicted, there are troubles from employment, or with employees, or sudden illnesses, often with the bowels.

♄ in Libra.—Strengthens the intuition and the imagination, inclines to peculiar love affairs, hasty marriage, and artistic or scientific work. If afflicted, the disposition tends toward selfishness, scheming and personal enmities. But a good aspect of Venus will avoid all this.

♄ in Scorpio.—Indicates a strong mind, bold, sharp, secretive, persistent and resourceful, with a tendency toward selfishness and personal advancement at the expense of others. The inventive nature is active and produces practical results. If ill-dignified, danger of sudden accidents from steam, electricity, explosions, etc.

♄ in Sagittary.—Increases the physical activity, inclines the native to be daring, adventuresome and fond of taking dangerous risks. Is inclined to advanced or heterodox religious views and may go to the extreme of ritualism. There is a good adaptation to higher education.

♄ in Capricorn.—Gives much ambition and perseverance; and the native is liable to go into politics and to work hard to accomplish his desires. Under good aspects he is successful and attains notoriety and perhaps some fame. There is a love of home and a deep interest in the family.

♄ in Aquarius.—Gives a pleasant, social, humane disposition, and a mind that is original, ingenious and comprehensive. The memory is good; can handle several matters at once and is active physically. The nervous system is sensitive and over-work, either mental or physical, should be guarded against.

♄ in Pisces.—Gives a peculiar nature, over intensified in business, and may be disposed to sharp practices which are likely to bring reverses. The native had occult faculties, which if developed may be used to advantage; has remarkable dreams and psychic experiences. Note well the house and aspects.

The Pi-King Tao Department

By ZEOLIA J. BOYILE

EDITOR'S NOTE.—*Miss Boyile will give a short reading in Azoth of the name of any subscriber free. The necessary data is: Mother's maiden name. Full name (if a woman, married name also, if any). Day and month of birth. Address Azoth.*

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 no 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.

J. H. McW.—June 14th.

The analytical power of this name is excellent and for this reason would be especially good lawyer, or analytical chemist, but better than either as a physician. This quality, however, also tends to render one too critical, and there is considerable danger in this name of the breaking up of the home. Falls in love easily (perhaps too easily). First name and Mother's name produce gentle traits, lovers of peace who do not talk much; thoughtful, the mothering characteristics strong. The surname, however, gives desire to dominate, and probably a temper. Fond of money and probably inclined to save and economize. Should be spiritual minded, although the physical passions are strong; would be an excellent artist, student, man of letters. May be brought into connection with printing or libraries. Lover of books. May have much sympathy with the "people." Very strong instinct for a physician. Should never touch drugs or stimulants under any circumstances. Tendency to headaches and thinking too much.

"O. M."

Should have success with merchants or trade and in connection with short journeys. Also musical talent and probably good voice; this would probably run from baritone to bass. First and last name pull against each other. First name: strong imagination, much sympathy with others, gentleness, thoughtfulness; fine literary qualities, especially for imaginative work and poetry, also fine talent as an artist. Tendency one moment to see and feel the pathetic dreamy side of life or nature, and the next the ridiculous or passionate side. For this reason would be rather dramatic artist, singer or writer. Particularly good as a student of form. May suffer from spells of palpitation of the heart or over-excitement of the heart, must not strain physically. Not apt to make quick decisions in any important matter, likes to think it over first. First name (of course this

means also the mother's name, as in this case they are the same) gives tendency to overestimate the value of favors done for one by others; surname gives exactly opposite trait of inclination to overestimating the value of the favors one does others.

L. G. Y.—Sept. 8th.

Birth inclines one to talk considerably, mother's name and first name give desire to be quiet and talk but little; this may result in a person who, while quiet, can nevertheless talk readily when necessary but may also produce spells of talking and spells of silence. Highly developed brain which may have tendency to headaches and requires much rest. Excellent physician, excellent artist or musician, or excellent in literary lines. If a physician, would probably win a reputation by writing fine medical articles. Should never go to high places and never speculate. Speculation with this name is almost sure to produce bankruptcy sooner or later. Should be very skillful in any work undertaken whether with the hands or head, therefore good surgeon also fine teacher. Absorbs knowledge without quite knowing how it is done. Birth gives love of outdoor life, love of long walks in the country. This name would be apt to belong to a dreamer. May have the home broken up, or troublesome conditions in regard to it. Avoid drugs and stimulants absolutely and do not overwork the brain. Falls in love easily.

J. A.—May 23rd (Cuba).

First name produces a natural leader. Will do everything in original ways. Natural pioneer; independent in thought and action. First vowel tends to make things slip away; sometimes this will be the fault of the owner of the name; sometimes it will be because of circumstances over which he had absolutely no control. Surname gives determination in overcoming difficulties, also a psychic quality of having presentiments or prophetic dreams; protection on water and should have the power to become expert in that element; love of mountains. Mother's name gives skill with the hands or brain and a strong talent for literature and literary work. Can become distinguished in this line. This name also produces a deep love of home and home life, but tends to break up the home or produce unpleasant circumstances in connection with it; the birth tends to pull down the home and bring about many changes in connection with it. The birth also gives great versatility of mind, power to acquire any study easily, and a talent for foreign languages and literary work.

First name tends to trouble with the lungs or breath. Surname the spleen and right leg. Birth the liver and left arm.

S. L. K. P.—Oct. 18.

First name tends to produce a quiet person who does not talk much, as does also the birth and the second and last name; the mother's name, however, gives readiness in the use of words, ability to acquire foreign languages and write well. In connection with the second name and birth, should give talent for literary work and study. Very strong imagination and a deep natural understanding of life in all its phases. Great sympathy and leaning towards seeing more of the pathetic side of life than the gayer sides, but nevertheless apt to have the ridiculous moments strike one even in the midst of sorrow. Able to enjoy even trifles very much. Should also have an excellent voice with a very long range; musical talent. Also artistic talent. Great love of home but apt to have the home broken up or many unpleasant circumstances in regard to it.

The Caldron

To the Editor of AZOTH.

SIR:

In your May issue in an article entitled "Fetters of Tradition," while expressing surprise at "the increasing and world-wide interest in psychic phenomena of all kinds, while in English-speaking countries such mental cults as Christian Science, etc., are making large numbers of converts" the statement is made that there is no sign of the religious awakening which was widely anticipated at the outbreak of the war. From this, your obvious conclusion is that Christian Science is other than a religion. Please permit me to say that first of all Christian Science is the renaissance of primitive Christianity, the restoration of the teachings and practices of Christ Jesus, the truth about God and man. It corresponds in every particular with Webster's definition of religion, viz.: "conformity in faith and life to the precepts inculcated in the Bible respecting conduct of life and duty toward God and man; the Christian faith and practice." That this teaching is based upon the precepts of the Bible is assured in the first of its fundamental tenets: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal life" (*Science and Health*, p. 497). Every student of this religion earnestly strives to know and follow these precepts accepting Christ Jesus as "the Way, the Truth, and the Life" (*Science and Health*, p. 332). The results of this constant prayer are manifest in a host so numerous that it may not be adequately numbered of happy upward-looking Christian people, who are proving that life is full of happiness and worth the living, that "joy is no longer a trembler, nor is hope a cheat" (*Science and Health*, p. 298). They have indeed discovered the fount of living waters at which all may drink at will.

To be sure Christian Science goes farther in its activities than other denominations, for it accepts and practices the full ministry of Christ Jesus, healing disease and every phase of discord as the inevitable result of that spiritual regeneration which is the new birth. It is not however primarily a system of therapeutics, but the understanding of divine law, the operation of which in human consciousness heals and saves. It fills the gap which appears in the teaching and practice of every other Christian denomination. Mrs. Eddy says (*Science and Health*, p. 135), "Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, not merely in the name of Christ, or Truth, but in demonstration of Truth, as must be the case in the cycles of divine light." To follow in his footsteps, to minister as he ministered, to serve God by serving man is the desire of every true Christian Scientist. Surely this fulfills the requirements of true religion.

Very truly yours,

ALBERT F. GILMORE.

Reviews

Anima Astrologia or the Astrologer's Guide. 132 pp. \$3.50. Republished with preface and edited by Coulson Turnbull. The Gnostic Press, San Diego, Cal.

The first part of the book contains "The One Hundred and Forty-six Astrological Considerations" of the famous Italian astrologer, Guido Bonatus, translated from the Latin by the noted English astrologer, William Lilly, 1675.

The second part consists of two hundred and forty-five choice Astrological Aphorisms, by Jerome Cardan, another Italian astrologer of the sixteenth century. There is also a glossary of astrological terms and a catalogue of the principal fixed stars, with their longitudes and nature.

There are few students in this country who know of this work and its intrinsic value. By the practitioner, or advanced student of Horary Astrology, the "Considerations" of Bonatus will be greatly appreciated, and in nativity work many of them apply with excellent effect. "These 'Considerations,'" says Coley, "deserve to be known, and without them an astrologer may never be able to give true and perfect judgment."

But because of the archaic style in which it was written a considerable part of its value can be obtained only by close study and with some interpretative ability. Young students therefore are not likely to derive much immediate benefit from its use. It will be most appreciated by astrologers with practical experience and it is a book that should be in every astrologer's library.

The "Aphorisms of Cardan" are written in more modern style than are the "Considerations of Bonatus," and they are divided as follows: Relating to Nativities, 100. Revolutions (directions), 20. Diseases, 44. Elections (times to do things), 16. Eclipses and Comets, 14. Weather, 12. Agriculture, 8. Accidents, 8. General, 23. A fair sample is number 79 of the Nativities: "He that hath a nativity unfortunate for riches and honor, and yet the Moon in conjunction with an eminent propitious fixed star, shall unexpectedly become potent, and again fall to misery, but to judge of the greatness of the event, consider the state of the Moon."

Mr. Turnbull has done an excellent service to astrologers in republishing this work, and is further to be commended for bringing it out in such beautiful style with heavy book paper and large type.

HOWARD UNDERHILL.

Man Is a Spirit, by J. Arthur Hill. Geo. H. Doran & Co., N. Y. 199 pp. \$1.50.

A book which will be the delight of every Spiritualist who loves to assimilate quickly "the things of the Spirit"; written with a facile pen and a fertile imagination.

In its 200 pages the reader will find many contributions, in the form of letters written to various medical journals, the nature of which covers the gamut of subjective and objective psychic phenomena.

The chapter under caption "Visions of the Dead," which alone covers almost a third of the book, consists of correspondence gathered for the purpose of substantiating the theories advanced by the author, who does not attempt to comment upon them. These form very interesting reading. As a matter of fact, these pages will not fail to inspire certain scenario

writers to further achievements. The following narration is but one of many similar such: "In my own house a spectre of a female has been seen on eight occasions by seven individuals during the past ten years. Once it was seen by two persons at the same time, though neither was cognizant of the other seeing it, until they mutually related it to me (the correspondent) next morning.

"The last but one was a sober-minded, level-headed nurse. She saw it standing at her side at 3.30 a. m., and, though much surprised, was neither alarmed nor perturbed. Noises occur in one room overhead in the early hours of the morning, which, by their very intensity, remove all ghostly fears and make one inclined to laugh.

"The bells in the house I have seen violently ring (it is not said that they were "heard" also), and for a long time attributed such to action of mice or rats, but investigation of the power required to pull the bells in motion puts this explanation out of court.

"I have slept for weeks in the haunted room but with no success, and have racked my poor brains to try and explain the phenomena." . . .

The narrator, however, frankly admits, two pages further away: "I personally believe I saw a ghost once, some years ago, when walking along a broad highroad one winter afternoon in Shropshire (England). I saw ahead of me what I took to be a man and woman dressed in black, and after I had overtaken them, I turned round to have a look at them, only to find that they had vanished. I went back and examined the place where I had first seen them, over and over again, but could find nothing which could be construed to make up the appearance I had seen."

This coming from a medical man, and a specialist of no small ability, augurs well for the future of psychical research. The awakening is certainly coming. But I think it a pity somehow that the Dr. Narrator did not go to the trouble of taking autograph testimonials from all those who had seen the ghost, described in the first story, together with their separate descriptions of "how and when" they saw the ghost. As per usual, such stories of "ghosts" lack the precision of psychological description which is expected of them NOW, if they are earnestly intended to meet the full measure of scientific criticism.

The most valuable and original contribution to psychical science, however, is found in the chapter dealing with "Metetherial Imprints." This phase of psychical sensibility will no doubt lead students along new trails of thought. Chief among the contributors of evidence of this nature is Sir A. Conan Doyle in a story of his own experience—a real psychic experience.

In my opinion this is the most valuable chapter in the book, and it is regrettable that it is so short.

Other chapters on Clairvoyance, Telepathy and Dreams will add considerably to the already voluminous library upon the subject.

W. DE KERLOR.

To All Those Interested in Azoth

For a year and a half we have carried AZOTH through to the point where it is now rated a sane, valuable and rational, high-class occult periodical. It is daily becoming more favorably known, occupying a unique place in the nation's literature as the only magazine in the country devoted to all classes of occult and esoteric thought.

Owing to the stupendous impetus given to the spiritual by the war, we believe that the time is at hand when this magazine should be made a greater factor for good than ever before, but to do this requires a certain amount of capital.

AZOTH carries a message, but that message can only be rightly distributed by the use of modern methods and ways in increasing its circulation, advertising, etc.

We require a certain amount of capital which will insure the success of AZOTH permanently, not only in its altruistic work but as a good, sound business proposition, and as such we desire to have each subscriber to and reader of AZOTH share not only in the great work we are doing, but in the commercial results of that work. If the work is such that it appeals to you and you believe that we are entering upon this era of tremendous spiritual development, would it not be well for you to help in it?

The management of this magazine has gone very carefully into the commercial possibilities. We have not the slightest hesitation in saying that if we can secure the necessary capital, we can easily pay ten per cent upon the same. We are advised by our friends from many quarters to incorporate a small company and sell the stock to our subscribers upon a 10% basis. We now ask to what extent we can depend upon you to help us in this great work?

Will you not think it over earnestly? Will you not help us in this great work? Not alone by your thoughts but by your money? Will you not write us and subscribe to our stock? The payments need not be made at once, but may be made upon a monthly plan, making it easy, sure, definite for us, and enabling us to place AZOTH permanently as not only the most unique but the greatest occult magazine that the country has ever seen.

Please write us promptly and let us know just how you feel about the matter and what you can do to help us.

Yours sincerely,

AZOTH PUBLISHING CO.