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Volume Three

SEPTEMBER, 1918

Number Three

The Occult Magazine of America

AZOTH

THE PHENOMENA OF THOUGHT

By *ALCINOUS B. JAMISON, M. D.*

MASTERSHIP

By *HERMAN S. WHITCOMB*

AN AVIATOR'S GREAT ADVENTURE

By *DR. and MRS. F. HOMER CURTISS*

**THE FUNDAMENTAL PRINCIPLES OF THE
YI-KING TAO**

By *ZEOLIA J. BOYLE*

THE HIGHER THOUGHT PHILOSOPHY OF LIFE

By *EUGENE DEL MAR*

For full Contents see Inside Cover

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Sincerely Yours
Michael Whitty

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"AZOTH"

A Monthly Magazine

Devoted to Philosophy, Theosophy, Spiritualism, Psychical Research,
Higher Thought, Astrology and Occultism.

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Vol. 3

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Editorials

The Unseen Enemy

An enemy infinitely more dangerous, more ruthless, more unscrupulous, more subtle than the Hun. An insidious enemy whose methods are so clever that he is controlling, restricting, and making us obedient to his will without our knowing it. An enemy who has a huge army of tens of millions organized throughout the whole civilized world, the soldiers of which are but puppets in the hands of the General Staff, and have hardly an idea for what they are fighting or even that they are fighting at all.

The civilized world is fighting the Hun and his allies for the triumph of democracy over autocracy and the rule of might. This other and much more powerful enemy represents the dark forces of bigotry, ignorance, intolerance, spiritual and material retrogression and a despotic autocracy and enslavement of the masses compared to which the rule of the Kaiser and his Junkers would be a golden age of happiness and freedom.

This dread enemy has practically conquered the United States of America and has made it his stronghold, but he is also in control of many countries of Europe. He is one of the greatest, if not the greatest, of the money powers in the world. Statesmen, judges, lawmakers, and other influential people obey his slightest nod—they are some of his soldiers whom he has planted in every place of influence. He guides the policies of nations and is probably directly responsible for this great and terrible war.

He is naturally, though of course not openly, on the side of the Beast of Berlin who is but the reflection of the bigger beast which is himself. His great power is derived from the ignorance and blind faith of his people. Any force which tends to induce these poor besotted followers to think or act for themselves is rightly regarded as very dangerous to his power.

Education, especially along philosophical and scientific lines—and more especially still, in metaphysical and comparative religion directions—is a deadly enemy which he must crush if he would continue to exist. Democracy and freedom are the battle flags of his foe. Socialism is his most immediate antagonist. The gathering strength of this latter movement and all that it involves aroused this unseen enemy of progress and evolution to extra hazardous risks, and the strings were pulled which moved the puppet of Berlin to essay the conquest of the world and a resultant control and government of the masses of humanity by a despotic class,—conditions under which the Great Beast can continue to flourish and exercise the supreme devilish power which he was fast losing.

Like our seen enemy this unseen one—greater and more dangerous—calls upon God and claims to be fighting in the name of the Most High. Devils both in Divine clothing. Like the Hun, this great python, which has its coils encircling and contracting upon the world, is terribly efficient in its organization. Not the smallest detail is overlooked, its spies are everywhere and in the most unexpected places; its information is complete and exact; its deadly force though invisible is working everywhere. It is camouflaged in the colors of opposing organizations, its soldiers wear the uniform of its foes and are often the loudest in denunciation of their own side.

Every big or little movement in this and other countries which is antagonistic to its dogmas and which may entice recruits from its ranks, engages its attention. Plots are made for their destruction, schemes laid for their disintegration. Counter societies, ostensibly teaching occult knowledge, are actually organized as traps to catch the unwary and eventually force them into its own ranks.

There is, for instance, a widely spreading secret organization which is known to some as The Universal Brotherhood. Its leaders are unknown even to its members. No one member knows who the other members are or how many there are. Each comes into touch first with one other, and later with a small group. Some one will send or lend a person some typewritten

lectures or essays. They are well written and whet the appetite for more. The suggestion is that great spiritual knowledge may be obtained by joining the Society, when further studies are given always through the one person. Eventually there comes a time when, to go farther, a pledge is exacted after which one is tied hand and foot. There is every reason to believe that this organization is a device of this Unseen Enemy. To those who are in it the guiding hand may seem soft and velvety, but let them actually oppose this invisible foe, and they will feel the steel and strength of the sinews.

It is strongly suspected that this great menace to progress was instrumental in the disintegration of The Great School of Natural Science. It has been trying to undermine the Theosophical Society ever since its formation, and has apparently succeeded at last. It persecutes Spiritualists, Astrologers, Mental Healers in many subtle ways. It sees to it that no broad and tolerant laws are permitted to replace the old, outgrown, absurd statutes existent.

At one time this unseen enemy was recognized. The people rebelled and overthrew him, curtailed his power. Then, true to type, they went to sleep again and the enemy, who never sleeps, gathered himself together and began the fight anew in ways more subtle than before. The people are still asleep, but there are premonitory signs of an awakening. May it come soon!

After this war is over there is going to be a still bigger fight—against this Unseen Enemy. It will not be waged with cannon, shot, shell and rifle, but it will be none the less bitter and à l'outrance.

Victory for true democracy and real progress is assured because the great forces of evolution are working with us and all the invisible foe can do is to prolong his existence and delay the inevitable—but the sooner we awaken and get into the fight the sooner will the full fruits of this new cycle begin to ripen. It will not be an easy war to win *because we cannot fight the enemy's soldiers. They are mistaken, erring but sincere brothers.* They, like the Germans, have been educated to fixed ideas, and are under the dominance of old tradition and a crafty system. We have no quarrel with their faith but merely pity them for their incapacity to see the light. *That which we must conquer and utterly destroy is the power which holds them in that condition and which uses them for its own aggrandizement.*

An Extraordinary Picture

"THE SHADOW OF THE CROSS"

There is now being exhibited in New York a painting of the Christ done in 1896 by a young artist named Henri Ault.

To look at the painting in ordinary light there is nothing to be seen except a not particularly well painted figure of the



Christ dressed in somewhat sombre robes and standing upon a rock, which is evidently a mountain top. The face is rather of the conventional type, and altogether, there does not seem anything remarkable about it. When, however, the lights are turned

out, and the room is in complete darkness, a most startling phenomenon is seen. The whole of the background of the figure is strongly luminous with a blue light, and the figure is in dark shadow. A dark cross appears on the picture, with its head at the left shoulder of the figure and passing obliquely across the back with the foot showing at the lower right side. The light given off is sufficiently strong to light up the room for a few yards and make persons standing close to the picture visible to each other.

The writer who was invited to investigate the picture was quickly satisfied that there was no easily discoverable trick to account for the luminosity. The picture is mounted on a perpendicularly swinging frame some feet away from the wall, and he stood behind it, in both light and darkness, and thoroughly examined it. The obvious explanation of the luminosity is the mixture of some radio-active substance in the paint, but it is stated that this has been examined and tested by scientific and chemical experts without the discovery of such a substance. Moreover, the picture is said to be twenty-two years old and to have been exhibited for fifteen years without any diminution of the light it gives off.

We reproduce here a photograph taken in the dark, but this gives a very poor representation of what is really seen.

In any other age but this the picture would be considered a miracle, and we can imagine crowds of devotees bowed before it in awe and reverence; but, as it is, there can be no doubt that it is a wonderfully effective illusion very cleverly done, and the interest excited in most minds will be to find out how.

The picture is to remain on exhibition here for an indefinite time, and we recommend our readers to see it and judge for themselves.

MICHAEL WHITTY.

The Phenomena of Thought

By ALCINOUS B. JAMISON, M.D.

With the conscious dynamic upward reach of a spirit-being from a lower conscious plane of existence to a higher, and the endowing aid from spirit-beings of a higher plane yet to be attained by spirit man, he finds himself now on this phenomenal plane where all living things wear masks, like himself.

By what means can the spirit animating all living things in nature take on the mask or personality as observed by spirit man's carnate senses? This is not so difficult when we realize that there is but one primal, archetypal essence in nature, and that is spirit or mind, and each psychic unit manifesting in its particular type way or manner.

Psychic units, monads or entities, constitute all the elements in nature and help to present the varied phenomena in nature to the incarnate senses of spirit-man, or as much as they are able to recognize. The study of all the numerous phenomena of spirit gives us a good idea how each species perpetuates its kind by the psychic, accretive law of spirit during gestation and after birth, until the mask or personality of the dominant spirit is completed by the psychic units constituting the embodying and sustaining planetary aids to spirit-being. All the phenomena in nature observed by spirit-man are but an aggregation of spirit entities answering the desire of the spirit—the creator of each particular manifestation in nature. Thus by thought or desire spirit-being becomes incarnated in an armor and instrument made without hands and through desire the sentient carnate union of the mask with spirit is sustained, and also by their aid thoughts are made to incarnate as long as they are energized by a spirit.

A spirit-being is the father of its incarnate personality (the son), and the father (spirit) speaking through the son is the creative word, which on no account should be offended by the carnate son. Hence knowing that the spirit is a creator, the sacredness of each being is stamped upon our minds and the duty of normal creative thinking becomes an imperative obligation at all times. He who wrongly directs the creation of a spirit-being into error sins against the father, son and the word. The spirit being the father of the word, knoweth the son's (carnate mask) every thought-creation, which become the creator's companions in all their incarnate details to the creator's sorrow or joy as the case may be.

Spirit-being is not so very incomprehensible to the spirit senses of spirit-man, as many are led to conclude from information furnished by the incarnate senses. The incarnate senses serve their purpose to the spirit-man in a limited way until it has attained the full control over its armor and instrument when the use of the spirit senses should come to its aid on life's unfolding way.

Spirit-man, like all the varied living things below him, could not exist without the five physical senses, for many good reasons, consequently possesses them in common with the ants and the roaches. Spirit-man, like his lesser endowed spirits, is very content with his very limited five incarnate senses, so makes no further creative effort for the larger attainment, that of the spirit senses. Contentment shuts out creative desire and arrests development of the mind for any further creative thought and manifestations of a being.

Our study of the spirit and its phenomena in nature resolves itself into a better understanding of spirit-being, and its word made manifest through all past ages, the present and the future. The study of spirit and its created phenomena is simple and easy to one whose spirit perception is clear and mind unfettered by the present or the past history of incarnate spirit on this phenomenal plane of expression.

Aside from the more dominant spirit-beings by word presenting much of the phenomena in nature there are limitless spirit servitors or nature spirits that obey and make incarnate the spoken word of a spirit-being or a dominant spirit on conscious planes below that of spirit-man. They are psychic nature units that answer every desire or call to construct or build to completion every energized thought or word and thus make the word manifest objectively in this phenomenal world. Spoken language is not an essential means of communication between incarnate beings, nor between discarnate beings, when the spirit senses are sufficiently developed to see the materialized creation of unuttered ideas or words which become living, manifesting, objective materializations in all their details, and associations far better than words could express the things depicted. Spirit-man's physical senses can even see the silent or unuttered creations of a mind in the incarnate bodies of their fellow beings, and even in the creatures on his mind-plane of manifestation. This is all readily accomplished by the ever-ready response of the sentient nature spirits who construct and objectify the creations of mind or spirit on the various and nu-

merous planes of spirit activity. These sentient nature units integrate forms as observed in the phenomena on the earth and on the astral plane, as the dynamic, creative power calls them into aggregated existence and energizes the creation. But when the mind-force is withdrawn from the materialized creation, disintegration of the sentient builders takes place and the creation ceases manifestation. The spirit-being which called the man-form into existence by its word does not die, nor do the sentient form builders that answered the call and made up the incarnate body. Thus the word becomes flesh, and its withdrawal from the created form is called death. Therefore all the phenomena created by spirit in nature is for a more or less temporary use as the being unfolds larger and larger creative powers. This phenomena is called life and death.

Thought creations of spirit-man may be normal or abnormal, possessing all the varied grades of force and activity as well as the power of endurance for evil or good on the conscious plane where they are created and energized. Spirit is the creator of its own peculiar microcosm, and through thought creates all the living things that inhabit its incarnate world. The Great Teacher said: "If you see me (the incarnation), you see the Father also; I and my Father are one." The Father, the Son and the Word are one; a trinity which produces all the phenomena in nature, in which every spirit-being and spirit is a factor and recipient. Hence the much repeated saying, "God is in everything, and God is a spirit." There is nothing in nature but spirit and its created phenomena, or the "Word made manifest."

The Father (spirit), through the word, is made incarnate by the aid of sentient entities, units of mind or spirit, which constitute the integral parts of all the elements in nature, forming a measureless globe, very compactly filled with sentient world-material that can be called upon to produce all the phenomena in nature observed by spirit-man's incarnate and spirit senses.

Spirit-beings pass with ease through substances that the physical senses recognize as solids, and so do spirit-men pass through a dense mass of living things which constitute nature's workshop materials for the use of spirit on the various planes of expression above that of the sentient world-stuff that enters into all the phenomena in nature through the power of the creative word. Therefore incarnate and discarnate spirit-beings are existing in a more or less dense ocean of spirit entities, or nature's building materials that respond to and make a want, desire or word manifest on a denser phenomenal plane.

It is simply a matter of spirit on one plane of consciousness responding to that of another on a higher plane when the creative word is put forth by a dominant spirit to incarnate, be it the smallest unit or the greatest manifestation of life in nature.

These sentient world stuff builders not only constitute the incarnate form or mask but sustain all its functions of life and make possible the inter-communion of spirit on the various conscious planes of existence. These psychic servitors are essential for the intercommunication of incarnate and discarnate beings by thought only, or by the spoken word as necessity or convenience may suggest. These sentient units perform a two-fold function, that of thought or word-constructing material, and for the conveyance of sound, hence the two means of spirit inter-communion. The seeing of the materialized thought-forms is a very complete means of inter-communion, as all the small details of the subject are more minutely expressed than by sound and words as in spoken language, which is very limited in its power of conveying what the mind desires to express. The mind can hold no secrets, even if no words are uttered, from the fact that every mental impulse is a creation made objective at once by the psychic nature recorders of the action of mind, hence the saying: "God knows your every thought."

Nature's sentient builders are not all single psychic units by any means, as they, too, incarnate in forms of all grades and are thus able to do their bit in serving the spirit, the word, the son and the phenomena essential to the creator's manifesting power on the various conscious planes of expression. All species of life present their psychic phenomena on the astral plane, and if conditions are afforded for incarnating on the earth plane, their phenomena becomes denser, accordingly, in expression, so that they, too, may tell their story to the carnate senses of spirit-man. How beautiful it is that the seemingly voiceless seeds, nuts, roots, eggs, etc., can tell of their creative ability at all times, while awaiting an opportunity to incarnate on the earth plane of manifestation to please and entertain the physical senses of spirit-man. The various metallic and other substances tell this psychic story also, in the phenomenal world, to be recognized and appreciated by those whose powers of perception are sufficiently opened.

The phenomena of a thought can be seen and handled, or if the object thought of is far away, the thought phenomena, starting from the mind, can be traced through the intermediate space to the object thought of and its environment. There is no difficulty for a discarnate being to express its appreciation for

courtesies received from an incarnate being, by presenting the friend with beautiful flowers and plants, and in turn, the incarnate being can return the compliment by presenting the discarnate friend with beautiful roses and trees, thus exchanging the graceful civilities so much appreciated by friends. An incarnate spirit encased in a seed, mutely and beautifully tells its story of stem, leaf and flower to an incarnate being, who can see its astral created phenomena and prophesy, before becoming more densely incarnated on the earth plane of manifestation.

Every theme of intercourse between incarnate or discarnate spirits by thought only or by the use of speech, becomes materialized * and thus made objective. If the tearing down of a building is planned, the whole detail of its destruction by the wreckers becomes an objective reality for a time; or, if it is the erection of a building, the entire process is made objective for the time as though you were standing across the street and actually witnessing the process of construction. If an incarnate or discarnate being had in mind some beautiful scenery, it would be made manifest objectively in all its minute details to one who can see the materialized thought phenomena.

Instrumental music that expresses thoughts and emotions of a mind are materialized for the time, showing what the composer desired to depict. Military instrumental music presents a wonderful materialized phenomena of the army marching and of the battle scene. If a person possessed a strong steady mind, accompanied with a creative force, the object thought of should be materialized to the extent of being seen by the moral sense of spirit-man. Our cosmic phenomena are the "word made manifest," uttered by its *factors* and *recipients*, who are incarnate and discarnate beings.

When spirit-man can see the mind creations that are incarnated in his carnate body the dawn of the judgment day is at hand, and the Book of Life is opened to him.

Much earnest thinking expresses an honest discontent with ignorance. Introspective thinking helps the mind to take an inventory of the very valuable thought creations on hand. Introspective thought will keep one so busy adjusting the good and bad creations of the past and present that there will be no time to do it for others. The lack of useful introspective results in theophobia and the mind creations (if there ever were any) cease, while they await the long, long desired help. Much thinking and introspection for good creative purpose awakens the deity within the spirit and at its birth the spirit becomes a living soul.

*It is understood that the word materialized here used, means made manifest or visible to the psychic sense of the observer.

Mastership

BY HERMAN S. WHITCOMB

NOTE: *I desire to say I am not a master, nor has my spiritual perception been developed to such an extent I can lay any claims whatever to being other than an ordinary man; an ordinary human being; imbued with all the heart desires and intellectual cravings of nearly every one of human-kind who SEEKS TO KNOW.*

My statements must, therefore, be regarded as a message, however imperfect, from merely one man to another, and nothing herein set forth must be construed to have any authority back of it other than that of individual experience, and it is candidly admitted all men's experiences differ, one from another.

The object of this article is mere suggestion. If I can suggest, attract attention and make men think, my object will have been accomplished.

From the beginning of humanity two great principles have been at work, either may triumph over the individual. They can be differentiated, to make it clear as, *first*: the immediate desire, and *second*: ultimate desire. To illustrate: We may assume we desire to progress and develop spiritually. To do so, we should not drink liquor or eat meat. We, therefore, have the immediate desire to gratify our appetites, passions and desires; while our overshadowing *ultimate* desire would preclude our doing these things. To over-ride the immediate desire presages *first*: our clear understanding of the two desires and the exact effect of giving in to the immediate; *second*: our exerting our will in controlling ourselves to over-ride the immediate that the ultimate may be fulfilled.

The first essential, then, of mastership, is *self-control* and the will to over-ride the immediate desire for the ultimate, because we well know the ultimate is for our constructive good, and we should work and labor for it.

It requires only brief analysis of ourselves to find instance after instance where we yield daily to this immediate desire and that such desire has formed into strong habits, gratifying the bodily desires, appetites and passions which are purely animal in their nature, thus pulling us constantly towards the animal plane and away from the higher spiritual things. It is such *self-indulgence* as this which prohibits absolutely all progress towards mastership.

Our first problem, then, in becoming a "master" is one of self-control and the absolute elimination of every form of self-indulgence or animal appetite, passion and desire. This pertains to the physical almost wholly.

There are other things, however, which must receive due consideration in the physical, particularly the food we eat. No *heavy* or *fatty* foods should be consumed. The diet should be fruit, salads, nuts, rice, vegetables, etc., particularly those which are light and dainty.

Thus the vibratory activity of the whole body is gradually raised, giving a "quickenings" to the whole.

A detailed and complete study should be made of mathematics, chemistry, physics and physiology (particularly the last), at this stage of the student's development. The organs and functions of the body should be gone into carefully and in detail so that he can judge what will produce and hold vigorous health, for the *real master* is a "master" of his physical body as well as of his mental and moral attributes. Further, our physical condition has much influence upon our mental condition. One who is in vigorous health can see all life through the roseate glass of optimism, much more readily than one in poor health. The brain is *physical*. It is the *physical instrument* giving us consciousness. *It is only through an extension and enlargement of consciousness we can ever hope to progress towards real mastership.* We have only the two "working tools." The will on the one side and consciousness on the other. The will, to "make the rough edges" of our character smooth, even and symmetrical. The consciousness, our gauge to measure all the stimuli of life presented to our perceptions. Thus will be seen how vital it is to have a perfect physical instrument to function with.

This study of the physical in ourselves and others has many ramifications. The features are indices of character. We learn to observe carefully the nose, eyes, mouth and ears of those we meet. Phrenology, while not an exact science, is yet another indication to us of the general "make up" of the individual; and it is this sharp, clear observation, carefully cultivated and carefully balanced, which is really our first step in the mental realm on our path towards mastership. It is our first direct step towards the extension of our consciousness, broadening and widening our general outlook at all physical or external life, and giving us understanding of physical action and reaction.

It must be understood, that in an article such as this, only the merest outline can be given. The development of the physical includes every branch of physical science. *It includes all physical stimuli presented through the physical senses; all reduced down to codification through exact analysis.*

It must be clearly understood that the "development of

mastership" is a *purely scientific process*. Not the "errors" or "accepted authority" kind of physical science, but those facts of nature which are true and which physical science has demonstrated. These indeed, must be recognized and clearly understood.

Beyond all a "Master" must measure exactly cause and effect (Karma). To do this he must be a splendid mathematician. He must "measure the planets." He must grasp the "science of numbers," and unless he has his subject well in hand, how can he measure? He must measure the cause and effect of words, of thought, and accurately gauge the motives of the moral realm.

This preparation, though hard and laborious, is necessary, because there will come a time when he will open his spiritual eyes upon a new and unknown realm of matter, life and intelligence. At such time, every particle of this scientific training will come to his aid. His knowledge of all the sciences will find their analogies and correspondences in the spiritual, and thus enable him to control and understand his environment. He will thus be "at home." He will not be forced to travel "in foreign countries." He will meet the denizens of the spiritual planes upon their own terms and with a full understanding and intelligence which will insure to him the *same extension of consciousness on the spiritual planes and understanding of natural law, which he has acquired on earth*.

The Rosicrucians put all this into a clear, trite saying, well understood by all thinkers in spiritual lines, "*As above, so below,*" "*what we are here, so will we be there.*" "*All true scientists here are so beyond.*"

It is admitted and understood that the spiritual senses can be opened while the student is not and never will be a devotee of the scientific methods. But such development produces a "mystic" (using the term in its narrow sense) *not* a "Master," and the spiritual functioning is so vague and imperfect that we are utterly incapable of judging the degree of intelligence of those spiritual beings with whom we come in contact. The very word "Master" implies that he is "ruler of his environment." He "controls" and "directs" nature's forces working through, by and with nature's laws which are well apprehended and clearly understood.

In speaking of *spiritual development*, no inference must be taken to mean anything connected with what is commonly termed "*Spiritual Mediumship*." Mediumship is produced by an exterior force, acting directly upon an individual *from without*.

The spiritual development, written of herein as leading to mastership, is the development of the inherent spiritual sensory organism *within* the individual and by the individual's own act and deed, without reference, contact or influence by or through *any exterior force or entity*. In the first place, *the exterior force controls the individual*. In the second place, *the individual controls and exercises at will*, his spiritual powers. In one case, he is a slave. In the other case, a master

Having developed the will and self-control, and obtained bodily health and a normal body to function with, the next work is purely in the mental realm. This can be roughly termed *thought control*. Under this heading is embraced the effect of all manner of mental processing, both upon ourselves and others. The scientific principles underlying Christian Science, New Thought, and all of various modern schools of thought must be carefully dissected and fully understood. Faith cures, their cause, nature and effect should be studied. Also, those books holding the philosophies of all the great spiritual schools of thought should be very carefully read, thus widening and expanding the comprehension by perceiving how other men view the problem.

By controlling thought is here meant in few words, *directing and holding the attention*. *We develop in line of our attention. Direct it by will power on any given point and you develop thought* within a given radius centering upon a particular thing.

To bring forth the spiritual powers, and unfold them properly, there are certain definite "thought controls" or "controlled thought." But such procedure should never be in any way undertaken until one has a deep and underlying understanding of just what this process involves. For instance, Mastership implies the elimination of lust, greed, selfishness and all other destructive appetites, passions and desires from one's consciousness. To awaken the spiritual powers, while we have any masterful destructive habits, would only bring us face to face with some of the most vicious influences known to science. A vivid picture of this premature development is portrayed in Bulwer-Lytton's "Zanoni," commonly called the "dweller on the threshold."

We must always remember—"As above, so below"—as we actually are within us, *in our own heart*, this exact measure will face us when the veil is torn asunder. Nature has drawn down the veil, thus shielding many of us, from sights and sounds which perhaps we would rather not see.

The neophyte, if properly instructed, under right teachers, can so prepare himself, if he will, that all of the destructive matter can be removed from his consciousness before his technical spiritual education begins, until the opening of the spiritual sensory organism is like merely awakening upon a beautiful world, teeming with beautiful things, and peopled by beings of unparalleled goodness and loveliness.

The writer again states he is not a master. Has no spiritual powers, makes no claims to being other than a plain, ordinary man. But Dame Fortune has been kind to him, in that he has enjoyed the confidence and friendship of one he believes a master in the real meaning of the word, one whom he loves and has every respect for, and it is to this great heart and intellect, this pure soul, that he owes what is herein written.

The Monarch Soul

ITS TASK OF EVOLUTION

By TEASDALE RANDOLPH

I am the ruling monarch of a throne,
Senior in my own person of a line
Of Princes of the Realm Eternal. No
Primogeniture or fixed entailment
Marks my sway—I AM ORIGINAL!

From the silences
Of vast Primordial Life and thought I sprang,
And forthwith in the Womb of time I wrought
A Palace Wonderful. With spirit hands
Deftly the fibre of each cell and nerve
And artery and bone articulate
I fashioned perfectly. The complex brain
I built with mechanism delicate
And linked it with a system marvelous,
Expressive and receptive.

I ground the lenses
Of the orbs of sight limpid and perfect,
And th' drums of hearing tuned to harmony;
I gave each nostril sense of odor, and
Arranged the taste with art of epicure.

Within my breast a pump,
Attached to crimson founts, and twin filters,
To cleanse the stream of ruby life, I placed.
An eating house I built, and furnished it,
In which I might delight myself with fruits
And nectar of the gods—with retinue
Of faithful scullions, each one apt to serve
And skilled in sanitation.

Thus equipped
With Palace Wonderful, my princely soul,
Direct by its imperial Will, the Arbiter
And Monarch of its Kingdom, fronted Time!—
Its universe was mine in ev'ry part;
Its paths of Thought invited inquiry;
Its fields of Labor beckoned industry;
Its bowers of Beauty courted restfulness;
Its zephyrs sang æolian hymns to Love,
And all its Lights and Shades enamoured Art.

Chrysalis of Immortality!—
Pulsing with all the ecstasy of Hope
And pregnant with Success! No king or prince
Of all the line omnipotent of God
E'er held dominion of a nobler State.

My Palace Wonderful is mine alone!—
Self-built of the Substance Glorious.
You question this? Come, then, with me apart
And let me urge the judgment of my thought.
I argue thus: The Body Physical
Is but the handiwork of Spirit Force—
The splendid product of Incarnate Life;—

Elsewise, the matter forming its content
Would lie chaotic, waste and desolate.
Unless by Spirit wrought, it is unwrought;
A clod unmoulded lies a clod away.
No marble ever reached its classic form
Without the sculptor's chiseled industry;
No pigment colors canvas orderly
Except the artist harmonize its tints.
All work accomplished is the toiler's work—
Without him it is not, and never was.
The "storied urn" that guards the Victor's sleep
Is not an epitaph—it is a crown!

Thus arguing, I postulate:—
Time's Splendors, also, are the Attitudes
Of Mind Creative, by Soul Artists posed;—
Substance they are in essence, but in form

Inert without the Alchemy of Thought.
 Odors are odorless sans sense of smell;
 Sound is eternal silence to the deaf;
 Light is a land of darkness to the blind,
 And savory dish insipid without taste.

Thus, all the Realm of Life
 Becomes the theatre of Soul and Mind,
 Where substance takes on shape and harmony
 In keeping with the Spirit's majesty.
 If this be true, then all that is I AM!—
 And all I AM is yours and Ev'ryman's!

My vision fashions Nature's varied forms
 And gives them place and poise symmetrical.
 Without this concept they could not exist.
 Imagine thought without a Thinker; then
 Conceive an act without a Living Force,
 Or predicate decree without an Arbiter.

*Creation all is Mine!—I fashioned it;
 I weighed it; gauged it; saw it; heard it; felt
 Its bulk and quality and made it fact!
 You say I AM a part!—I AM the Whole,—
 For Whole could not be whole without the part!*

Thus reigning, I
 AM Prince Eternal of the House of God—
 Co-partner Monarch of Eternity.
 I have a dynasty that compasses
 The Period of Duration Absolute.
 Time is a vassal kingdom; it will merge
 In final glory with the Infinite.
 How stands my stewardship? Shall I account
 In splendid triumph at the Reckoning,
 And bring to universal harmony
 A Realm articulate with perfect Peace
 And synchronous with Love? *This is My Task!—*
 And if I journeys make to other States
 Of deathless and perfected happiness
 For counsel with my Colleagues Sovereign,
 I will return again, and yet again,
 And in my Realm of Time pursue my work
 Until it stands completed and adjudged!

Alaf Lam Mim and Aum

By MIRIAM MILNER FRENCH

It is not my purpose to compare the teachings of the Prophet *Mohammad* in the *Koran* with those of any great teachers who have appeared during the various centuries, although these teachings, if we may believe authentic writers, have guided the souls of one hundred and eighty million people for the past twelve hundred years; men who were created by our Divine Father as are we. It is said there are more of God's souls who believe in Mohammad's teachings at this hour than in any other religion whatsoever. This Prophet has been called a charlatan by some, and the exposition of the few has been widely and unquestioningly accepted by those who are ever ready to allow others to think for them and believe whatever they are told. That *Mohammad* was a great man cannot be gainsaid. Could a word or teaching have lived through all these ages if it had not been inspired and written by a man whose cosmic consciousness had been awakened and who really had heard the voice of God?

It may be of interest to relate briefly how my own attention was first aroused: One evening while "sitting" at the desire of an acquaintance for automatic writing,* there came one who called himself an Arabian. The spelling was in halting English as though unacquainted with the language, but the meaning was clear, concise and most emphatic. He requested that I make myself familiar with these teachings which had been so grossly maligned, suggesting I get text-books on the subject. It would be impossible to say my own imagination or consciousness influenced this message, because until that moment I had not thought of *Mohammad* since a young student getting a smattering of ancient history, and it is little one absorbs then on such subjects. Certainly I had not been brought near it in my studies of later years which have been chiefly theosophical. Nor was my companion thinking of anything concerning *Mohammad*, for her sole purpose was that I might obtain some message for her personally and materially.

He asked me to "sit" regularly, and I did so for just one other night, at which time I received a severe rating for my lack of earnestness and interest. As I was about to start on a long journey to the other side of the world, I never "sat" again. After

*This was not received through automatic writing.

a period of several months, I attended a trumpet seance, my first experience of the kind. It was a closed meeting; there were but seven friends present besides the husband and wife who conducted the seance.* These people had never even heard of me until the moment I arrived. Almost immediately my Oriental came, calling himself by name, together with an associate who also gave his name and said he merely came to endorse what his friend said. Again he was most emphatic regarding the work there was for me to do, though not through automatic writing. He hoped rather to be able to impress my consciousness; he said the time was very short, and that I must be quick—this he repeated several times in clarion tones, adding that he had a key to the *Kabala* which he wished to give me. (Later I confirmed this person after diligent search at the public library. He was really a Persian by birth, migrating to Arabia in his youth. He was a Doctor of Law and his precepts and ethics still are used in one of the two law schools which have come down through the ages.)

He recited a poem in Arabic in beautiful intonations and which we asked to have translated into English. This was done but since we only got part of it down from memory, I refrain from giving any portion of it. However, be that as it may with reference to the *Kabala*, I resolved to give a little attention to the Prophet *Mohammad* and what his teachings really were. My findings were interesting, and I purpose to briefly give a few details about the mysterious letters *A. L. M.* which appear in the *Koran* and which have been found to correspond to the sacred word *AUM* with which we are familiar.

The first verse of the second chapter of the *Koran* begins with the letters *A. L. M.* (*ALIF LAM MIM*). There are altogether twenty-nine verses which have this peculiarity; some with single letters, some with more, and according to the Introduction in one translation of the *Koran* these letters are believed to veil sacred meanings and deep mysteries and also to be the sacred word of God. We are also told that tradition records that it was said by the "Prophet of God (peace be on him) that whosoever uttereth a letter of the *Koran* gains the reward of performing ten virtuous acts." It also says: "I do not mean that *ALIF LAM MIM* written in *Arabic* is one letter, but *ALIF* is one letter, *LAM* is another, and *MIM* a third." Each letter therefore containing three letters, whoever repeats all of them gains for himself thirty virtuous acts. *Abwal Sheikh* and *Iban*

*I am not a spiritualist.

Manzar have related by tradition as follows, from Daud (David), who is stated to have said: "I asked *Shabi* to let me know the meaning of these letters. He replied 'O, Daud (David)! Every book has some mystery, and the mystery of the *Koran* are these letters. Leave them alone and ask anything else you like.'" It was also thought that these mysterious letters hid some mystery that passed between God and the Prophet. Another authority says that these letters are the names of God. Still another says they are the names of the *Koran*. Again we read that they are the names of the chapters. But all agree that they are the "components of the words of God. His names and the words of His knowledge and Unity; and the words which man utters are also composed of these very letters; and, although only some are mentioned, yet they purport to mean all letters."

JUST A SONG

Just a song of gladness to fill the heart with joy,
Just a touch of sadness when age sees pleasures cloy;
As we walk, we linger, to sing another song,
But, with pointing finger, time beckons us along.

As the sunset's waning still we sing or sigh,
Never cease complaining when our roses die;
Tired, we reach the river that everyone must cross,
Sighing as we shiver and strive to bear our loss.

Just a song of wonder as we onward pass,
Singing as we sunder the silver from the glass;
Just a song of finding the life we gain by death
With a strand is binding the love we lost with breath.

When Astrals Meet

By CLAIRE GILES

"Who are you?" inquired an Astral Shape of dissatisfied mien of a neighbor Astral lurking indistinctly near in the ether.

"Just a happy housewife," was the weary answer.

"How nice it must be to have a good man to earn your living, and never to have anything to worry about."

"Oh, no, nothing at all," sarcastically. "Just children and scarlet fever and appendicitis and mother-in-laws and bridge favors, and the money panic—Life is 'one continuous round of pleasure.'"

"At least you haven't a jealous man spying on you all the time, accusing you of everything on the calendar, when you didn't do any of them," loudly complained the Shape of the Kept Woman.

"But think of the *leisure* you have," consoled the emaciated Shape of a Tired Business Woman. "It must be wonderful to have so much time for recreation and rest."

"And not to have children tagging eternally at your skirts," a chubby out-of-shape Astral ventured resentfully.

"*Children*," almost screeched a Shape that seemed all eyes and intensity, "Just suppose you couldn't have any?" and wailed away into the distance.

"But when you have to be the man and woman too of the family," sighed a competent-voiced but very weary Astral, hesitating for a word. "Ah, just to be *only a woman* for a little while—a little while——"

"But at least none of you are afflicted with the curse of insanity," muttered a low, tragic voice, which drew the attention of every one present. "Only when I am here, out of my body, do I have one moment of peace or sanity. And there is never any telling what I may do in my waking moments. It is unendurable."

"I don't believe I would mind *anything*, even insanity and children, if I could have been mated. Oh, the loneliness! It is frightful! And no man will ever want me now."

Close by, but in a different sphere, and quite unseen, glided an Invisible Helper, on its tireless journey of usefulness. Paused an instant, listened, hesitated, shivered, and murmured: "It is no use. They do not want me. It will be long yet." Sighed, smiled wistfully, and passed on.

The Fundamental Principles of the Yi-King Tao;

AND THE CABBALAS OF EGYPT, INDIA, AND THE
HEBREWS

By ZEOLIA J. BOYILE.

There is nothing more important or fascinating to each individual than his or her own personal life.

Any one desiring to become a musician must not only have a thorough knowledge of music, but also a thorough knowledge of the instrument he has decided to master.

There are many people who have no desire to master any musical instrument of the ordinary type; but there is not one human being who would not master his own individual life if he could.

You are a musical instrument. Your body, and the conditions of your life are the result of the harmonies or discords played by you or *upon* you from day to day; by your own personal name.

It is bringing you good, or it is bringing you harm.

It is bringing you strength or it is bringing you physical weakness.

You *can* name your children for success or failure. You *can* name your children for health or illness.

You *can* use name vibration in your business by knowing the qualities of your prospective employees before engaging them. You *can* judge whether a contemplated partnership will or will not be of advantage to you.

You can do all these things and a hundred more by having a knowledge of the Chinese Sacred Science of Vibration.

The object of this book is to call the attention of seriously intelligent people to a great science; involving the fundamental principles of the universe—a knowledge which has until very recently been practically closed to the Western World for the splendid science of Name Vibration *must* be removed from the realm of occultism to which it has unfortunately been relegated. Its true department is among the vibratory forces of physics; in the same category as wireless telegraphy, phonography, atmospheric waves, and lines of a similar order. This is where it will finally be placed when, like many another science, it has sounded the gamut of skeptical unbelief and the bad handling of unscientific people.

However, we wish to emphasize the fact that name vibration, while of extreme importance to every human being, is in itself only a small corner of the secret wisdom of the ancient Priesthoods; for that wisdom involves, as we have already stated, the fundamental principles of the action of the universe.

It is not a new science as has been claimed by many, nor even a new discovery; one of the best works upon the subject can be traced to 10000 B. C., but it is new to this Western world.

It may be well to mention here, to those under the impression that the science of name vibration, or numbers as it is usually called, is of Pythagorean origin; that Pythagoras spent twenty-two years in the East. He brought with him from that source, the knowledge in which, as far as can be learned, he later attained great proficiency. As however, by its use, he and his coterie became very powerful, and were slowly but surely securing to themselves all the positions of influence; they aroused much enmity among those not members of his school. This enmity finally reached such proportions that the school was attacked secretly, set on fire and burned to the ground; carrying with it *all* of the records of Pythagoras work.

Nothing whatever of which is left to us to-day except the most fragmentary and sketchy outline, therefore rendering absolutely impossible the construction of *any* Pythagorean method.

This science known always among the ancients everywhere, as "The Way of Life" is, however, preserved in splendid entirety, in the sacred books of the Chinese, in their philosophy and literature. In a very much more complicated form in the Indian Vedas; in the Hebrew cabбалas, and in some papyri which we have been fortunate enough to have discovered in Egypt; especially the great hieratic papyrus usually known as the Ritual of the Dead, the original of which is in the library of the Louvre at Paris. The literal translation of its Egyptian title is, however, not the Ritual of the Dead, but the "Book of the Master of the Secret House"; in other words the great ritual of initiation possessed by the High Priest alone.

The vibratory forces acting in the name have nothing whatever to do with occultism—unless the wireless telegraph is occult. They are not occult—unless pianos and violins are occult. They are not occult—unless *all* the science of sound including every known force of vibratory action is also placed under this head.

Numbers and letters call into action certain forces always present in the vibratory waves of the universe, and these forces

do react upon our bodies and the conditions of our lives; producing the results which we will endeavor to explain throughout this work.

They are, as has been said, purely physical, and belong just as surely in the curriculum of the physics department of our universities as does wireless telegraphy.

A few years ago we placed the subject of this subtle action of vibration in personal names, before the late Professor William H. Hallock of the department of physics, Columbia University. With his characteristic strict scientific analysis, he spent some time in closely cross-questioning as to the investigation we had already made, and the number of tests to which we had submitted our conclusions. His verdict delivered slowly and emphatically is given in exactly his own words: "If you have made as much investigation as this and found it answer to that number of tests, then the force is *there* and has *got* to be reckoned with."

We wish to state again decidedly that the subject of name vibration must *not* be considered an *occult* one from any point of view, unless we include under the heading of occult other scientific uses of electrical and atmospheric forces.

It is not a cult, a creed, or a theory; though its treatment by the great majority of modern writers, hitherto, has been entirely from the theoretical side.

Numbers and letters are not forces in themselves; but each represents a force, which is and has always been producing and will continue forever to produce, a certain particular action or set of actions, whenever called into play. Just as the force present in wireless telegraphy is, "as it was in the beginning, is now, and ever shall be;" though *we* have but recently discovered a small atom of its possibilities. This statement cannot be repeated too often nor brought too frequently to the attention of our readers.

In the correct working of any law of nature there is always beauty but never injustice. If we use it wrongly through lack of understanding, it is our own ignorance which is in fault; and if many of the ancient temples of knowledge have been buried beneath the accumulations of the passing centuries, it is for us to dig them out and utilize their teachings as far as our resources will allow.

Every one knows that sound is the result of vibration, as we have said; and nearly every one is aware that in the well known experiments of sand upon a sounding board, and in the thousand and one varied experiments of the famous Helmholtz

and his brother investigators, it has been proved beyond all question that sound, or in other words, vibration, also produces form.

If this law is working so steadily and unchangingly as to produce just as perfect and beautiful form in atoms of such minuteness that we can only see them with the aid of powerful magnifying glasses, then surely is it working just as strongly in the vital every-day interests of human life, and it is for us to learn to handle our instrument so that from our own lives may come the harmonies intended by the Creator; instead of the jangling discords which fill the newspapers of to-day.

When God created the earth He produced vegetation upon it; otherwise the human life which was to inhabit the goodly planet He had made, would have had no means of sustenance.

In like manner have been provided the multitudinous other laws which, as we gained in the knowledge of their use, have placed more and more ease and luxury within our reach; and this law of vibration, by the use of a few mathematical tables will work with the same mechanical beauty which characterizes all the laws of creation. Correctly manipulated it will bring, as it was intended to do, rest and peace into the life of each individual, widening out in this way, by degrees, to the world in general.

Do not understand by this that all labor and effort is to cease; but it *can* end hopeless struggle without result, and deadly sickening strife, which takes the heart from life, and renders possible the question whether it is worth the living.

"In the beginning was the Word and the Word was with God and the Word was God." St. John, i., I.

Words *are* with God and words *are* God; for from the *Word* (sound) came all things, letters and words included. Words are the key given us to unlock the door of knowledge, happiness, rest and peace, for which we have been searching through time immemorial.

We were not placed upon this earth to suffer in all sorts of horrible ways; and to be told that it will be made up to us in the world to come. It was and is intended that prayer shall be answered, literally now and here, only we must learn to use the laws which God has provided for the purpose.

We must repeat words are sounds; sound is the result of vibration, and as we shape our hearts and lips in a certain way in order to produce the particular word we wish to utter, so does that word when pronounced, produce with equal certainty a form; and as the same form always produces the same word, so does that word always produce the same form.

Names are simply another form of wireless telegraphy. Their message of good or evil is conveyed day and night to the nerves and atoms composing the human body, leaving as well their impress upon the surroundings.

"Sound is movement. Repose is dumb. All sound, all noise, tells of motion; it is the invisible telegraph which nature uses."—From the French of Rodolphe Radau.

The laws governing these name vibrations are as accurate as any other electrical or vibratory instrument; producing just as inevitable formations and results as are produced by sun and rain upon the vegetation of the earth.

As the untaught child evokes only discord from a piano, so we, equally untaught children, bring discords into all human affairs by striking ignorantly the keys of nature's instrument.

If there is one fact in nature still unknown to us, or forgotten amid the turmoil of life, that fact will continue to work steadily and unchangingly for good or evil, no matter how strenuously we may deny its existence. Therefore it is not for us to deny blindly, but to seek; and if in seeking we find, to carry our researches forward as quickly as possible, thus hastening the time when we may gain control through an intelligent understanding.

If every sound is producing a certain form, it follows as a natural consequence that the name of every human being when pronounced also produces a form. It has been further thoroughly proven that certain sounds and forms being always brought into connection with a particular person, keeping, therefore, these special vibrations always about that person, result equally surely in producing a certain type of being, as well as discordant or harmonious conditions in that person's life.

The minute germs, the sounds we cannot hear, the myriad things which science has proved to exist; but which we can neither see nor feel, show how our lives are being influenced daily and hourly by millions of invisible objects from the unseen world about us; therefore to claim that we are influenced by a material sound is not so wonderful a matter after all.

That every building has its own musical keynote is an ordinary and well known scientific fact. That every human being has also his or her own personal keynote is an equally well known truth among the most eminent physicians of the present day, many of whom have utilized this knowledge in their practice and made most remarkable cures.

(To be continued.)

An Aviator's Great Adventure

By DR. AND MRS. F. HOMER CURTISS

*Authors of "The Voice of Isis," "Realms of the Living Dead,"
etc.*

The following incident well illustrates the great difficulty many who pass out of the body suddenly have in realizing their real condition. It also illustrates the Independent Method of communion with those who are not in the physical body. The message was from a young aviator of great prominence whose aeroplane was shot down during a fight with a number of German machines a few days before. The message was received on July 18th, 1918, before his death had been officially corroborated. While travelling twenty-five miles an hour in an automobile between Philadelphia and New York a young man whom she had never seen before suddenly presented himself to the inner vision of Mrs. Curtiss, dressed in full aviation costume. Although Mrs. Curtiss had never seen his picture she was able to identify it positively when it was shown her later. The dialogue which follows was written down from memory soon after and as accurately as possible, so that the essence of the conversation can be vouched for even though the exact wording cannot. The initials Y. A. will represent the young aviator and Dr. C. will stand for Dr. Curtiss who carried on the conversation, Mrs. Curtiss repeating the questions and answers from one to the other in full consciousness while the automobile was speeding along without stop.

As soon as the name of the young man was given to Mrs. Curtiss Dr. Curtiss challenged him as follows:

Dr. C.—“Are you * * * in very truth?”

The young man stood before Mrs. C. with a bright cheery smile and in answer to the challenge as to his identity took his aviator's bonnet in his right hand and made a sweeping bow that was particularly graceful, yet boyish and unstudied.

Y. A.—“Yes, I am * * * at your service.”

Dr. C.—“We are glad to meet you. Is there anything we can do for you?”

Y. A.—“Thank you; no. I am meeting with so many strange adventures I like to talk them over.”

Dr. C.—“How did you come to meet with us?”

Y. A.—“Oh, I just met up with you, and felt attracted.”

Dr. C.—“Then you have really passed over?”

Y. A. (in surprise).—"Passed over what?"

Dr. C.—"Passed out of your physical body. You are now in what many people would call heaven."

Y. A. (quickly).—"Heaven nothing! And I know I'm not in the other place!"

Dr. C.—"Of course you are not dead, but you have left your physical body."

Y. A.—"Oh, no. I have just had a wonderful adventure, that's all. I've discovered a country that's not on the map, and I mean to spend some time here and study it. Then, when I've got the facts, I'll come back and tell the boys."

Dr. C. (letting the point pass).—"Tell us how you got there."

Y. A.—"Well, I was flying, and we got into a bit of a row with the Boches, and I felt a sting in my head and my machine began to fall."

Dr. C.—"What did you do then?"

Y. A.—"Why, I jumped out. I always felt I could fly myself. Only instead of falling down I flew up here."

Dr. C.—"How do you explain that?"

Y. A.—"Well, there are lots of strange things happen to an aviator. I had always felt I could fly. Ever since I was a small boy I had dreams of flying through the air, and since I joined the flying corps the feeling came back so strong that I had hard work to keep from stepping out of the machine and trying it. So when I saw I had lost control of the machine I jumped out as I had planned, and, just as I expected, I could fly, and went straight up until I landed here safe and sound."

Dr. C.—"Of course it is only your body that is dead, not you."

Y. A.—"But my body is not dead. If I had struck the earth of course I would have been smashed, but I never struck the earth. I came up here."

Dr. C.—"While you are not dead, for there is no death, nevertheless you have put off your body of flesh and are now living in a finer, more ethereal body just like the physical."

Y. A.—"Atta-boy! Stop trying to kid me! I never was a good one to kid. I've got my body just as substantial as ever. I've got on my aviator's uniform, and I fill it out all round. You couldn't put a uniform on a ghost, could you?"

Dr. C.—"Well, if you will read our book on the subject along with your father you will find it all explained."

Y. A.—"Well, when you make your point I'll admit it. But you've got to prove it."

Dr. C.—“Were you at all afraid when you began to fall?”

Y. A.—“Afraid nothing! I never knew what fear was. I’ve proved there was nothing to fear.”

Dr. C.—“What do you eat up there?”

Y. A.—“Come to think of it I haven’t eaten since I’ve been here. But then I often go without eating for quite a while and don’t mind it. Now you mention it I do feel hungry. Guess I’ll go and get some chow right now.”

Y. A. (after a lapse of a few minutes re-opens the conversation).—“Well, here I am again, and I’ve proved it.”

Dr. C.—“Proved what?”

Y. A.—“Why, that I’m not dead. I’ve not only had a swell meal, but I’ve met up with an old chum who is in the service, and we both had a fine chow. Now, where is a ghost going to put a big meal like that? Does a ghost have a stomach? Ha! ha! And my chum is just as alive as I am. I pinched him to see, and he hollered Ouch! What do you say to that?”

Dr. C.—“Did you pay for your meal?”

Y. A.—“Sure I did.”

Dr. C.—“Where did you get the money?”

Y. A.—“I don’t know. I didn’t have my purse in my uniform, and yet somehow I paid for the meal. Look here, Doctor, I’m willing to play this game fair. If you can prove to me that I’m a ghost I’ll admit it, but if I can prove that I’m alive you must admit it too.”

Dr. C.—“I did not say you were dead or that you had no body, only that you had lost your physical body.”

Y. A.—“Well, there are a lot of strange things happen to an aviator. Any of the boys will tell you that. I believe that I have simply had a wonderful adventure, and those who have had any experience in the air will agree that there are more wonderful things happen than you could ever dream of on the earth. I’ve simply found a new way to escape being wrecked, and as soon as I study it out I’m coming back and tell the boys how to do it, so they can fly without their machines, too, and so save millions in equipment.”

Dr. C.—“Have you been home to see your father yet?”

Y. A.—“No. I’m going to take a little furlough and explore the country up here before I go home. I don’t want to go home to my father with any fairy tales. He will want facts, and I’d rather wait until I can talk sense and prove it than simply repeat what you tell me.”

Dr. C.—“Where do we seem to be now?”

Y. A. (surprised).—"Why, you are up here with me. You belong in this country."

Dr. C.—"No. You are mistaken. We are simply with you in consciousness. Physically we are in our auto travelling toward New York at twenty-five miles an hour."

Y. A.—"Well, I'll have to be going if you don't stop trying to kid me."

Dr. C.—"Did you feel much pain when you were hit?"

Y. A.—"No. Just a sort of a sting. I've often had more pain in my head when the cold wind was blowing in my ears."

Dr. C.—"Well, any time we can be of help to you we would be glad to have you come again."

Y. A.—"Thanks. I'm going to look into the matter. But I'm not going home just yet. My father would want me to be doing my duty and finding out this new secret of how we can fly without our machines so I can give it to the government. My mother wouldn't want me to come home just to be petted. This is my chance. And I'm not going back until I've found things out. Because I might not be able to find my way back here again. So long."

NOTE.—Some days later. We are told that the Y. A. will soon return (reincarnate), possibly within twenty or thirty years, to complete his life-cycle, as his one great desire is to perfect the aeroplane for the benefit of his country. Because of his unselfish eagerness to be of use to his country and to mankind, without a thought of benefit to himself, he will soon be led into the Pattern Museum,* where he will study the perfected aeroplanes of the ancient Atlanteans, so that when he returns he may help to perfect the dynaspheric motor which will draw continuous and unlimited power directly from the etheric forces of the air.

*For description see page 105 of *Realms of the Living Dead*, Curtiss.

To the Aspirant

By THE TORCH BEARER
HOW TO STUDY

Gradually accustom yourself to early rising and work in morning hours when peace rests over the earth.

Start at 6 o'clock—next morning 5:30 and each day one-half hour earlier, until the hour of four is established. Hold to that hour and thus have at least two hours of silence before the world is again in the throes of hurry and strife.

The hours following should be devoted to rest, study and recreation equally. All should be done in an orderly, poised and serene condition of spirit. Wait patiently, work faithfully and be assured that that which is best for you will be given in the fulness of time. Foundations must be secure and all supports in place before mansions can be erected.

The habit of concentration must be established first, until the self responds easily and readily to tasks given it. Until that is acquired the work must necessarily be limited and progress slow.

God waits patiently until the fruit ripens. Make that your motto.

Give your thoughts to acquiring knowledge set before you, and when that is assimilated more will follow.

Indigestion comes from too much food at one time and impatience in its consumption. Knowledge must be digested, and it then gives nourishment.

If silence seems to be your portion, grow not weary but continue as you have begun. Truth comes quietly, unexpectedly and when least looked for. Be thou faithful to the task set, seeking not payment, or promise thereof, in advance. All things come to those who wait patiently upon the Lord.

He who grows not weary in well doing, who struggles against the powers of evil and holds to his determination to progress and accomplish all within his power, receives always the love of his elder brothers and their assistance, whenever they feel it is wise to give. They stand ever ready to point the way, and if lost in the maze created by the struggle between the self and the Divine, to lead one back and past the turn.

It is very necessary that regularity be observed in apportioning time given to study.

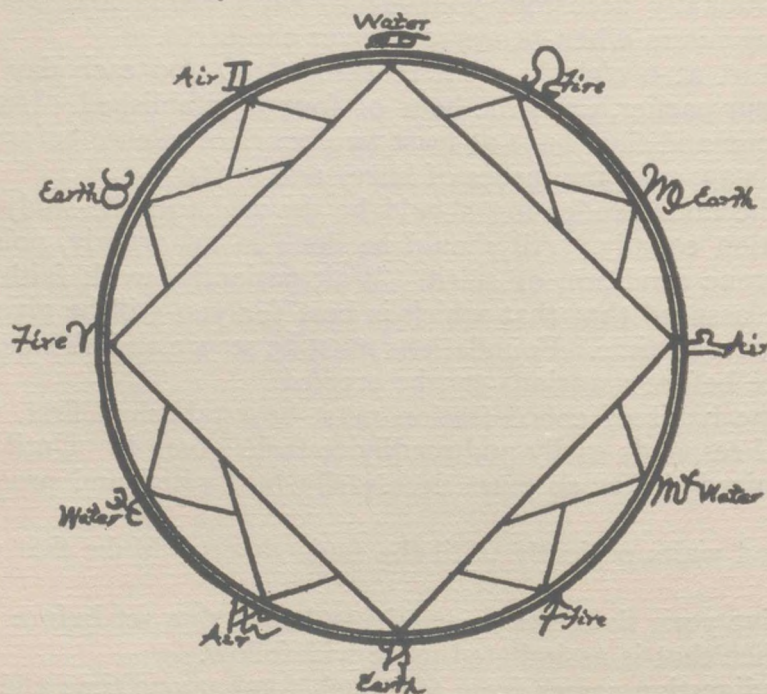
Utilize your hours constructively in all ways.

Study yourself!

The Philosophy of Symbolism

THE THREE SQUARES WITHIN THE GRAND SYMBOL




By GERTRUDE DE BIELSKA







Each plane of existence, as expressed by the Three Squares, has its four Kingdoms—or phases—through which it operates—hence the three planes of Experience, Knowledge and Revelation have each four modes of expression. These are classified in the order of evolution as natural, moral, mental and spiritual.

The Square is the symbol of Organization. It includes the family—father, mother, son and daughter,—the community, the state and the Nation.

It has two expressions of the masculine and feminine principle, the fire and air signs being masculine and the earth and water signs feminine. The Square is the angle of 90 degrees.

If we geometrize the kingdoms within the circle of The Grand Symbol, we shall have a square at the points of the circle, thus:  evolved from the angle of 45 degrees, which is the 15th degree of the sign Taurus. These points in turn will be found to correspond to and emphasize the four elements as described by the four fixed signs of the Zodiac, thus  Taurus ♋ Earth, Scorpio ♏ water, Leo ♌ fire, and 

Aquarius  air. These signs embracing their elements characterize the plane of Experience, as has been shown in a previous chapter. The squares will follow the order of the groups of signs as in the Three Crosses and change their positions according to their progression by the Equinoxes. The plane of Knowledge will have its square evolved from the angle of 90 degrees made of the Cardinal signs thus  and the plane of Revelation from the square evolved  from the angle of 60 degrees made of the dual signs thus  and if these are arranged together they make the diagram of three squares within the circle.

THE SQUARE OF EXPERIENCE

The Kingdom or phase of Earth upon the plane of Experience relates to that class of souls having their correspondence in the sign Taurus which is the Earth sign of the fixed group of signs. These souls are living simply and naturally with the human energy bent towards the external physical conditions of life; they are patient, plodding, contented and industrious, slow, enduring and persistent. They have strong wills and desires in the direction of their physical needs and pleasures. They are the workers and often the instigators of much materialized effort, hence they express the active principle—Will, which put forth in any direction brings results according to the amount of desire back of it. They are obedient to their instincts and obstinate when opposed. With individuals coming under the sign Taurus the above qualities are strongly marked.

The Kingdom or phase of Water upon the plane of Experience is a reflex from the Earth plane of Taurus; it relates to that class of souls having their correspondence in the sign Scorpio, which is the moral Kingdom of the plane of Experience. These souls have the moral sense well defined, they direct their will with definite purpose; are firm, strong, reverent, reliable, reticent, conservative, executive and substantial. They are obedient to the moral instinct of Nature in generation; lead good, pure, faithful lives according to their ratio of development and fulfill the law of their destiny upon lines which are generally constructive towards higher planes.

When this Kingdom is perverted by Man, Sin is born and passion rules instead of love. Man's Will and desires are dragged down to serve his lower nature. He is no longer obedient to the pure high instincts of the divine in his Manhood but

wilfully resists these good impulses and obstinately refuses to listen to or learn the lessons taught him by Experience, so he "falls" into an abuse of the Knowledge gained through the natural and moral Kingdoms of his evolution and is inevitably perverted in various directions, often led into lust and its consequent ignorance to work out the law of his *own creation through the realms of sense*.

This is the plane upon which all human nature "*falls*," and this is the plane from which all human nature must redeem *itself*. The analysis of the regenerative processes within this Kingdom, which will lead to self-redemption, must be left for our chapter on the sign Scorpio. Suffice it to say that it is here all regeneration and redemption must begin.

The Kingdom or phase of Fire upon the plane of Experience relates to that class of souls having the mental supremacy over the moral and natural kingdoms. Its correspondences are found in the heart sign, Leo, and emphasize the external interests of mankind in organized effort and government; as indicated by the Square—in the family, community, state and nation.

This class becomes the experimentors, the constructors and the executors. But they have to gain their knowledge through their experience and largely through their mistakes, so we generally find them tearing down and building up, organizing and reorganizing, until the mental attitude assumes its rightful supremacy and directs the energies into the higher channels of accomplishment. This phase emphasizes the natural and human love which is inherent and protective in all animate forms of matter—it may be often swayed by the selfish motives, growing out of the necessity for sustenance and progress. It pushes the soul onward and upward in search of perfection but largely among the externals of life, reaching out for something broader and better until the point is attained where a transition is compulsory and we find the soul has awakened to a necessity for the next step higher in its evolution. The religious element creeps in here, but it is somewhat tinged with traditions and orthodox creeds; the love of pomp and external ceremonies, of music and all that appeals to the mental emotional phases of character.

The spiritual kingdom or phase of Air upon the plane of Experience corresponds to the sign Aquarius and is demonstrated by that class of souls having the moral, mental-religious attributes well defined. It shows that degree of attainment which characterizes the soul when it recognizes the divine Principle as expressing through Truth and Righteousness. Thus it is *Man!*

This Soul begins to reach out towards the experience and lessons of all the kingdoms below it, hence this phase of the Square of Experience serves for the greater understanding which leads to the plane of Knowledge. It is here that recognition of Power through conscious effort first becomes known and science is appreciated.

In the character of Moses we find emphasized the elements of the four Kingdoms of the fixed Square of Experience. The Mosaic Law as contained in the ten "Commands" becomes the formula for this stage of development. It is a formula as given in a former chapter of "denials" and "shalt nots" but every soul and class of souls must pass through this form in preparation for the formula of Affirmations which are a part of the greater evolution in the Christ.

When the Square of Experience occupies the equinoctial points of the circle, it makes permanent the standards of evolution that have been attained through racial progress. These records are folded into Time about every six thousand years in the order of the signs (backward) upon the Square of Experience.

The last record was made when Taurus was upon the eastern equinoctial angle and Scorpio the western. It made possible the history and evolution of the Mosaic period and made permanent the historic events with their types of character that are recorded in our Bible from the time of Abram, when Leo was upon the equinoctial angle about thirteen thousand years ago and the "battle of the Kings" took place and the order of Melchizedek was founded—then Noah about twenty thousand years ago, when Scorpio was upon the eastern angle which undoubtedly recorded the "sins of Sodom and Gomorrah" and the destruction of Atlantis.

The period now closing of nearly twenty-six thousand years, as the sign Aquarius merges upon the equinoctial angle, goes back much farther in its chronology than that cited by our Bible. It includes the prehistoric periods of the Persians, Chaldeans, Egyptians, Hindus and Chinese, for that which has come down to us has been brought by the succession of Souls through many incarnations that had their Experiences far back in the ages.

(To be continued)

Psychical Research

MIND READING—AND HOW TO DO IT

By HEREWARD CARRINGTON, Ph.D.

(Continued from August issue)

After he has stated what he thinks the card is he should be told whether this is right or wrong. If right, the card is replaced and another drawn. If wrong, he should be allowed a second trial; but no more. A complete record should be made of *all* the trials; so that the record exists after the experiments are completed. As, in the case of playing cards, the chances are always 51 to 1, the percentage of successes may easily be calculated.

After playing cards have been tried, figures may be substituted instead. Each figure may be painted in large black letters on a white card; and these shuffled and drawn, as in the case of the playing cards.

Then, more complicated diagrams may be attempted—geometrical figures—and finally sketches of scenes, such as a yacht in mid-ocean; a windmill on the side of a river's bank, etc. If the subject, B., can receive such impressions clearly, you may assure yourselves that you have made very definite strides towards successful and complete "telepathy."

Of course all this will take some time. It is probable that many evenings will have elapsed before such results are attained. The only rule which can be followed is "patience and perseverance." The agent and the subject should be changed until a suitable pair be found; since some "couples" can work together splendidly, and others not at all.

MORE DIFFICULT EXPERIMENTS

If you have succeeded in the above trials, you may be sure that thought-reading is going on between operator and subject, and you may proceed to more complicated trials, and with full confidence in their success.

First of all, you might try a number of experiments in the transference of bodily pain. Prick the agent, A., lightly in various parts of his body with a needle—on the left ear, on the right cheek, on the second finger of the right hand, on the small of the back, etc. If you are successful, the subject, B., will locate the pain on the same or corresponding portion of *his own* body, as if *he* had been pricked there!

Other methods of inducing slight pain may also be tried:

pinching, passing a rubber band around one finger so tightly that the circulation is stopped, etc.

After these experiments, you may make some trials in the transference of smell and taste. Provide yourself with a number of samples of various substances—such as camphor, ammonia, nutmeg, mustard, salt, ginger, etc., kept in small bottles.

Care must be taken that the subject does not smell these in any normal way, while the experiments are being tried.

Now, if the agent tastes or smells these, each in turn, the subject will often be enabled to name them correctly—as they are tried.

When things have progressed so far, the next step is to separate the agent and the subject by a wider space. Hitherto, they have been in the same room; now the experiments should be tried when they are in different rooms.

At first the door may be left open, but this should, later on, be closed. Then, the agent should try in an upstairs room; then in another house (there being telephone communication between the two), and finally in a house in quite another part of the city, or in a different city, or even a different country!

Distance is no bar to the action of telepathy, any more than it is to the passage of wireless telephone messages. It can take place at a distance of a thousand miles just as easily as a few feet. The experiments are conducted at close quarters at first simply to give the experimenters confidence, and to make the trials more simple to control.

Having progressed thus far, we may take a step in another direction, and produce results, when the subject is hypnotized, and it has often been found that far better and more startling results are attained when the subject is in the hypnotic trance. But, for the present, we must leave this, and pass on to other tests in "telepathy," or the action of mind on mind.

HIGHER PHENOMENA

Now we come to the still more delicate and subtle and wonderful manifestations which may be produced by the action of thought; by the power of the human *WILL*, and the action of mind on mind.

These should be attempted only after success has been obtained in the other, previously described, phenomena. Progress should be slow, and it cannot be hurried. Impatience will serve only to retard ultimate success the longer.

Among the first experiments which you may try are those in which the dream of a distant person is influenced: he is caused to dream of a certain thing by merely willing him to do so. (It is generally easier to influence one of the female sex in this manner; they naturally make better subjects, while men make the better agents or operators.)

Let us suppose that, on a certain night, knowing that some one you desire to experiment upon is asleep, you retire to your room, and concentrate your will upon this person, with the intent to make him dream a certain dream. Suppose you wish to make him dream that he is riding along a narrow lane, late at night. Suddenly, he sees ahead of him a lady, also on horseback. Just as he catches sight of her, three robbers rush out and attack her. The lady shrieks; he gallops up, and swinging the sword he is wearing to right and left, he disperses the beggars. He then sees that the lady he has rescued is very beautiful. She thanks him, and they ride on together.

Here is a dream which would make a pretty little romance; and is one which would not be dreamed of, in all probability, by accident that particular night. Try to impress it. The next time you meet the subject, ascertain whether or not such a dream had ever been dreamt by her. If not, try some other person. Or try the same subject with a different dream.

An interesting form of experiment would be to impress the thoughts of a subject who is at the time trying experiments in "crystal gazing," "automatic writing," etc. Mr. W. T. Stead has received many communications in this manner through his own hand—from living correspondents who were at the time absent.

Lastly, we come to the highest test of all! This is the projection of the spiritual "self" beyond the confines of the body; and your voluntary appearance to another person at some distance from yourself. In order to bring this about, it is best to try the experiment when the agent is in a trance state, or asleep.

Let me explain a little more fully.

In the early experiments with playing cards, we saw that it was possible to make the subject perceive the card thought of by *willing* him to do so—the card appearing before him "in space," as it were, and as though he saw it. Similarly with diagrams, drawings, etc.

Now, if this be true, why is it not possible to make the subject see other things also—the figure of a person—of yourself? This has been attempted several times in the past; and there is

no reason why you too should not succeed. You can impress another's mind to see *you*, just as you impressed it to see the playing card. At the same time, there are many cases which seem to prove that such an explanation will not cover all the facts; and that some sort of "astral" or "spiritual body" was actually projected, and went on its aërial voyage—being seen by the person it visited, just as any other solid object would be. Such cases as these—the projection of the astral body—are among the most advanced and interesting in the whole realm of psychic phenomena.

If you wish to "appear" to another person, *make up your mind* to do so before you retire for the night. Go to bed rather late, so that you may be assured your subject has already gone to sleep. When you are going to bed, think constantly and in a determined manner that you will appear to that person; think of your own personal appearance; of the room in which you wish to appear, and *see yourself there*. When you have gone to bed, and the light has been turned out, construct a sort of mental *tube*. Place one end of this tube to your eye, and see your subject at the other end of this tube. (Of course, all this exists in your imagination, but it will help you a great deal in bringing about the desired result.) Now *will* with all the strength and determination you possess to "appear" to your subject; determine he shall see you; never "let up" for a moment. Continue this for some time; and, if possible, go to sleep holding this thought. During your sleep, if you are successful, what you so doggedly willed will come to pass; and your friend will see a spectral figure of you standing at the foot of his bed—and may be very frightened, in consequence! For this reason, it is advisable to proceed, in such experiments, with caution; for otherwise they may result in harm to the subject, and also to yourself. Such experiments as these should be attempted only after a course of psychic training, and in an earnest, sincere spirit.

WHAT IS THE EXPLANATION OF TELEPATHY?

It is not necessary, in an article such as this, to enter into any discussion as to the possible explanation of the complicated phenomena of telepathy—especially as no agreement has as yet been reached by scientists and advanced thinkers upon this question. The easiest explanation, certainly, and the one which comes first to the mind, is that thought-transference is a specialized form of wireless telegraphy; and that waves pass from brain to

brain, across the ether, just as wireless messages do. Whether or not this is the true explanation matters not for our present purposes. The *fact* remains that such phenomena *do take place*—no matter what their explanation may be; and it is the *facts* which most interest us.

CONCLUSIONS

If you have carefully read through the previous pages, you may consider yourself an advanced student; one who is far advanced in the inner mysteries of telepathy, thought-projection and the action and power of the human *WILL*.

You have learned that telepathy is a fact; how it is done, and how to do it. You have progressed from the most simple experiments to the most startling demonstrations one could imagine; and, if you are able to accomplish all that is herein described, you may consider yourself an advanced student of the mysteries of Occult Science and of the mystic powers of the great hidden forces of Nature.

Having learned this, you are master of any situation which may arise; for nothing can long withstand the power of your will. If rightly applied, health, wealth, happiness and success should be yours; for what is greater than your own Will? There is nothing in the world that can withstand it! You have learned to master yourself; *to master your environment*; *TO MASTER FATE!*

You see, then, that these exercises and experiments have not been in vain; they have a very practical bearing on daily life. They have taught you the power of the "I" within yourself; how it may be cultivated, strengthened and used.

Use it; apply it; direct it. Determine that you shall have what you want; will that you shall; and it shall be yours!

Your will shall bring you all that you desire!

"DAYBREAK"

By EDITH TERRY

The mist rolls o'er the hills that kiss the sky,
The birds send forth their lay to Him on high,
Golden, the corn doth bend its ear to earth;
The very meadows quicken in rebirth.

Sweet-scented breezes rustle through the trees,
Gurgling, the brook lilts on to join the seas;
Blossoms of myriad hue their beauty blend,
Great Isis brings forth glories without end.

Higher Thought

THE HIGHER THOUGHT PHILOSOPHY OF LIFE

By EUGENE DEL MAR

It has occurred to me that the Higher Thought Philosophy of Life may well be set forth in a series of statements that are more or less sequential and carry a chain of thought that should not involve any great intellectual strain.

I have strung together a fragment of a chain of thought each link of which seems to be sound and strong, but should further careful consideration render evident the inherent weakness of any particular link, it is believed that a better and stronger substitute may be forged and the chain be preserved in its entirety.

It seems to me:

I. That the Universe, All That Is and Exists, the Infinite, God unmanifest and manifest, is Self-Creative; being all-inclusive, this is a self-evident necessity.

II. That the Universe is an essential Unity actuated by One Principle; and that One Object, One Purpose, One Life, interpenetrate, permeate and inspire it.

III. That Creation, as known to man, consists in bringing into manifestation the unmanifest, making visible the invisible, impelling Being to express itself as existence.

IV. That the realm of Being is unchanging, permanent and eternal, while the realm of existence is changing, impermanent and temporary; the law of Being is eternal changelessness, that of existence is ceaseless change.

V. That, in itself, existence is neither delusion nor illusion, but that one deludes himself and lives in illusion when, in his ignorance, he mistakes the actual for the real or regards the temporary as the permanent.

VI. That creation operates through a fundamental Principle of Attraction which determines every coming-together and every keeping-apart of the particles, the portions, and the various aspects of the Universe.

VII. That the stimulus to activity under the Principle of Attraction is affinity, mutuality, harmony, love, unity.

VIII. That the Principle of Attraction governs the movements of the animate and the inanimate, the visible and the invisible, the atom and the planet, and of all life—mineral, plant, animal and human.

IX. That the Principle of Attraction is mathematically exact in its activities, which are inevitable and inexorable.

X. That this Universal Reign of Law is the expression of Infinite Love and Infinite Justice.

XI. That there is a spiritual urge or desire in every form of life impelling it to Self-expression, or to manifest in activity more and more of its unmanifested Divinity.

XII. That this spiritual Desire or urge is essentially and fundamentally Good, both for the individual in particular and the Universe in general; but that the interpretation and fulfilment of a desire denote and portray the plane of individual development.

XIII. That Desire enters the realm of good and evil only when interpreted in ignorance and manifested in error; that ignorance impels Desire to create that which is destructive.

XIV. That man determines the result of the activities of the Principle of Attraction in their relation to the Self, by the quality of his recognition of the principle and of his realization of his creative power; whereby he makes choice of or provides what the Principle shall operate upon, as well as the method of its application.

XV. That the Principle of Attraction can in nowise be abrogated, altered or evaded; but man may determine consciously and purposely what shall be created, through the use he makes of the mental and physical instruments of the Spirit.

XVI. That man relates himself to the activities of the Principle of Attraction through his mental interpretation of the spiritual desire that urges him to greater Self-expression; and thereby he determines the mental plane from which shall proceed his physical fulfilment of Desire.

XVII. That having determined the mental plane on which Desire shall function, man fulfils his interpretation of desire through the agencies offered by his environment.

XVIII. That one's past feeling, thought, and act have determined the present status of his feeling and thought, and the act they will impel unless diverted, changed or altered.

XIX. That one is the creator of his own fate and future existence; that his feeling, thought and act determine his interpretation and fulfilment of desire, and thereby fashion the circumstances and conditions of his manifested life.

XX. That, from being practically an automaton, lacking in realization of truth and consciousness of power, gradually, through Self-expression, man acquires these qualities and becomes an intelligent and purposeful creator.

XXI. That whatever belongs rightly to one always comes to him; that he has attracted it and deserved it fully and completely, whether to him it is welcome or unwelcome, pleasant or painful.

XXII. That the effect upon one of conditions and circumstances is determined not by them but by him, and results from the relation that he has made between them and himself.

XXIII. That one's wisdom, or understanding of truth, or wise interpretation and fulfilment of Desire, determines the friction and resistance which will attend his attraction of his spiritual needs and their visible counterparts.

XXIV. That ignorance always demands what it wants, not knowing what it needs; while wisdom knows what it needs and wants it.

XXV. That one's ignorance in feeling, thought and act denote the difference between his real needs and his actual wants; and the effort to secure what is wanted but not needed manifests in discord and disease.

XXVI. That having secured what one wants and does not need, one's efforts are then devoted to getting rid of it; that one must account for his errors both of acquisition and disposition, and his experience is made the means whereby a higher understanding of truth is inculcated.

XXVII. That one may divert, change or alter the status of his feeling and thought, and the act they impel; he may educate and control his feeling and emotion, he may refine and elevate his thought and interpretation, and he may soften and sweeten his physical act.

XXVIII. That the progressive change of status of one's feeling, thought and act promotes a greater affinity, mutuality, harmony, love and unity with the visible counterparts of one's spiritual needs, induces a greater certainty and poise of thought, and a greater directness and calmness of activity.

XXIX. That as one realizes clearly his unity and oneness with All That Is, he becomes so centred and controlled in his feeling, so poised and certain in his thought and so direct and calm in his act, that his soul's needs and his mental and physical wants are attracted to him with the minimum of friction and resistance.

XXX. That the deeper realization of one's unity and oneness with All That Is, the greater consciousness of one's Divinity, the closer identity of material wants with spiritual needs—in other words, a higher and greater wisdom—induces simplicity of

life, conservation of force, utilization of energy and realization of creative power.

XXXI. That man may become a conscious, purposeful and intelligent creator of his conditions, circumstances and environment; that he may mould and fashion—and remould and re-fashion—his life according to his desires.

XXXII. That man may escape more and more the perplexities and complexities of existence into the greater simplicity, and yet profundity, of Being.

XXXIII. That man may become so intimate and harmonious with the Realities of life that they will be discerned clearly in and through all of its actualities, that Good will be evident in all seeming evil, that Health will dominate his consciousness, and that his life shall be made a synonym for Success.

FAITH'S VISION

By LOUISE R. WAITE

I hear a song above the din of battle,
Above its roar, its discord and its strife;
Above its bloodshed, and above its horror,
I hear a song of life.

I see beyond the darkness of the hour,
Beyond the smoke and lurid fires of hate,
Beyond the earth, within Love's clear horizon,
I see the morning break.

I feel above the clash of arms and shrapnel
The throb of love, born in the heart of man.
Out of the storm shall come a peace enduring;
Out of the chaos, God's Eternal Plan.

Out of the strife a song of Life arising;
Out of the darkness, Light and Liberty.
Out of the chaos, Peace and Love abiding—
And a new world for *all humanity*.

Theosophical Talks

By AMRU

THE LOWER AND HIGHER DEVOTION

Many times in the experience of the writer he has been asked the questions: Does Theosophy help one in one's daily life? and, Are Theosophists any better or happier people by reason of their Theosophy?

It is a sad commentary upon the limitations of human nature that the answers to both these questions must be in the negative. Of course there are many exceptions to the generalization, but it must be admitted that, on the whole, those who are interested in and studying Theosophic teachings, who are members of the various societies, are in character and ethics indistinguishable from the mass of humanity and compare if anything unfavorably with the Christian devotee, Salvationists, New Thoughters and Christian Scientists.

The writer has observed backbiting, slander, jealousy, meanness, intolerance, even untruthfulness and dishonesty, among some so-called Theosophists who, understanding the law of Karma and having constantly before them the high ideals of thought and conduct necessary for spiritual development, should, presumably, be the last to give way to such base feelings and actions.

The reason for this anomaly probably lies in the fact that Theosophy, unlike all religions and cults, appeals first to the intellect. Its principal attraction is the detailed explanation of the various laws of the universe, the several qualities of matter, states of consciousness, history of the evolution of worlds, cycles and the human soul, and all the mass of specific teaching which is more scientific than religious in its treatment.

The majority of students, absorbed in the effort to get a thorough mental grasp of all this information, seem to forget that it is only of value in so far as it can be applied, first, to right understanding of ourselves, our relation to the divine and to others, and, secondly, to its practical application to the building of character, the cultivation of faculty, the elimination of evil and the striving to attain to the highest ideals of conduct in our intercourse with our fellow men.

To such Theosophy remains an intellectual concept only. The idea of applying the knowledge to daily life no more occurs

to them than it does to the church-going business man to put the Christian precepts he hears on Sunday into practice in his office on Monday. It is strange that it should be so because the business man does not know any real reason why he should be good and virtuous, only vaguely feels that he should, whereas the student of divine wisdom not only knows why but understands the probable consequence of not being so. Nevertheless, strange as it may seem, the real living of a Theosophic life is a rarity.

It has been stated above that Theosophy, unlike all religions and cults, appeals first to the intellect. This is a point of some importance. It was given to the world at a period when the mentality of man was extremely active and beginning to dominate over all emotional feeling. Although always accessible to the thoughtful, and taught secretly by the Great Founders of the various religious systems to their immediate disciples, the appeal to the masses had hitherto always been along devotional lines. A goal of happiness pointed out to be reached by obedience to moral precepts or commandments, accentuated by the shining example of the Teacher himself, calling for a worship of the Divine of Himself as the expression of the Divine.

It was, as can easily be seen, the only possible appeal which would be effective upon the mass of the people of previous ages, but, with the general development of the human mind, due partly to the invention of printing, the growing facilities for intercourse, the discoveries of science, the spread of education, the time arrived when the mind of man, questioning the why and wherefore of things, seeking for causes, searching for the reasons for existence, analyzing and questioning theologic dogma, demanded something more satisfying to the reason than ethical precept or great example.

The result was a weakening and loss of the devotional attitude, an increase of scepticism and materialism, until the need was supplied by the giving out of the ancient philosophy and the appeal for better living and better thinking made through the intellect and not through the emotions.

Notwithstanding the apparent failure of the appeal, at the moment, it has the promise of being much more effective eventually than any previous dispensation. Considering the few years since its first promulgation by Madame Blavatsky, it has spread over the world in a remarkable degree and, although the effects upon thought and action may not be so very perceptible just now, it is inevitable that sooner or later it will result in a great change for the better in human nature and in the birth of

a finer, stronger and more permanent devotion than has ever been felt by human beings, not excepting the saints of the past.

The reasons for so thinking are based on the theosophic teachings themselves. Man in his physical body is a duad; the Ego or Individuality and the Lower Self or Personality. Each Unit is threefold in its principles, e. g.:

The principles of the Ego are:

Atma	Pure spirit
Buddhi	Spiritual desire
Higher Manas	Mind

The principles of the Personality are:

Lower Manas	Mind
Kama	Physical desire
Prana	Vital energy

The three lower are reflections of the three higher in Mental, Astral and Etheric (physical) matter, Prana being the reflection of Atma, Kama of Buddhi and Lower Manas of Manas.

Mind or intellect is the separative quality, in itself cold and hard. The evolution of the human being through the innumerable and varying experiences of a long series of lives in physical bodies may be said to begin with the principle of Kama: passion, appetite, emotion, desire. The development of these qualities of the astral body, which is the vehicle of Kama, stimulates the lower mind and involves it somewhat, helping to its development. Kama being a reflection of spiritual emotion, passion and desire, naturally acts upon and stimulates the development of the Buddhist principle, and we have possibilities of high and unselfish emotion and desire mixed with the grosser appetites and passions.

The development of the lower mind in the form of memory and the image-making faculty, the power of planning how to accomplish the gratification of desires, gives the persistency of conduct, but it is dominated by the emotions. This is the state of the religious devotee—picturing a personal, all powerful God or Saviour, blindly believing traditional dogmas, untroubled by doubt. Of these we have examples in the saints, the Ecstatics, the Ascetics and the fanatics of all past religious systems, and the multitude of good people trying to live up to the ideals of the faith to which they subscribe.

With the development of the real intellect, the reasoning, analyzing power, the faculty of logical deduction and of drawing

the abstract from the concrete—which we here call Manas—appears, the cold, heartless slayer of all illusion and delusion. It demands the truth only and nothing else will satisfy. While engaged in searching for it all the old devotional feeling is left stranded and unable to express itself, the objects of that devotion having been destroyed and shown to be false.

This is the position of the average Theosophist whose aspiration for spiritual knowledge has brought him into a satisfying field of investigation, and also the position of the average sceptic and materialist whose mental powers have been turned more to the things of the world than to those of the spirit.

The latter, uniting with Kama, are by way of destroying all connection with the spiritual part of themselves and becoming human monsters. The former must, by the very exercise of their higher mental faculties upon more spiritual subjects, accelerate the development of their Buddhic nature, and eventually when the truth is clearly perceived find the pure spiritual desires of their innate nature arising within them calling forth a devotion and an emotion immeasurably stronger, more sustained and unchanging than was possible without the balance and poise of a developed intelligence.

Mind is the equilibrating force. Without it the emotions are erratic, blind, unstable, and the objects of devotion often false and elusive. With it one attains to a reasoned faith, a wide-eyed serenity, a deep and powerful devotion to reality which quickly eliminates all the dross in one's nature and turns the base forces of lower passion and desire into the higher channels of love and unselfish service.

Stand where the light is seen and the shadows appear. Stand in the shade and the light is revealed by contrast. So when we meet with trouble, happiness is made all the sweeter by the relief it brings.

Dead religions have dead gods, but when life is given unto men the light of heaven enters and God lives to reveal the truth.

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 greater catastrophes.

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

F. S.—June 26th.

First name produces a quiet person with musical and artistic qualities. Surname gives much nervousness, a peculiar feeling in regard to people and an inclination to hold them at a distance. Very particular in regard to certain things. The mother's name (beginning with E) produces versatility of mind, power to learn with facility; this name will give special success in connection with ships, shipbuilding, etc., also in brokerage and speculation; it will nearly always make successful investments. The birth produces great self-control, which in one way is good in regard to the nervousness of the surname, but will also tend to repress the feelings until the bursting point is reached and then cause almost hysteria for a time. This birth gives the power to control others and in an emergency will rarely allow the owner to lose her head. Inclined to be a trifle afraid of people, yet prefers city to country life.

R. W. C.—June 19th.

Will stand in his own light by being too original and independent of other people. Natural occupation is to cut paths through the wilderness, both mentally and physically. In this name, however, there is danger of trouble with the lungs, breathing apparatus, and the head. It would be better to change the middle name. Splendid leader in one way, but the desire and determination to lead is *too* strong and will turn against oneself. Probably does not like to be still a moment and will therefore overdo. Great power of concentration, may be inclined

to be irritable because does not like to be disturbed. Too original altogether for ordinary minds, therefore may be misunderstood. Artistic in dress. Probably has or will travel a great deal. Splendid engineer, especially in connection with water or land near water. Should always live near water. May feel difficulty in breathing if too far inland. Should be fine inventor. Exceedingly critical; if angry, sarcastic and may be cynical. Witty and clever. Must control his great independence or will spoil his own chances.

M. A. C.—April 15th.

Middle name and mother's maiden name may produce many difficulties to be overcome, and the last name gives great determination in overcoming them. Middle name produces versatility of mind, usually love of study, ability to write, talk readily, and learn foreign languages easily, but tends to produce many changes of home and in the home. First name makes one logical, gives love of music and detail, and may bring success in any line connected with food or dealing in useful or popular commodities. Surname gives, besides determination, love of mountains and the power to achieve. Mother's name may bring danger from water. Birth produces modesty, instinct to keep one's self in the background, love of music and art. First name and birth should produce a very nice voice; also the mother's maiden name. One ranging from high to middle register. Middle name gives a quick brain but may give tendency to headaches.

J. E. G. L.—May 19th.

First *initial* tends to produce a good leader; next two names give great determination in overcoming difficulties, though middle name inclines one to try to overcome through gentleness; this name also gives a desire to reward those who have served one well. Third name has also the power to bestow presentiments or prophetic dreams, and to preserve one in safety on the water. Fourth name may bring success in literature but also gives nervousness, and sooner or later is apt to produce disagreement and resulting trouble. Mother's maiden name gives quick brain and a deep love of home; may tend to headaches. Second name and mother's maiden name tend to bring about some situation where one does not know which way to move and no one upon whom to call for advice. Birth gives originality and leadership and probable success near water. Would advise dropping the second name.

Astrology

THE MEASURE OF TIME OF EVENTS TO OCCUR FROM THE ECLIPSE OF JUNE 8TH

By JOHN H. McWHIRT

Mercury (the Investigator) in angular house, and fixed sign, means *months*. It is 24 degrees and 6 minutes from a conjunction with Jupiter, this will require 24 months and about 2 or 3 days, from June 8, 1918, or till about June 10th, or 12th, 1920.

Mercury to a conjunction with the Dragon's Tail, 24 degrees and 33 minutes, or 24 months and 16 days, or June 24, 1920.

Mercury to the square of Mars, the Executor of the Law, 25 degrees and 33 minutes, or July 24th, 1920.

The Sun and Moon both have the same measure of time.

Sun to the conjunction of Jupiter, 4 degrees and 55 minutes, in succedent house and common sign (months), 4 months and 28 days, or about November 6th, 1918.

To Dragon's Tail, November 18th, 1918.

Sun to square of Mars, 6 months and 10 days, or December 18th, 1918.

Mars to his next aspect of Jupiter is a Trine, and requires 28 weeks and 4 days from the date of the Eclipse to start his work. Or about January 15th, 1919.

So from these various aspects and their natures, of House Sign, Planet, and what they signify, it should not be hard for those versed in these matters to determine what may possibly transpire and when.

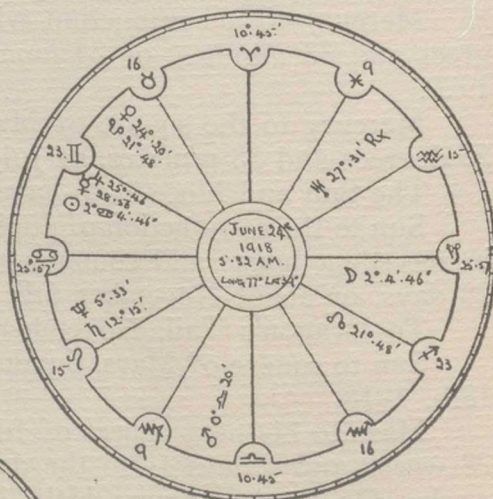
The following is also worthy of careful consideration:

The eclipse of the Moon which occurs on the 24th of this June, the chart of which is erected for Washington time, brings the Moon in Capricorn 2 degrees and about 5 minutes, and is just below the descending degree, and in the House of Sickness. The opposite house is the 12th and means, Detriment, Asylums, Hospitals and Prisons. The Sun in Cancer, which is the ruling sign of the United States, and in the 12th house, points to the Prisons and Asylums of our country, and the Sun, Mercury, and Jupiter, being in the realms of this house, is the darkening of the shadow of the Solar Eclipse, and will tend to the lengthening out the time and its effects.

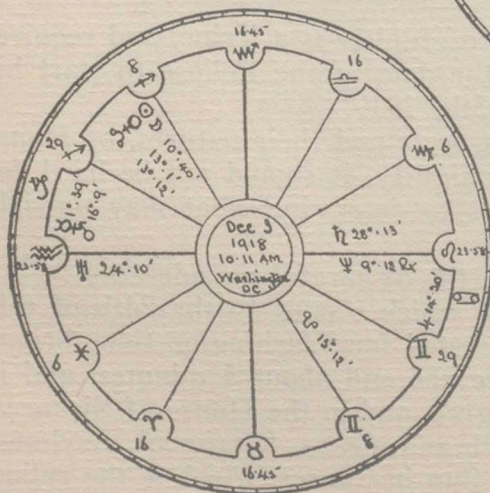
The Annular Eclipse of the Sun to occur on December 3rd falls in the double bodied, bestial, excitable, fiery, War sign

Sagittarius, 10 degrees and 40 minutes, and in the 11th house, which is that of friends, and is very close to the cusp of the house. If the friends of the United States do not find excitement enough to suit them, then I am no judge in matters of astrology. This figure will also have a very great tendency to lengthen out the measure of disturbance from the Solar Eclipse, whose maximum length is 5 degrees and 17 minutes, or 5 years and 3 months.

Eclipse of the Moon



Annular Eclipse of the Sun



There is still another element of excitement and disturbance, viz.: the Opposition of Saturn to Uranus, which will occur on the first day of October next. This condition had very much to do with the starting of the European war, and will also have much to do with the course of the United States in its war activities, and the final outcome.

PRACTICAL LESSON XIX

By HOWARD UNDERHILL

American Academy of Astrologians

The effects of Neptune in all the signs depend on the stage of evolutionary development to which the native has attained. The effects of his house position seem more marked than those of his sign position. He also seems sensitive to the major aspects with all the planets.

♆ in Aries.—Intensifies the emotions and gives a sympathetic and benevolent trend to the disposition. It aids to desire for religious and political reforms, and the native may do active public work toward those ends.

♆ in Taurus.—Arouses an æsthetic taste for the curious and mystical, gives a sensuous trend to the mind and increases interest in the spiritual phases of occultism. If afflicted, sensuality may obtain in eating, drinking and the sex function.

♆ in Gemini.—Increases the imagination and verbal capacity with tendency to grandiloquence. The nature is genial and sympathetic; is often interested in dramatic work with a love of travel.

♆ in Cancer.—Increases both mental and physical sensitiveness. If alone or with good aspects, the nature is endowed with fine mental perception and added inspirational powers. There is fondness for the mother and love of travel by water.

♆ in Leo.—Intensifies the finer and higher qualities of the nature, aiding mental and spiritual development. There are keen and sensitive emotions with delicacy of expression. If afflicted, there is suffering through the emotions and the affectional nature.

♆ in Virgo.—To those well developed, there is added intellectual force to the spiritual side of the nature. But if afflicted, there is probable selfishness, insincerity and illness from inharmonious astral body conditions.

♆ in Libra.—Neptune in the house of Venus, if alone or under good aspects increases the musical, artistic and poetical qualities of the nature, and there is added interest in love and marriage. If afflicted, there is excess of emotion and of attraction to the opposite sex.

♆ in Scorpio.—If alone or dignified, tends to raise the lower emotions and give ability for chemistry, occultism, magic and alchemy. If afflicted, danger of sensuality in drugs, alcoholic drinks and perverted sex function.

♄ in Sagittary.—Increases the psychical forces, aids in developing the spiritual nature. There are dreams, inspirations and sensitiveness to mystical and astral experiences. If afflicted, there is a constant desire to travel, with many disturbing dreams.

♄ in Capricorn.—Aids the commercial instincts of Capricorn, with a tendency to take interest in large business affairs connected with shipping. Success or failure depends on the other planetary aspects. Ill-dignified, the native may be scheming, secretive, visionary and melancholy.

♄ in Aquarius.—Alone or in good aspect increases the intuition and aids in spiritual development. It also aids in refining the mental perceptions. The trend is toward a more humane, progressive and sympathetic nature.

♄ in Pisces.—In well developed persons it aids and intensifies the intuition and psychic faculties. There seems little question that Neptune is in affinity with the watery signs and in particular with Pisces. It will be over 90 years before Neptune reaches Pisces, and by that time much more will be learned than is now known about this planet of paradoxes. In delineating Neptune the student must always remember the house influence.

THE HOUSE POSITION OF THE PLANETS

To rightly delineate the influence of the planets as affected by the houses in which they may be located, is rather a difficult matter for the beginner in astrology. It is comparatively seldom that a planet is alone in a house without aspect. When it is, and the student thoroughly understands what the house stands for, taken in connection with the meaning of the sign on the cusp and perhaps another sign in the same house in which the planet is located, and he knows the fundamental temperament and character of the planet involved, he will not fall so far short in making a correct delineation. But when in addition to the sign conditions there is a planetary conjunction in the house, and other aspects outside of it,—one or more good and one or more bad, it is readily seen that it is much harder to properly delineate.

However the student need not be discouraged, for close attention to the details involved and careful thought on the problem will develop unexpectedly good results. To go into all the details of influence of the planets in houses without aspects, and also the conditions involved in both good and bad aspects, would take more space than can be given for these lessons. In general the student will gain more assistance from study of the effects of

the aspects in relation to house meanings, than simply the meanings without aspects. But both should be well noted. If aspects are not mentioned, the reading means the general effect in the house without aspects. Consideration must be had for signs of which the planet is ruler, or with which it is in affinity; and whether it is in an angle, or in a fixed, movable or mutable sign. All these things must be closely observed and the stronger conditions judged in effect, rather than the weaker. There is much significance in house positions worthy of note. The house influence of Uranus and Neptune is stronger than their sign influence.

The house position of the Moon is very important in its influence, according to the sign in which it is placed. When in aspect to the ascendant it will modify or emphasize the effect of the sign on the ascendant regarding the personal appearance, unless there is a planet therein, which will of course take precedence.

♌ in the 1st house.—The influence of the Moon in the ascendant is generally good. It often brings public recognition and sometimes fame. The mind is active, original and imaginative. In a cardinal, or common sign, the native is ambitious, aspiring and loves change, adventures and novelties. Dependent on aspects he may be timid, sensitive and intuitive. In a fixed sign the native is more firm, stable and steady in his character. The Moon is quite important in a woman's horoscope; it rules the principal function of her sex and has much effect on her general health. Note well the sign and aspects. When in Aries in this position there is a tendency to somnambulism or to vivid dreams.

♌ in the 2nd house.—Aids to financial success in dealing in public commodities, novelties, and if in a watery sign, liquids. But the fortune is liable to changes, fluctuations and the contingencies of travel and the conditions of the public taste. The Sun or Jupiter in good aspect gives success in public office that pays a good salary. The Moon in Capricorn or Scorpio in the second house is not so favorable.

♌ in the 3rd house.—This position brings changes and much travel, generally short journeys. There is often publicity and change in line of business. Brothers, sisters and near relatives are prominent in the life; harmonious or inharmonious according to conditions. There is love of knowledge, but while the mind is alert and curious, it is changeable and inconstant unless the Moon is in a fixed sign.

♌ in the 4th house.—There is deep interest in the home and

domestic affairs, but many changes of residence. It denotes popularity and activity in all affairs toward the close of life and may bring favors from the opposite sex. There is probable inheritance from the father or mother, and Jupiter or Venus favoring there is probable financial independence. Adverse aspects will change the above in whole or in part. Toward the close of life the mind grows receptive and inclines toward occultism.

♃ in the 5th house.—This position with favorable aspects often brings fame and fortune. The feelings are ardent, warm and with tendency to sensuous experience. There is much to do with children, amusements and speculation in a financial way of all kinds depending on conditions. Romance comes into the life, but unless the Moon is in a fixed sign the native is liable to be inconstant and to find inconstancy in others. Good aspects often bring wealth and a large family.

♃ in the 6th house.—The Moon in the house of service and ill-health brings variable conditions into the life; uncertain or poor health, especially in early life. This applies in particular to females. It forbids opportunity to become an employer or prominent in business or even in a profession. The native will do better in employ than to branch out for himself in any undertaking. He must avoid worry and cultivate cheerfulness and be careful not to overwork. Do not allow the mind to react on the body. Good aspects help.

♃ in the 7th house.—This position brings the native into close relations with the public, either in an official capacity or as an employee and he will be popular or unpopular according to the signs and aspects involved. There are changes in business, partners and associates, and there may be gains or losses through litigation. Good aspects often bring wealth and public notice. A woman marries early in life, and it may be to a man who is inconstant and unsettled.

♃ in the 8th house.—There is probable inheritance and in particular through the mother or female relatives. In a woman's chart, many children, and probable loss of one or more. In a male chart, early death of mother or loss of wife. This position is good for occult matters and favors mediumship and all psychic affairs. There is probable death of a more or less public nature, and if in a watery sign or Neptune adverse, danger from drowning. Many victims of accidents or a public calamity have the Moon in the 8th.

The Caldron

Editor AZOTH.

DEAR SIR:

I wish to thank you for the book review of "T. K. and the Great Work in America," signed "Armū," in the June AZOTH.

I feel that the sympathetic comment of T. K.'s work therein expressed voices the inner conviction of thousands in this country who have carefully studied the three volumes of the "Harmonic Series," and who have been puzzled, confused, and finally indignant at the manner in which these teachings were suppressed and their author rendered inaccessible through the efforts of a band of individuals who refused a satisfactory answer to every inquirer who asked for an explanation.

Although never a member of the school, I had read these volumes and was struck with their clear-cut expression of thought, their sane ethics, and their appeal toward the living of a life.

Further study of these writings only served to convince me more deeply than before that their author had gotten hold of certain basic truths that must, if followed, work great good in the life of any student.

And then came the removal of T. K., the suppression of the sale of books, the return of correspondence, or part of it, and, in answer to my own amazed inquiries as to why these things were done, only guarded answers that T. K. had done some fearful thing, which is still a mystery to me—and, I suppose, to many others.

I wrote to Mr. Richardson himself, making the envelope "personal," only to have it returned in another envelope, though broken open and read, which convinced me that whatever the purposes back of their action, certain individuals had deliberately determined to prevent T. K. from a statement of his side of the case.

I should be much interested to know if others of your readers have had similar experiences, and to inquire if your magazine can secure from Mr. Richardson such a statement. . . . Or is he prevented in some way, by the power of his traducers, from making this statement?

At any rate, I believe no harm could be done, and possibly much good, by turning the full light of Truth upon this whole matter.

Respectfully yours,

F. O. WOODRUFF.

NUMBERS

MY DEAR MR. WHITTY:

I would like to state through AZOTH that cabbalistic reduction and addition—sometimes called theosophic reduction—of numbers—example, $27=2+7=9$ —has been in use for thousands of centuries.

It was part of the teachings of the most ancient of ancient masonry, as every learned mason knows; it can be found in almost any masonic dictionary.

It was taught to Moses in Egypt, carried by him to the Hebrews, has been used by every Hebrew cabbalist since that time, and is used by them to-day in many lands.

It was, undoubtedly, a part of the knowledge brought by Pythagoras from the east, where he was a student for many years, to his native land; but as every trace of his teachings except the most fragmentary outlines, was lost in the fire which destroyed his school, there is no possibility of verifying anything in this direction.

Those, therefore, who claim cabbalistic reduction and addition as their own personal system or discovery, are merely declaring their utter ignorance of the subject they are professing to teach, and their entire lack of knowledge of even its origin.

To attempt to place any personal claim upon it is on the same line as claiming the science of music or chemistry as one's own discovery and property.

Very sincerely yours,

ZEOLIA J. BOYILE.

Reviews

The Revolution Absolute. By Charles Ferguson. 329 pp. \$1.50 net. Dodd, Mead & Company, New York.

Hail to a New Prophet! of a New Era! One who prophesies that "virtue shall be linked with property and authority." A seer who sees in the apotheosis of materialism the emergence of a true spirituality. One who defines "the revolution absolute" as "the passing of the consciousness of mankind from creaturehood to creatorhood" and foretells that what is coming to replace the "government by the Socratic discussion of abstract principles of right" is "government by authoritative appraisalment of the relative value of persons, projects, commodities and events with reference to the uses of life."

A great book, a very clever book, full of appreciable truths and of profundities not so clear. A book which must necessarily be read, reread and read again, and, more than that, studied—and worth the doing, too. Too difficult, too important a book to dismiss cavalierly in praise or derision by any reviewer unless he has the space of another book in which to do it.

This reviewer has caught glimpses of the author's vision, but the picture is as yet blurred and indistinct. In attempting to summarize the message, he might say: make business the country's business, and business the business of producing goods, not earning individual fortunes—which is felt to be inadequate.

Mr. Ferguson urges us to "grasp the fact that America is in fact a single and indivisible business concern," and his thesis is that of bringing idealism to the development of arts and science, and the production of goods from Nature's bounteous stores; that a social welfare, morality and strength will inevitably result from a community of interests.

If the author's meaning is rightly understood, his plan or provision shows that the ancient ideal of the service of each to the whole and the solicitude of the whole for each will come about through self-

interest. He says "The world will continue to waste its strength under the inexorable political law of exploitation until we escape from the illusion that men can act in masses for purely ideal or metaphysical end."

Mr. Ferguson's Revolution is neither individualistic nor socialistic. It partakes of both. The idea is fascinating if not truly prophetic.

"The Revolution Absolute" should stamp itself on our present page of history as "Progress and Poverty" or "Das Kapital" stamped themselves on those we have turned over.

MICHAEL WHITTY.

Karmenia; or, What the Spirits Told Me. By Lyman E. Stowe. 253 pp. and appendix. \$2. Published by the author. Detroit, Mich.

The author of this book is a well-known astrologer who has given much of his life to the study of this and other occult sciences. He writes in the preface: "I believe I am safe in saying I have a broader experience in these lines than any other man that ever investigated the subject," and, if the experiences narrated in "Karmenia" are accepted as true, no reader will attempt to dispute it.

Karmenia is a beautiful woman of the spirit world who acts as Mr. Stowe's guide, philosopher and friend, and intercourse between them is free and untrammelled. Karmenia is evidently the author's alter ego, twin-soul or higher self, representing the acquired wisdom, experience, love and beauty of the past, and the whole story is a most interesting mixture of romance, astronomical facts, and remarkable experiences of the author, who seems to have unusual psychic faculties.

It is a book which will at once entertain and instruct. Some of the narratives of spirit communication, as Mr. Stowe gives them, are strikingly convincing.

It is to be regretted that more attention was not given to orthography and typography, in both of which the book leaves much to be desired, but outside of these faults the story will well repay reading and careful consideration. There is much admirable philosophy given in a popular form.

M. W.

Karma. A Reincarnation Play. By Algernon Blackwood and Violet Pearn. 207 pp. \$1.60 net. E. P. Dutton & Company, N. Y.

Four scenes in the lives of two lovers—Egypt, Athens, Venice, England. The story of a woman who loved him for herself alone, unable to sacrifice her love for his honor, and a man who loved her well enough so to understand her misguided motives that no suspicion of resentment ever assails him and the trials but strengthen and purify the beauty of his soul.

The theme is, as the title suggests, the working of the law of Karma. How action and motive increase the tendency to similar action and mental attitude.

A pleasing book to read, naturally well written, though how much of it is Mr. Blackwood's or how much his collaborator's it is impossible to say.

There is perhaps a little straining of the probabilities in the repeated reunion of the two in each incarnation in precisely the same relationship and with much the same experience, but forgivable in the need to emphasize the moral.

A good play to read but scarcely to produce on the stage, for which however it was probably never intended.

It is gratifying to find the teaching of the doctrines of Reincarnation and Karma considered sufficiently interesting to the general reader to be offered in title and treatment so "naked and unashamed"—significant of the great change which has fallen upon us.

AMRU.

The New Revelation. By Sir Arthur Conan Doyle. Geo. H. Doran Co. \$1.00.

"The subject of psychical research," says Sir Arthur Conan Doyle, "is one upon which I have thought more and about which I have been slower to form my opinion than any other subject whatever" (p. 13).

Golden words! Were we to paraphrase this into the language of the ordinary man-of-the-street, who talks glibly about "fraud," "rot," "rubbish," etc., it would be about as follows: "The subject of psychical research is one upon which I have thought less and upon which I have been quicker to form my opinion, than upon any other subject whatever!"

Yet, as the result of more than thirty years' investigation, the author of this book has emerged a complete convert—not only as to the reality of the facts, but also as to their spiritistic interpretation. Sir Arthur is now, indeed, a "convert"; he is fully assured of the reality of communication with those who have gone before; and, in the latter portion of his book he gives us many detailed facts—obtained through mediums—regarding the nature of this existence, methods of communication, etc. He also has an interesting chapter on "Problems and Limitations," which discusses the "problems *within* the problem"; and fully bears out what the reviewer has always contended, viz., that only after the *facts* have been established, and accepted, can their genuine, scientific study begin; that is, the study of the *laws* under which these phenomena operate; the underlying *causes* which are at work in the production of these phenomena.

This book is a very excellent one, and should prove impressive and convincing to the average reader, by reason of its sanity, its impartiality, and its complete fairness of treatment. The book is made up from articles published in the *Metropolitan Magazine*, New York; but there have been many additions to the original articles. To all those who desire a book to place in the hands of a skeptical friend, whom they wish to interest in this subject, "The New Revelation" can be heartily recommended.

HEREWARD CARRINGTON.