

Read Page 378—Edgar Lucien Larkin Refutes Calamitous Predictions

Volume Five

DECEMBER, 1919

Number Six

The Occult Magazine of America

*Occultism is mainly concerned in those immaterial forces
which are at the back of all material forms—Sephariel.*

AZOTH

THE ART OF SELF DIRECTION

By EUGENE PHIQUPAL D' ARUSMONT

SOUND AND MUSIC

By ZEOLIA J. BOYLE

A DREAM

By HARRIETTE AUGUSTA CURTISS

MODERN INTELLECTUAL MOVEMENTS

By VICTOR E. CROMER

CONSCIOUS EVOLUTION

By EUGENE DEL MAR

THE ASTROLOGICAL PREDICTION OF CALAMITIES IN DECEMBER REFUTED

By EDGAR LUCIEN LARKIN

TSCHAIKOWSKY RETURNS

By HELEN M. BARY

FOR FULL CONTENTS SEE FIRST PAGE

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TO OUR READERS

AzOTH is not established to propagate any special teaching. *It is an Open Forum for the expression of the ideas and thought of any person who has something to say worthy of consideration by others.*

It must therefore be understood that the editor does not necessarily endorse the teaching or statements in the articles appearing in the magazine. In some cases he distinctly disagrees, but considers that his province is to let readers think for themselves and not attempt to influence their minds by his own.

He will welcome discussion of articles in the department called The Caldron, and believes this is by no means the least important feature of AzOTH.

DEC 15 1919

AZOTH

MONTHLY

An Inspirational, Helpful, Philosophical and Progressive Magazine
of Constructive Thought

MICHAEL WHITTY, Editor

Assisted by Hereward Carrington, Psychical Research
Gertrude de Bielska, Symbolism
Eugene Del Mar, Higher Thought
Frank C. Higgins, Masonry
Howard Underhill, Astrology

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Vol. 5.

DECEMBER, 1919

No. 6

Editorials

Spiritualism the question of the day

Not only of the day but of the morrow. It needs little of the gift of prophecy to foretell that the belief that communication with our dead is not only possible and of frequent and common occurrence, but is going to be very generally accepted, much as evolution and gravitation are accepted. The day of the skeptic is about over, particularly that objectionable member of the species, the reporter and editorial writer, who indulges in elephantine humor at the expense of the supposed credulity of the mortal and the efforts of the poor spook. They will have to treat the matter with more respect and learn something of the phenomena for themselves if they wish to retain the good opinion of their readers.

The great interest now being shown in the subject is generally attributed to the war. No doubt the loss of millions of young lives has forced many to consider the possibility of life after death more seriously and has driven many to investigation in the hope of finding some comfort in the assurance of its truth; but we must remember that this interest is really but the culmination of experiment and experience which has been going on for over sixty years, and that long before the war, thousands and thousands of persons all over the world

were quite convinced of the continuity of life after death, and their numbers increasing rapidly. The war and the convictions of such men as Sir Oliver Lodge and Sir Arthur Conan Doyle, have brought the subject more into the open. Previously, those whose experiences had convinced them of the truth, did not shout it from the housetops because of the ridicule and scorn, the complacent ignorance and bigoted prejudice of public opinion, but everyone who has given any study to spiritualism and has read regularly the spiritualistic periodicals knows well that for many years in thousands of homes select circles have been meeting and have been in constant communication with those who have passed on.

Public interest is probably greater in England at the present time than in America, but we doubt whether actual knowledge and experience are as considerable as here, nevertheless the question of the validity of spirit communication is so agitating the public mind in England, and is believed in by so many that the Established Church has been drawn into the matter and is finding its position extremely uncomfortable.

At a recent Congress of the Church of England, the subject has been debated somewhat sharply, many prominent clergymen upholding the spiritualistic position, and the Archbishop of Canterbury has announced that the entire subject will be considered by the bishops at the Lambeth Conference next year.

This is an interesting situation which may lead to extremely important results, being sure to cast its reflection on this side of the Atlantic.

Whether the Lambeth conference accepts the facts or refuses to believe, will undoubtedly not only affect the Church of England, but all the nonconformist sects as well and the Christian religion, as now taught, will either have to revise, review and modify its tenets in the absorption of spiritualism, or slowly decay to a state of innocuous desuetude by a denial of a truth which almost everyone can prove for himself, if he cares to take the trouble.

Of course, Protestantism may follow the example of its Roman progenitor and, while admitting that communication with the spirit world is possible, anathematise its practice as devilish, but this will prove a poor subterfuge. The protestant devil is but a weak, depleted creature, a Kaiser among the Princes of Darkness, a very different personage to the horned and tailed gentleman of the Roman kind who is still enthroned in his kingdom of fear and ignorance. So when the protestant

father and mother receive a beautiful and consoling message from their dead child, who calls them by their pet names or gives many little evidences of identity, they are not going to ascribe such an occurrence to the activity of the evil one, but with the evidence of thousands of similar experiences from others, will joyfully accept it as genuine and turn away from their church which should know the truth and refuses to learn it.

The truth that the dead are not dead but more alive than before is bound to be firmly believed in by everyone before many years more have gone by, but skepticism and the material view of life die hard, and the struggle against the rising tide of evidence and testimony takes many forms. In illustration we will take two of these which have been aired recently in the editorial pages of New York dailies. Both are prepared to admit the basic fact of communication, but one bewails the poor and unsatisfactory condition of life as portrayed by the dead, as well as the seeming deterioration of the intelligence of those who send us messages, and the other cannot see that acceptance of the fact will make any difference in the conditions of living here on earth, and the writer likens the settlement of the controversy in its importance to human affairs, to the finding of the North Pole.

Every student of occultism knows that communication between the two states of consciousness is by no means the simple matter which the lay mind is apt to expect, nor are the conditions of those who have thrown aside their coats of skin all similar. The ineffectiveness, triteness, and paucity of many of the messages received are explicable only to those who have made a study of the subject, and it is only they who realise that it is a great mistake to judge from what comes through the minds and organisms of other mortal persons. It is easy for the ignorant to criticize, but they are only justified in doing so after a close study of the laws operating.

To assert that a general and assured knowledge of the certainty of continued life, would be of no importance nor have any effect upon our earthly existence, merely shows superficiality of thought. A little consideration will soon bring the conviction that such knowledge would vitally affect the very springs of thought and action. This life, instead of being the supreme and only known one, in which if we would enjoy it we must fight and struggle for its prizes, would take its rightful place as but an incident in a larger life, the place or state where we qualify for happiness or misery. Can one imagine that with a future life very much dependent upon

what we do in this one, people would in their relation to others be so selfish, cruel, unscrupulous, intolerant, and unjust as the majority are now?

The old idea of heaven and hell, when firmly believed, had its use in keeping the better side of humanity alive, and the rejection of it has had much to do with the evils that have come upon us. The truth underlying it, that we make for ourselves our own heaven or hell, and that they are states not places, will undoubtedly act a still more useful part in supplying the incentive to righteousness.

The facts of spiritualism are after all but the first step across the threshold of a more spiritual life. In the generally awakened interest in the matter lies the promise of the new cycle in which the spirit is to dominate the material.

To admit the truth of the after life and to communicate with a deceased friend and then be content, is but standing on a barren hill overlooking a beautiful and fruitful country and refusing to go forward. It is but a preparatory step to a journey into an immeasurable region of beauty, harmony power and wisdom, where we shall truly meet God face to face and not be blinded by the vision.

ELLA WHEELER WILCOX

This gifted poetess whom all the advance thought world loved for her helpful, beautiful and uplifting songs, left her fleshly encasement and went to rejoin her loved husband on the 30th of October last.

The good that she has done, the spiritual stimulus and comfort which she has given cannot be estimated. We only know that it must be very great. Surely her happiness and progress are assured even without the loving thought and gratitude of tens of thousands.

In addition to her literary work, she has latterly, in publishing her experiences of communication with her husband, who died in May, 1916, done a further great service in convincing many that the life after death is a fact.

Her death to her is, without doubt, a happy release from material chains and all of us ignoring our especial loss should rejoice in her happiness.

MICHAEL WHITTY.

Encouragement

BY LUCILLE VARIAN

What is the most necessary stimulant needed to keep us on our way—encouragement. It vibrates with gladsome tidings, renews hope, and actually aids us in bringing about through a constructive attitude of mind the attainment of the plan, the goal upon which we are working, for which we are striving. For only along the constructive ways can we hope for success—for lasting achievement.

There are principles that require much time and attention which we can study and practice. There are simple statements derived from these laws which tell us something of the progress of human endeavor. All law is absolute. It never changes. The results are always the same, showing no partiality to a single soul. It remains invariable and eternal. By working with the law, success, development, growth, progress is made. By turning from the law, into by-ways not in tune with the infinite, entanglements occur which lead away from the source and light of wisdom, knowledge and power. Through countless ages has man been experiencing situations which have at last awakened him to the true understanding. Many are proving and are studying these laws becoming more and more at one with life as it is.

In order to understand life, man's place in the universe, the reason for man's existence, is to know through personal contact the Directing Power and Intelligence of the Universe. To understand the Universal Being—one must comprehend universal laws. Along constructive lines only can we contract the higher knowledge.

Encouragement is essentially constructive; it helps. The giving of this force from one to another builds up an outer wall around the body of both sender and receiver, strengthening and shaping on the mental plane—bringing into physical manifestation the desired goal. Constant effort, the knowledge that ultimately the end in view must be reached, encouraging one's self by firm faith—this will work wonders. How do we gain courage? The rule is very simple: by sending it forth to others, helping those in need of this great force. Every thought of courage takes form and acts as a shield of protection. Clothe yourself in this quality. Send it to others. It gives heart and the desire for higher attainments. It wins. Through courage are you lifted up—beyond the sordid surroundings of earth. On a higher plane, you see

further, you build deeper, you realize finer ideals and bring them to pass. Through courage build a ladder to the gods. Every golden step is the giving forth of the thought, the word, the deed of courage. You ascend as rapidly as you grow in your usefulness to others. The reaction of your endeavors also assists you upward until you meet those through whom you are acting as channels for good.

To be an instrument for those to use in the advancement of the Great Work of the world is to be a worker for all that is good, all that is best, on all planes, at all times. It means constant, persistent watchfulness to accept as opportunity, every phase of contact. In short, it requires an earnest purpose—the determination to achieve for those whose messengers they are. All workers for good do not work alone. The Great Guiding Powers are ready always to assist and direct all energies working through man along the path of that which is real, that which remains always, that which in Man has been so blinded during the past age of materialism, out of which he has not yet fully grown, that to understand and put into practice universal truths is to him apparently the most impossible task.

Encouragement we know is desirable, is needed by all of us. As you give—so you receive. The law is perfect. As you sow that shall you reap. Do you wish for the aid necessary to give you strength to travel on your way? Turn and help your brother, your sister, who you see is in need. Only by helping others are we ourselves helped—only as we give out thoughts of the constructive nature, words of the constructive nature, only as we show in our actions the knowledge of constructiveness, of the value of cooperation—only in this way can true progress be attained. Give encouragement at every opportunity. Give it in full measure and the same will be returned to you.

The Art of Self-Direction

BY EUGENE PHIQUPAL D'ARUSMONT

I. Need of Fore-knowledge

In a land like the United States, whose chief motto is "Nothing succeeds like success," there is no room for failures. Here positions are uncertain, far more so than in the old world. Moreover human life is accounted cheap; in New York City alone over fifty persons leave home every day, never to return, except as corpses, due to street accidents. The suicide rate was so high that the Salvation Army was compelled to open bureaus to redeem the despairing. Evidently, there is great need of advice more far-seeing than is supplied by the natural play of the mental faculties' reckonings.

Successful people, of course, see no need of doing more than "taking chances." Of course pilots do take chances, a lot more than is likely to make their passengers comfortable, if they only knew it; still pilots do take chances only after having exhausted the resources of the compass, the charts, and their skilful experience. A pilot would be blamed for ignoring any source of possible knowledge of future weather conditions. Of course we understand we have to take chances, ultimately; but it is the part of a wise man to limit these as much as possible.

So great is the value of foreknowledge that anybody could become a millionaire over-night by merely knowing the state of the stock-market next morning; or which horse would win, in the races. The great fortune of the Rothchilds was made over-night because of the knowledge of the issue of the battle of Waterloo 24 hours ahead of the other Frankfurt stock-brokers. Other fortunes have been made by those who owned the land on which gold or oil was discovered. Big business, which is supposed to be extremely hard-headed, has supported and caused the survival of fortune-tellers, mediums and astrologers, in spite of all laws and prejudices, because the large interests are compelled to take huge chances every day, imperilling their fortunes on the whim of the day's news, or the weather's influence on the crops.

When I was a child I was told it was sinful to gamble; but the older I grow the more am I compelled to take risks, serious not so much for myself as for my family, every hour of the day. Though I cannot afford to fail, I have to decide in which publication to advertise my books, what business trips to take, what books to write or to leave alone, which to publish; how to get home safe daily after meeting 150 youngsters in class, after

they have spent the preceding night inventing some new diabolical scheme to get ahead of me; how to direct a church; how to avoid being run over on the streets, how to avoid scenes at home, how to keep my accounts straight, and keep my health. Mostly, the puzzle of life is too intricate for me to solve; all I can do is to stall, and to look for wisdom higher than mine to solve the fateful problems daily shoved at me for instant solution. That is why I have developed the Art of Self-direction, of which I am about to give the details; not that I am boasting about them.

2. Possibility of Higher Wisdom

It is generally known that animals betray powers of direction beyond human ken; as dogs, homing pigeons, and the like. There are also well-authenticated cases of prophecy, showing that there exists a wisdom greater than that of our every-day external selves. While some people have "intuitions" that guide them satisfactorily the majority of humanity lacks these, for the majority of men are financially unsuccessful. Again, while some persons show supernormal qualities as a pastime, they may not be able to use them when the crisis arrives. This supernormal ability has generally been attributed to our "sub-consciousness."

The problem is therefore not how to create higher wisdom, but how to train this subconsciousness so that its resources will be available at will, at the right time, so as to insure success. It is a question of discipline, of systematization, of knowledge how to tap the "mother-pool" below the surface, which itself may be a desert. This uniting of the inner self to the exterior self has by some been called "regeneration," though strictly this word indicates the physical means by which this mental result is achieved.

This is the art of self-direction, as opposed to reliance on the advice of other persons, except as consultative, and sanifying, for we must never forget that nobody alone is sane; and no artist would be ashamed to take the advice of experts, even though he may modify this advice to suit his individual vision, ideal, and need. Personally, I used to find that my subconsciousness would never give me advice more clear than immediately after I had asked somebody else's advice, and before I received it; such is the contrareity of human nature.

3. Methods Adopted.

In one sense my whole life was a preparation for this development. But once, during etherization I received the clear advice to

"Make systematic, definite and clear

"The ancient road that leads to Me up here."

Then after years of over-work, and constant prayer, I realized that while I had preached this for years, I had never practised it. It was given me to realize that prayer was not a single act, or an accident, but a habit; that if it was to be fruitful, it must be carried on as systematically and as intelligently as eating, sleeping, or education.

I thought it out the higher knowledge of the inner man could be brought to the level of the outer consciousness only through the gateways of the senses.

When from our sense of sight we shut out outer objects, we become conscious of ever-changing pictures in a dark purple field (insight, or clairvoyance); when we shut out noise from our hearing we hear words between the ears (Issiah 30. 21), or, the "still small voice" (I Kings, 19. 12), often called conscience, or clairaudience; and when we shut out all sensations of smell, taste, temperature, pain, or general body-feeling, we grow conscious of such sensations not caused by the outer world, which we might call intuition.

These experiences are nothing peculiar to fortunate individuals; they are common to all who take the trouble to heed them. From childhood have we been taught that the kingdom of heaven is within, but we never take the trouble practically to observe Molino's threefold silence of thought (insight); of speech (conscience), and of desire (intuition). As Plotinus said, it is something all possess, but very few observe.

Before I could succeed, I had to meet and conquer the monster of the threshold, sleep. Even as a boy I would fall asleep in street-cars, or whenever not active physically, due to watching at night for study, reading, or prayer. I found it necessary, therefore, whenever trying to receive from within (the only real sacrament), to remain standing, or alternately sitting and standing, at regular intervals, conveniently five minutes, which seemed my limit of safety. This had the advantage of shutting the door to that passivity which leads to mediumship of discarnate entities. My object was not to be possessed, but to possess myself.

Saturday evening was my weekly time to prepare myself for the next week. I arranged a note-book with space for every day of the next week allowing for each three lines one for insight, one for conscience, and one for intuition. Having written them up for the next seven days, I would every evening check off the successes or failures. This I have now done for over 49 practically consecutive weeks also forecasting of the un-

expected of the day, some news to be found in the day's newspapers, messages, advice on practical problems, findings lost things and above all, forecasts of the sessions of the five classes that I meet and instruct every school day. Thus I have gathered over 1800 cases of prediction, a number great enough to yield some statistic assurance that we are not dealing entirely with moonshine.

I am publishing these results chiefly in the hope that some of the readers will corroborate my results by the same or similar methods, so that gradually we shall develop a comparatively assured art of self-direction.

4. Results obtained

My success was gradual. My average of success between November, 1917 and January, 1918, was 36%; between May and July, 1918, 68%. Between July 22 to August 22, 1918, 71%; August to September, 80%; September to October, 86%; October, 1918 to April 22, 1919, 82%; April to May, 84%; May 22 to July 2, 1919, 79%. For the whole 1842 cases, extending over the whole twelvemonth, the average was 72.7%. As will be seen, the average were higher for shorter periods, not only because in shorter periods the number of cases is smaller, but because the work is done more carefully by keeping the purpose better in mind. These irregularities were of course not voluntary, but due to over-pressure or conflicting duties. On the whole, the result is encouraging, and sufficient to give grounds for the confidence that we shall on the whole be saved.

The details are as follows. The first column gives the total of cases for each kind of activity, the second the number of successes, the third, the percentage of that success.

Guidance (general difficulties)	78	61	79
Insight	316	278	88
Conscience	316	264	83
Intuition	316	132	42
General Problems	105	87	83
The Unexpected	162	113	62
The Newspaper	156	105	66
School Classes	333	272	81
Unexpected things missed	17	0	
Messages Verified	36	29	80
Finding Lost Things	6	0	
Guidance	1	1	100

Totals

Cases, 1842; Successes, 1339, or 72.7%.

Evidently Insight is more reliable than Conscience, and Intuition the least valuable, by far. Probably we are more likely to follow chance association-trains in conscience, than in insight, where we have to depend entirely on what presents itself to us. The unexpected is of course less easy to forecast, than things already printed in newspapers, though we may not see them till hours later. Things that depend on our own future experiences, such as school-events, insight and conscience, are up to 80%. Unfortunately many cases of General Problems could not be reckoned, because I had no means of telling whether events would verify them, and as I obeyed them, could not tell what would have happened if I had disobeyed.

I regret to state that my efforts to discover the whereabouts of things mislaid were a total failure; and this in the case of things where one might think my subconsciousness might very well have known. For instance, I had a planisphere I had never used, but that had knocked around for over 15 years. One day I found it and disposed of it in a large book. The very next day I began to need it, but could absolutely not remember where it was; and after much searching I ordered another. I suppose I shall find it the next day after the new one arrives; but these are the very disgraces against which I am seeking to protect myself.

In one way these figures are misleading. The picture I see is symbolical, and while I can decipher it after the event, I have not yet attained the ability of always doing so in advance, so as to profit thereby. However it is interesting to know that my subconsciousness is aware of what is to happen to me over a week ahead of time. It gives one courage to know that ultimate victory is assured, even if we have to pass through dark passages. All we need to do is to "do all such good works as Thou hast prepared for us to walk in."

It may prove interesting to analyze the school-class forecasts, to see whether any one class was easier forecasted than another. On the whole it would seem that there was not much difference between them.

An old lot of classes	88	cases	68	successes,	77%
Class 304	26		23		89
Class 301	25		20		80
Class 203	25		21		84
Class 404	24		21		87
Class 361	22		16		73
Class 403	22		18		80
Class 501	22		17		78

Class 211	26	22	84
Class 162, (very small)	27	25	90
Class 243, (large)	26	22	80
<hr/>			
Total (2 terms	333	cases, 272	successes, 82%

The first lot of old classes was lowest in success, probably because the beginning of my effort, and not so carefully differentiated.

5. Instances

I have already mentioned that these intuitions come in symbolic form, even when you might suppose it would be just as easy for the subconsciousness to tell the definite fact in a word, which would be clear, and useful. For instance I received for one day a bag of plumber's tools, two scissors blades being clinched together, and orange smell. This was realized in an unexpected wedding of a plumber. But I certainly would not have guessed it; and the simple word "wedding" would have been more to the point.

A concertina being closed was realized at the unexpected breaking of a victrola, 7 days before it happened.

Four days ahead, a horse-head indicated the riding horses we saw in an unexpected walk in the park.

Six days ahead, I saw a rising grade of the L. I. R. R. This meant hearing of a Church vacancy at Manhasset.

One day ahead, a large fishing net entangling me meant my failure to arrive at Manhasset on time for a service, due to a railroad accident.

Four days ahead, an old ghost denoted the return of a former parish missionary not expected at that time.

Four days ahead, the corner of a picture frame, indicated a visit to a studio. Strange indeed, at that time the engagement for that was for a Tuesday, but it was unexpectedly put off until the day foreseen, Thursday.

Six days ahead, a nautical compass denoted the unexpected listening to the address of Capt. Dismukes of the U. S. Navy.

Five days ahead, a toothbrush indicated unexpected toothache and visit to a dentist.

One day ahead, a mirror denoted the writing of directions how to make a magic mirror, in a poem.

Seven days ahead a caduceus indicated the inspirational writing of a mystery-degree, which had not been planned.

Six days ahead, a church-door indicated an unexpected request to take a church service at Riverhead.

6. Significance of these Statistics

Having learned that my average of success is 72%, what does this mean to my practical life? It means that if I want correct guidance on any subject, it would be a mistake merely to ask for guidance, and follow it. I must ask at least 10 times, and see what seven of these answers are. Better ask 100 times, and decide by 70% of the answers. Prayer is not a single accident; it is a habit; and only the habitual result is reliable. So whenever I have an important topic to decide I take a clean sheet in the note-book, and ask the same question ten days running. The average result will be the proper thing. This method is not peculiar. Gideon used it with the fleece, asking that the dew should fall either on it or around it, for several nights running. Better yet, have three or four persons ask the same question ten nights running; that gives a still more unpartisan result.

Of important events, I asked about the event of the war, two years before the end, while the Germans still seemed to be carrying everything before them. The answer was that the issue was not yet decided. A few weeks later, while the Germans were sweeping over the Champagne, I was told that a fence had been thrown around them, and though at that time that seemed the most unlikely thing in the world, it so turned out. About the Willard-Dempsey prize fight, the answer was a vision of a swift decided result, one man standing over another prone one, who seemed very large. This implied Willard would be defeated.

SPIRITUAL RESULTS

Thus far, this article gives the impression that the writer cares only for material things. Which, as usual, is the very contrary of the truth. To begin with, in spiritual things it is very easy to deceive oneself; and the rigidly practical nature of these experiments was only a sort of training to insure reliability in the spiritual.

I have for sometime been daily testing myself on the following points, the results of which are sufficiently extensive to form the subject of a whole article by themselves; the location of the world-sanctuary, travel in spiritual body, memories of past incarnations, interior initiation, revelations of heaven, of instructions, of a visiting unseen helper, and an indisputable evidence of the unseen. But in all these matters, verification will be difficult; that is what I am working for. But I tremble, for I remember Swedenborg, prime minister, mathematician, prophet, engineer;—who, when visiting the heavens, failed to report

Uranus, discovered only a couple of years later by telescope. But I shall try my best, God helping me.

EXPERIENCES OF REINCARNATION

Many Theosophists claim to be interested in Reincarnation; but I yet have to find the editor or Lodge director willing to do anything practical in that line. Therefore as I see that Reincarnation, without a gathering of the facts is hypocrisy, I shall do my little best myself. I shall be glad to receive any reincarnation experiences any readers of this article may have had, or know about; I will utilize them to the best of my ability, in an article or books. Maybe AZOTH will be willing to print a sanding advertisement to help gather such facts, that would be a great public service. Who will help?

SIR OLIVER LODGE COMING

Readers of Azoth will be interested to learn that Sir Oliver Lodge, the famous English scientist and psychic investigator, has arranged to visit this country in January next for the purpose of making an extensive lecture tour under the management of Lee Keedick, 437 Fifth Avenue, New York.

The title of Sir Oliver's lectures will be as follows: The Reality of the Unseen; The Destiny of Man; The Evidence for Survival; The Ether of Space; The Structure of an Atom, or Recent Discoveries in Physics. In the last named lecture the great scientist will discuss the subject of atomic force, and will tell of the stupendous changes that are certain to result when some means of obtaining and applying that force are revealed to the world.

We the Dreamers

BY JESSIE L. BRONSON

"We are the music makers,
We are the dreamers of dreams;
We are the weavers and the shapers
Of the world forever, it seems."

We of the New Thought are dreaming dreams, such dreams as visited John on Patmos, when he saw "the New Jerusalem descending from God, out of Heaven." We too are visioning the New Jerusalem, the city of our God, built upon the foundation of Truth, rising four-walled. And the names of its walls are Life, Love, Freedom, Fraternity.

We are dreaming of a time when the Spirit that is Life shall flow in unimpeded power through all its creation, unrestrained by the tense and limited thinking of the human. A time when "there shall be no more pain, neither sorrow nor crying." We are dreaming of the time when we shall all love each other as now spiritual lovers love, with that fresh and free outflowing of the being, spontaneous and unselfish, each to each. A time when Love shall "draw from us all at once the resonance of her strings, stretching even beyond the stars."

We are dreaming of the free soul which no longer has need to conceal its hitherto most secret thought, since in each individual is naught but the pure thought of the spirit, open and free to all spirits. A time when word and deed will be the perfect expression of being, and we each shall "paint the thing as we see it for the God of things as they are." And we dream of universal Brotherhood, of that Higher Socialism wherein the interests of the individual are *recognizedly* the interests of the whole, and one works for one's neighbor equally with self. Then nation no longer wars with nation and the world becomes one grand republic.

And as we dream, we work. Our tools have been dull and our fingers clumsy in the beginnings, but we are gaining skill. Slowly but certainly our fair edifice rises.

An incredulous world has looked on and called us dreamers. We *are* dreamers, and proud to be such, for we ourselves are throughout "such stuff as dreams are made of."

Our dreams are creative and very real, for they are of the Spirit and in the Spirit; and Spirit is the substance with which we deal. Of the Spirit and in the Spirit is all that is, and the whole created universe is but a Dream of Deity.

The True Story of Adam and Eve

Dictated by the Right Royal High-Priest
Saint Sanotarot

To the Seer Nancy

Hear me, Sanotarot!

The planet Earth was formed by the fall of the seven primal forces from their realm of harmony on the planet Venus.

Harmony only exists when the masculine or positive forces of life issue the order of balance with the feminine or negative forces.

Vie with the Timekeeper to tell you the story of Adam and Eve. He remembers well their sad fate. Timekeeper proceed.

"Right Royal Saint Sanotarot, I will read from the record of time as it is recorded in my book of life.

Adam represents the masculine or positive force of life. It is recorded thus in my book of life.

Eve represents the feminine or negative force of life. In my book of life, this also is written.

On the planet Venus, was the harmony sphere called Eden, for Eden represents the perfect balance of the positive and negative forces of life.

I am reading from my own record of time and its mighty movements, Saint Sanotarot. Bear with me if I seem ponderous."

"Proceed, Timekeeper, I beseech you."

"The harmony of perfection was the order in the garden of Eden. The seven forces: Spiritual Mind, Heart, Material Wealth, Inspiration, Faith, Universal Love, and Hope centered here.

Each force balanced its positive and negative sides and harmony ruled.

The force of Spiritual Mind was sufficient unto itself; as also was the force of heart.

The force of Material Wealth served on its own plane and was content.

Inspiration cheered the world of harmony and asked no reward.

Faith remained true to itself and gave only of its best.

Universal love saw to it that its power was what it pretended to be, and Hope whispered of itself and no other.

So all was well in the garden of Eden.

I, the Timekeeper, have read faithfully, thus far. Vie with Sanotarot to speak of the harmony in the garden of Eden."

"I, Sanotarot, say that harmony was the only song sung by the vibrations of Eden. Tones of wondrous beauty made the music of the spheres. There was no discordant note. When the melody rose high in the ether no sound was heard save of perfect accord, and each tone vibrated a color of its own. So hues of rare beauty gave color to the notes which rose in ecstasy from the garden of Eden.

Vie with the Timekeeper to finish the story of Adam and Eve. Timekeeper, resume."

"I, the Timekeeper, will now tell the story of Adam, who dwelt in the sphere of harmony on the planet Venus. Here Adam was king of the seven forces, and they each obeyed his rule, that they must remain in their own places and work only with their own forces.

This was the law on the planet Venus.

When Adam made the law he well knew that the positive and negative sides of his forces were perfectly balanced, but when he wished them to further expand themselves without separation, they lost this balance and fell separated into a whirling mass.

Eve was thus created. She being the negative force separated from the positive force Adam. And as no harmony can be where there is no balance, so Eden was destroyed. Then Eve reached out and used forces not her own and worked on other planes than her own, defying the rule of harmony that each plane must develop its own forces and no other or lose its balance and fall into inharmony.

Moreover, the forces which did not remain true to themselves should suffer and die.

This was Adam's law, and thus was the law broken on the planet Venus.

I, Sanotarot and the Timekeeper have spoken truth."

Sound and Music

BY ZEOLIA J. BOYILE

"The music of the universe is a great unity and by command of God it governs all things in motion, all things that move in heaven, or on earth, or in the sea; all that which sounds in voices of men and animals—it is the regulator of days and years."

What is Music?

Prof. Isaac Rice.

"The effects produced by sound or rather by the sonorous or musical fluid, are far from being fleeting or transient. The fluid acts directly upon the nerves and in perfect harmony with the solids and liquids that pertain to the whole animal economy impregnating them to an incredible extent."

Chomet.

This is exactly in accord with the teaching of the ancient Chinese, who claimed that each tone and mode would impress itself outwardly and inwardly upon the listener without even the intervention of thought or knowledge; that music would have the same action upon the nerves and body of one ignorant of this vibratory fact, as upon the savant.

"Wouldst thou know if a people be well governed, if its laws be good or bad? Examine the music it practices."

Confucius.

"Airs of an age of disorder indicate dissatisfaction and anger.

"Of good order, composure and enjoyment. Of a state going to ruin, sorrow and troubled thought. There is an interaction between the words and airs of a people and the character of their government.

"If the five notes are all irregular and injuriously interfere with one another, they indicate a state of insolent disorder and at no distant date extinction and ruin.

"Beasts know sound but not its modulations; the masses of the common people know modulations but not music. Only the superior man can really know music.

"Similarity and union are the aim of music; difference and distinction that of ceremony. From union comes mutual affection. From difference mutual respect.

"Where music prevails we find a weak coalescence. Where ceremony, a tendency to separate. It is the business of the two to blend.

"Music comes from within and ceremonies from without. Music produces stillness of mind. Ceremonies the elegancies of manner.

"The highest style of music is distinguished by its ease. The highest of elegance by its undemonstrativeness.

"Notes that die away quickly characterize small aims, the people's thoughts are sad.

"When generosity, harmony, and placid easy temper prevail the notes are varied and elegant, with frequent changes; the people are satisfied and pleased.

"When coarse, violent, excitable, the notes vehement at first and distinct in the end and full and bold throughout the piece, the people are resolute and daring, or rash.

"When pure and straightforward, strong and correct, the notes are grave and expressive of sincerity; the people are self-controlled and respectful.

"When magnanimity, placidity, and kindness prevail, the notes are natural, full, harmonious; the people affectionate and loving.

"When the ruler is careless, disorderly, perverse and dissipated, the notes are tedious and ill-regulated and the people proceed to excesses and disorder.

"Whenever evil and depraved notes affect men, a corresponding evil spirit responds to them and when this evil spirit accomplishes its manifestations, licentious music is the result.

"When correct notes affect men, a correct spirit responds and harmonious music is the result.

"The initiating cause and the result correspond to each other.

"The round and the deflected, the crooked and the straight, have each its own category and affect one another according to their class.

"Fine distinct notes image heaven. Ample and grand earth. In their beginning and ending the four seasons. In wheelings and revolutions, wind and rain.

"When the Great Man uses and exhibits his ceremonies and music, heaven and earth will respond by displaying their brilliant energies.

"When the wind is moved to sorrow the sound is sharp and fading away. Pleasure slow and gentle. Joy exclamatory and soon disappears. Anger coarse and fierce. Reverence straightforward with indications of humility. Love harmonious and soft."—*From the Li Ki.*

The note c is said to indicate strength, firmness, fire, heat. It is the note of humanity and of summer.

g is the note of brightness, coolness, autumn.

The note e, steady or calming, though it is claimed to have a disastrous effect upon dogs.

f, desolate, awe inspiring, the earth.

b, piercing and sensitive.

a, sorrowful, plaintive, vegetation, the sighing of trees; it is the note of spring.

The note d, rousing, hopeful. The note of water. Sometimes peril or danger, as from the ocean, but also the open hand outstretched to catch the benefits—or rain—from heaven. The expectant note.

The Chinese teach that there are eight vibrations in music; at the first vibration plants and trees grow; at the second sprouts and buds expand; at the third the feathered and winged tribes become active; at the fourth horns and antlers grow; at the fifth insects will come to light and revive; at the sixth birds will breed and brood; at the seventh hairy tribes will mate; at the eighth Mammalia will appear.

Compare this with the seven periods of creation as given in our own Genesis.

If the first vibration, or note, is irregular things are wild and broken. If the second, things are jerky; offices are des-

troyed. If the third, there is much anxiety and the people are dissatisfied. If the fourth, there is sorrow and straining. If the fifth, there is impending ruin; the resources are exhausted.

When ceremonies and music are carried out to their utmost, their influence extends to heaven and they recoil in their effect down to the earth; they move the male and female principles of nature and pervade all things. Heaven produces things, earth completes them. Music has a rousing effect in calling forth and stirring the energies of nature; while ceremonies have a sedative tendency in pacifying and settling. Sages bring these two to perfection and thus co-operate with heaven and earth.

Music carries out the virtues of invisible and intelligible beings and brings down or elevates the superior or inferior powers.

"Every form in Nature is a symbol of an idea, and represents a sign, a sound, a letter, or a word. A succession of such symbols forms a language. Nature is, therefore, the Divine language in which the Universal Mind expresses its ideas."

We may state this truth equally well by saying that every sound is the expression of a force in Nature and is merely another form of this same Divine language and by its use or misuse we can assist or injure the entire earth.

Jazz bands and ragtime have predominated now for many years and are a sure road to "insolent disorder and at no distant date extinction and ruin." The owning of pianos and other musical instruments by those incompetent to handle them properly; the pounding of untaught children upon them, allowed by the common people, are all dangerous to life and health; strict laws should be enacted and enforced to prevent the *misuse* of music. Discords draw answering discords and endanger not only the health but the business conditions and the entire life of the nation politically and materially.

Cubist and futurist pictures together with the distorted heads and faces, now displayed as models in the windows of many millinery shops, belong in the same category and are strenuously aiding in the general insanity of present day conditions.

A Dream

BY HARRIETTE AUGUSTA CURTISS

An artificially built hill in the midst of a sordid city, surrounded by a roughly erected stone wall on the top of which was a high fence of iron spikes. On the top of the hill in the enclosure thus formed was a wonderful Temple. Its spires sparkled in the sun while massive pillars, each surmounted by a couchant sphinx, stood guard over the carved and massive doors adorned with many sacred symbols.

I was bidden to enter, was clothed in a white robe and, with several others, passed through a wonderful and beautiful ceremony of initiation. At the conclusion of the ceremony I was led into a small ante-room, where stood a long table covered with various mystical trinkets and works of art. At once my eye fell upon a certain oblong brown casket, beautifully carved and with a huge jewel in the center. This I realized I wanted very much. It seemed as if I had possessed it in ages past and had never ceased to miss it and long for it.

Without a word the officiating priest, who was distributing these trinkets among those who had successfully passed through the ceremony, picked up the casket and handed it to me. I was delighted with it, yet upon close inspection it appeared not quite what I had hoped, as it was only a modern copy of the old casket once so dear to my heart. The jewel also awakened in my mind doubts of its genuineness, for the one I once had was a magic reflector. Yet in spite of my doubts I was delighted and made up my mind I could soon magnetize it so it would gain the power of the original.

I then left the Temple, hugging close my coveted prize. I thought me to visit the City which was so blessed by having this wonderful Temple in its midst, to talk with the inhabitants and hear their appreciation of its benefits. For, I concluded, wonderful indeed must be the enlightenment of a City blessed by such an ancient seat of learning and religion. But, alas, I found no easy mode of descent. I thought if I could only scale the fence I might find crevices in the rocks by which I could let myself down. I finally got over the fence. Then looking down I saw a group of ragged and vicious looking boys whom I begged to assist me down and offered them money to help me, but they turned sullenly away.

I soon found I could not hope to climb down unless I threw away my highly prized casket, so I threw it away. I

then managed the descent, after much difficulty, with empty hands but a heart full of a great desire to get down among the people and prove to my own satisfaction the great practical help to humanity of all the wonderful ancient ceremonies I had passed through and the teachings I had been given. I found myself in a very poor and sordid quarter. The inhabitants seemed bowed down in hopelessness and their lives stunted and hardened by grinding poverty, so that every face not hopeless showed the cunning of vice and crime. I walked around asking, "What has the Temple done for this city?" And at last I was directed to a beautiful park which the Priests of the Temple had built for the people, which shut off the whole end of the street. It was full of blooming roses, green grass, trees and fountains. But alas, the whole place was covered with a thick coating of transparent and beautifully iridescent ice. You could see the roses in full bloom, yet the ice incased them. The fountains played under the ice. The trees whose branches never swayed to the breeze were also encased in ice.

As I neared the park the ice made the walking very precarious and as I approached more closely I noticed that the ice on the ground in front of the park had frozen into rough winding masses which at first seemed without significance. But as my attention was called to them I observed them more closely and saw that they formed a sentence which was repeated again and again so that all who approached the park and observed carefully would notice it. With great difficulty I deciphered the words: "This park was not made for the glory of God, but for the pride of those who made it." There were two automobiles and a large van, such as is used to take children to picnics, all festooned with icicles. I was thirsty and tired. I saw a sparkling rill of clear water under the ice but could not break the ice to drink.

Discouraged, I turned back and soon met a sweet little girl crying bitterly on the doorsteps of a very poor home—it was summer here and everywhere else except in the park. I stopped and asked her what was the matter, when her mother left her washtub just inside the door and said: "She wants to go out to play, but I can't let her. The streets are so crowded and the boys so rough and vicious." I said: "But there is the park." She answered scornfully: "The park, oh yes, but no one can play there! It only takes away just that much of our street, so that we poor people have to crowd up more, live more families in a house. That is all the Temple has done for our city."

And I wondered if there were any such Temples in our fair city.

The New Renaissance

MODERN INTELLECTUAL MOVEMENTS

BY VICTOR E. CROMER

In dealing with the subject of modern intellectual movements, it must be borne in mind that, in dividing all things into their sevenfold aspects, it is intended only to indicate the aspect which is the primary one of each movement. When a movement is described as intellectual it means that the intellectual stimulus is the keynote of that movement. It does not mean that it has not a proportion of the other elements also. Some movements have two dominant characteristics, such for instance as the Higher Criticism movement, which is both intellectual and moral. Some movements have three characteristics notes, such as the High Church movement, which is intellectual, moral, and aesthetical. Some movements deal more or less with the whole seven aspects, such as the Women's Social and Political Union of Great Britain, which primarily comes under the heading of sexual, such it is also intellectual, in that it has a philosophy behind it, and is a great educative organization; it is moral, in that it endeavours to portray its ethical foundations; it is aesthetical, in that it endeavours through demonstrations organized on aesthetic lines, such as pageants and beautiful banners, artistic surroundings, etc., to appeal to the finer tastes of its hearers; it is emotional, it is political, it deals with economic questions, and it is sexual secondarily as well as primarily, as it deals specifically with the sexual side of life also.

Scientific Developments—

One of the fundamental keynotes of the intellectual developments of the past thirty or forty years has been the great advance of scientific knowledge, and its filtration down into the minds of the masses of the people. Never before in the world's history have the masses of the people had such free access to scientific knowledge. That which was spoken in the closets has been proclaimed from the housetops. Moreover, this process, however momentous seemingly, may be regarded as being only in its infancy, for in the years to come there will be tremendous advances in the direction of both scientific discoveries and in the wider dissemination of scientific knowledge among the masses of the people. The East, which has lagged behind the West in this direction, will rapidly catch up to the Western peoples within another generation or so in this regard. The

cheapening of printing has made possible the publication of cheap reprints of the latest works of prominent scientists, and of all the best works of the past. So that there has been an ever increasing tide of scientific knowledge sweeping over the minds of the masses of the world.

Literary and Debating Societies—

The development of literary and debating societies arose largely out of the thirst for intellectual development that began with the maturity of the first generation who had been taught under the system of compulsory education. Everywhere literary and debating societies under numerous names and titles sprang into being. Young men and women began to read, to think, and to speak on intellectual and literary topics. They began to be au courant with the literary and intellectual progress of the day. They became acquainted with the trend of affairs in the world in which they were living. Once and for all this mighty stream of intellectual life had been planted in the mind of an awakening humanity, and in the years to come this intellectual germ will burst into the full glory of the New Renaissance, along with all the other forces dealt with in these articles. The world is waking up, the world is attaining maturity, humanity is beginning to find itself; and so all along the line new avenues of intellectual life have opened up, giving a wider view, a grander hope, a fuller life for all.

Some Other Intellectual Movements—

Among the numerous intellectual movements which came into being during the last forty years may be mentioned the Rationalistic movements which appeared under many different names throughout the world. Movements associated with Free Thought, Agnosticism, Rationalism, Materialism, Reason, Atheism, and many other names, all primarily intellectual and many opposed to religion or to superstition. Many of these movements have been based on scientific investigation of the sources from which the Scriptures emanated, on critical examinations of the letter of the Scriptures, and on historical and scientific research of a scholastic nature. Some of these movements grew out of the Darwinian conception of Evolution, which formed the basis to a large extent of the scientific opposition to religion; or at least of the scientific opposition to the historical accuracy of revealed religion. This struggle between the intellectual and the moral was a most valuable step in the evolution of the human race; for religion had got into a state of unscientific dogmatism that was incompatible with in-

tellectual honesty. A man, under those circumstances, had to dethrone his intellect in order to give his adherence to religion as then understood. Hence the great intellectual awakening of the later quarter of the nineteenth century was accompanied by a tremendous overhauling of all the foundations of religion in the light of intellectual and scientific knowledge. The human intellect was greatly stimulated by this great conflict. It was not confined to any one country, for practically all the world was involved in it. It was not confined to any one religion, for nearly all religions had to face this same refiner's fire.

The Intellectual Renaissance—

In the coming intellectual renaissance the unity between the intellectual side of humanity and the eternal verities will be one of fundamental keynotes. The intellect will take its rightful place in the scheme of things, and religion will also fall into its own place. There will be no clash, because it will be recognized that a thing that is not true does not become true because it is embodied in a holy book. On the other hand, it will also be realized that valuable moral teaching can be conveyed through stories which may be scientifically inaccurate and possibly historically untrue. The object in writing Scriptures was not scientific accuracy but the inculcation of moral principles. However, Scriptures in such an age as that which is coming would be all the better for scientific accuracy. Therefore there will be a great synthetic process in operation in the coming years; sifting the grain from the chaff in the Scriptures of the world. The intellectual and the moral will be brought into harmony. Humanity will be greatly benefited by such a process, because the intellectual side of life, rightly governed, is a valuable adjunct to a true conception of religion; just as devotion to a noble religion is a great stimulus to intellectual advancement. Superstition and ignorance must be displaced by scientific faith and wider knowledge. The intellectual ray of the great outpouring of God's spirit upon the world has taken innumerable channels, and everyone the world over has reaped some benefit from the welling up of intellectual life in this age. Its cumulative effect in the future will be of tremendous magnitude.

Hymn to the Heroes

BY GRACE PEARL BRONAUGH

"For the elect's sake those days shall be shortened."

Hail, Heroes! Heralds of the mystic Light!
Hail, Comrades! Warriors in the bloodless fight!
The blinded world unmindful rushes by,
Unheeding those who stand with seeing eye,
Nor dreams that but for those who see the path
This planet would be wrecked by human wrath.
I see the pain and madness of the world,
Driven and tossed and trampled, caught and whirled
In pools of Fate. I see, but not in fear,
No longer in despair but with a clear
And certain foresight, looking to the hour
When man shall recognize his latent power.
This is the culmination of the age,
The climax of the passion, greed and rage
Which rule the surface and the crust of things;
This is the end of tyrants and of kings.
A new and unknown ruler shall appear,
'Tis "He whose name is Kindness,"—he is here.

See all around the mighty Heroes stand,
The warriors strong to serve as to command,
Those who have fought with SELF and overcome,
They who in silence, without sound of drum,
Are marshalling upon an unseen field
To fight for Truth, now soon to be revealed.
They wear no armor and they bear no arms,
For theirs is not a cause which fears or harms.
Why are their eyes so steady and so clear?
Because they see beyond this present sphere;
They are "The Conqueror-Lions" of the line
Of ancient Prophets, Princes, and divine.
They trust because they see with inward view
The unobserved, invisible and true
All ye who feel the magic power within,
The royal will to dare, the will to win,
Expend it not in conquest or control
Save in the Inner Kingdom of the Soul.
If you have felt this power, no human scheme
Can keep you from fulfillment of your dream;
But you shall calmly sit, and unafraid,
Shall marshal unseen armies to your aid,
Shall conquer Darkness and the Powers thereof,
FOR YE ARE THE AMBASSADORS OF LOVE.

Who wins the right to rule counts not the cost.
Who saves by love must first have loved and lost;
Have forfeited the fleeting for the sure
Relinquished every passion for the pure.
Who offers self must have self to give;
Who gives his life must first have learned to live.

And he who walks accompanied through Light
Must first have gone, alone to face the Night.
Until I master self 'tis not my place
To rule my fellows or reform the race,
But when, myself subdued, my separate soul
No longer kept from union with the Whole,—
I send Good-Will and Peace to every part,
The world shall feel the impulse of my heart.
For I become a channel for the force
Which flows forever from the Living Source.
The wills of those who have the right to reign
Are linked invisibly to form a chain;
Or rather, they are like a cable wrought
Of myriad threads of love and threads of thought,
Bound to the Anchor of our human life
To hold us firm amid the storm and strife.

Hail Warriors! Comrades in the bloodless fight!
Hail Heroes! Heralds of the Mystic Light!
Elect of God because erect of soul,
One soul, one heart, which labors for the whole,—
I HAIL YOU HEROES HERALDS OF THE STAR!
I HAIL THE CHRIST WHO MAKES YOU WHAT YE ARE!

Occult Story

OUT OF THE PAST

BY MAY FLOWER JAMES

(Continued from last number)

But Iseris hurried down into the garden to the fountain where Uada stood. She saw him approaching and glanced round fearfully and then slowly walked to meet him. Her voice was low and cautious.

"My own! And here we cannot speak—there is danger—I know it!"

Iseris took her hands. "Loved one, you are right—we have a terrible enemy in the Princess. We must arrange now for you to leave. I dare not come again. Can you escape?" They walked further away and their voices mingled with the falling waters of the fountain.

Amyra entered the court and looked around, Harmid had drawn behind the curtains. Amyra glanced across the garden and saw the two in the distance. She stealthily stepped nearer and slipping behind a pillar watched them. Their arms were around each other. They walked away out of sight. Amyra came back and sat down on the divan. "It is Uada, my slave!" She murmured. "He stoops low indeed!" She twisted a ring round and round her finger and looked at it thoughtfully. "She shall die! She shall drink of this powder that brings sleep of death, then he will turn to me! What is a slave—a paltry slave—to steal my love—my heart's desire, and live unpunished!" She clapped her hands, a slave entered and bowed low.

"Bring glasses and wine!" commanded Amyra, and the slave vanished.

The face of Harmid peered from behind the curtains, there was a terrible fear in his eyes, he watched anxiously and unseen by Amyra.

Jim felt his heart contract with horror, but as in a dream, he felt powerless to move or speak.

The slave returned bringing wine which she placed on a small table by one of the pillars. Amyra approached the table, taking off the ring as she did so. "Tell Uada that her mistress requires her presence—you will find her in the Palace gardens." The slave with dark eyes full of fear started with a whitening face, then bowed and hurried away.

Amyra shook a little powder out of her ring into a glass. Then she poured wine into the glass and held it up to the light.

She spoke thoughtfully, as she gazed at the colored liquid. "I loved her—but my love has turned to hate! I have one slave too many!"

Uada entered through the curtains on the left of the court, as Harmid with a face of horror vanished. Uada was anxious and breathless.

"You called me—Princess!"

Amyra watched her cruelly. "I called you—yes, away from my lover!"

Uada started. "Your lover?"

"Iseris, whom I love and whom you, my slave, have stolen from me!"

Uada terrified, threw herself at the feet of Amyra. "Not stolen, my mistress! Not stolen! Love came—I drove it from me—feeling my unworthiness—but it came again and again—and to stay—forever! Your forgiveness and your pity—ah!" She saw the glass in Amyra's hand.

Amyra answered sternly and coldly. "Show your love for him and your loyalty to me by drinking of the cup that brings the sleep of death."

"Oh not that!" Uada sobbed.

"Should you refuse—nothing can save the man you love. Either he or you must die."

At these words Uada rose and faced Amyra. "Either he or I must die? And if I drink of this cup—will he live in safety?"

Cruelly Amyra answered her. "He will live—and be free to love—me!"

Uada took the glass in a trembling hand, but her voice was calm now and steady. "Our love is too strong for death to kill. Our souls will never be divided. In saving his life, I but strengthen the bond between us!" She raised the glass and looked up. "I drink to our next meeting in a happier world!" For one second she hesitated and then drawing her breath quickly, she drank—and drained the glass.

Hardly had she done so when the curtains were thrust aside and Iseris dashed in with Harmid behind him. Amyra's voice met them like the cut of a whip. "Too late!" Iseris saw Uada standing, the empty glass in her hand. "You drank? You drank?" His voice was tense and horrified.

The glass slipped from Uada's hand and fell in pieces as she was clasped in his arms.

"I drank—to save your life!" Her voice was weak and drowsy. "We shall meet again—have no fear or regret—'tis but a sleep and then the awakening—when our souls will be

one!" Iseris holding her closely to him pressed his lips on her forehead.

"Uada! my own!"

"Farewell—beloved!" She breathed. Her eyes seemed to cling to his in one lingering gaze and then slowly closed in a deathlike sleep, her long lashes looking dark against the dead whiteness of her cheeks.

Iseris gazed at her as though hardly believing she was dead, and then laid her on the divan and passionately kissed her on her closed eyes and on her lips.

"Soul of my soul—you died for me—wait till I can join you. Death cannot divide!" Slowly he turned to Amyra who was watching with a curious gleam in her eyes and his voice became stern and hard.

"Your terrible deed will but recoil on you. Our souls it cannot harm."

Amyra, thinking to appease him, answered. "She was but a slave! Forget her!" She approached him and was about to put her hand on his arm, but he drew away, looking at her with horror. Her voice became triumphant. "A kingdom and a princess await you. You will return and thank me for what I have done—some day!"

Iseris answered her emphatically. "Never! Never! My heart is Uada's. If not in this life—then in another—you will return to pay back the life you have taken—you will return to atone for your sin!" He turned and with one last look at Uada walked slowly towards the curtains followed by Harmid.

"If not in this life—then in another, I shall return to gain my desire. Hate reaches beyond the grave as well as love! If I return, it will be to succeed where now I have failed; Farewell my Iseris!"

But Iseris did not turn and no word of farewell passed his lips. The still form of Uada was a silent witness of her crime and Amyra sank down on the floor in a passion of anger and jealousy.

* * * * *

The scene faded from Jim's eyes. He seemed to hear many voices, discordant and harsh, then soft and melodious. Again he was travelling swiftly through the air. It seemed to him many years passed and now he paused and before him spread the desert.

The sun was setting and the marvellous colors in the sky seemed reflected on the expanse of sand that stretched before him. There was a curious stillness that yet was full of elusive melody.

To the left of the scene were some ruins that appeared familiar to Jim, and as he gazed he at last recognized the place where he had found the jewels * * * Away in the distance was seen the form of a colossal sphinx and on the horizon, standing out against the sky were the pyramids.

The sun sank lower and the colors blended until sometimes they seemed to be one, and then again they spread and glowed, deep blue changing to the palest purple—crimson reflecting pure rose and a glorious golden that faded to the dimmest ray of sunlight, shining over the sandy waste.

Then out of the desert rose many forms—the spirits of the desert. Pale at first, the shade of the sand they rose from, but taking on all the colors of the sunset as they danced, swaying to the weird and tragic music in the air. Their arms almost bat-like in their ethereal draperies rose and fell with rhythmic graceful movements.

Faster and faster they danced, till the whole scene was one swirling mass of pale elusive colors and then they slowly sank and seemed lost in the sands from which they had risen.

The colors faded as the moon rose coldly and the stars appeared one by one. The music became more insistent, clearer and sweeter. A form was seen approaching and a voice was heard.

Very thrilling and clear it vibrated with a passionate longing. Each word, drawn as if from the depths of a soul, struck and lingered on the air with tragic intonation. The last line of each verse was taken up and echoed by the spirits of the desert.

Amyra! Amyra! The bright stars are shining,
The winds of the desert blow down to the sea,
Amyra! Amyra! The bright stars are shining,
Amyra! Amyra! Oh, come back to me.

* * * * *

Amyra! The sphinx in her star-dreaming silence
Has watched through the ages—and still holds the key.
Oh, ask her to open the past to our eyes, dear—
Amyra! Amyra! Oh, come back to me.

* * * * *

Amyra! The future looms darkly before us—
Our souls are divided—a sin lies to thee!
Oh, rise from the shadows and make just atonement—
Amyra! Amyra! Oh, come back to me.

* * * * *

With hands stretched out pleadingly towards the ruins and face raised to the Heavens, the figure stood and seemed to be

listening, but only the voices of the desert echoed his last words—"Come back to me!" Again and again they repeated the words until at last the sounds died away into silence.

The scene faded and Jim was travelling again over space. Many years passed and then he slept and awakening, he found himself on his couch before a still burning fire, holding in his hand the ring.

Feeling dazed and as though still dreaming, he rose, laid the ring on a corner of the couch and stared at it curiously. Strange—there seemed to be a pale blue light hovering over it. Again a breeze blew through the room, he shivered. It seemed to Jim as if the spirit of Amyra was there waiting—could he—had he the power to call her back?

The air in the room felt oppressive, he went to the window and threw open the great glass doors. And then almost subconsciously—as if moved by an impulse outside his own person, he picked up his violin from the piano. Gently drawing the bow over the strings, he realized it was in perfect tune and guided by an unseen hand, he started to play the melody of the song sung by Uada in his dream—"I hear you calling me."

Full of intense longing the strains of the violin filled the air, striking unknown depths. Like a voice it seemed almost to sing. Jim played as he had never played before.

At first the strains of music were so full of passionate longing and sadness that his breath came in deep sobs of sympathy. The garden seemed full of music, not even the dropping waters of the fountain could be heard. It sounded like a voice calling—calling.

Suddenly out of the shadows of the dark green shrubbery appeared the figure of a woman. Slowly and silently she moved and as though drawn by the music she came on past the fountain and stood outside the window gazing in at Jim as one hypnotised. And Jim raised his eyes and started in surprise. There was silence for a moment as the two stared at each other and then the woman spoke.

"I heard you playing—the music called me—I had to come—don't you remember me?"

She stepped into the room and the firelight shone on the plain gold band in her hair, on her white arms and softened the dull green dress in which she looked almost ethereal—almost as though she belonged to another world.

Jim with difficulty brought himself out of his dreams and down to earth again. He stammered a little in embarrassment.

"Oh yes, Princess, I remember you—very well—but—I thought, I thought—you were in Egypt!"

He had met her on the desert, with a small party of friends. She had attracted him greatly, in fact there seemed some strange cord that drew them together, and almost afraid of her power over him, he had avoided her. She seemed alone in the world except for her companions, who always called her Princess. A true daughter of the desert with apparently no past—for no one knew where she came from—and into the future she seemed to look with puzzled and tragic eyes. A mystery to all whom she met.

"I heard you had left for England and I followed." She said naively, with her eyes still fixed on him. "You are well known here—you have gained fame?"

"Hardly that!" Jim smiled apologetically. "But how did you know—"

"I am staying here, not far away and I was walking past this place and the garden looked so beautiful that I opened the gate and wandered in and then your music called me and I *had* to come. Why did you play like that?"

Jim turned towards the ring on the couch.

"Do you know—it seemed rather silly—but I thought—perhaps—"

He stopped, wondering how he could explain. The girl stepped forward, a curious tense expression on her face. Then she stooped, picked up the ring and looked inside.

"Amyra!" she cried. "That is my name!"

"Your name?" said Jim.

To be continued



Ancient Craft Masonry

THE ZODIAC IN RELIGION AND FREEMASONRY

By FRANK C. HIGGINS, 32° A. A. A. S. R.

Past Master, Ivanhoe, No. 610, N. Y.

VIII

We have now advanced sufficiently, through the mazes of the old racial systems, pertaining to the Zodiac, to be able to grasp the more advanced philosophy connected with it, to which we have alluded several times, in passing, but never, so far, examined in detail.

The mystic lore, of the ancient world, is full of a "divine man," a prototype of the human creature, who was the "first born and "only begotten" son of God and who is the *Logos* or "Divine Word" of all the mystical gospels.

This being is the "Adam Kadman" of the old Kabbalists and figures, under one name or another, in all the ancient Oriental mysteries, vestiges of which have descended to our times.

This cosmic entity, is the original conception of the human figure, sometimes called the *homunculus*, in which every part of the human body is referred to a Zodiacal sign and, incidentally, to a number, because all of the even numbers will be found on the right side of the body and all of the odd numbers to the left. This arrangement is intended to accentuate the idea that the original pattern of humanity was androgynous or double sexed and partook of the nature of both male and female. One finds this mystery as completely developed among the Aztecs of Mexico, although, so far as the latter are concerned, twenty rather than twelve Zodiacal figures are embraced.

The Hindu deity, Nara-Nari, the primordial pair, are of this bi-sexed nature and, in the beginning, Adam contains the potentiality of Eve within himself. Most of the early *lingam-yoni* symbols and the *Crux Ansata* referred to this sexual principle, which pervades all Nature, and is the basis of every material conception and manifestation.

The central objective of all these varied philosophies was undoubtedly the Sun, "for," said the ancient Seers, "the entire Universe is either Sun or that which having emanated from the

Sun, was originally part of the Sun." Even though people think but little on such subjects, it would be a bold theorist, who would attempt to disprove the old claim, to-day.

The superior volume of Sun and Moon and the easily recognized circumstance that the Moon shines by the reflected light of the orb of day, conveyed the notion of their symbolic representative of Spirit and Matter. This they have had from a very remote period, and in all of the ancient philosophies of this "dual principle," the combined images of the Sun and Moon stood for the first and to our finite perceptions highest of the manifested power of Diety. Among the Egyptians this symbol is Universal, on the heads of the gods, in order to show their divine nature. On numerous Babylonian, Chaldean, Phoenician and Persian cylinders and seals, the Sun and Moon Symbol represents "Heaven" and the communication of the divine spirit is often represented by a dove descending from it, sometimes on a spear of wheat or barley and sometimes on a human figure. The episode of the "Baptism in the Jordan," in which Jesus figures, is depicted on Babylonian cylinder seals of at least two thousand years prior to the date involved, the dove being shown descending upon the head of the young *Bel*, standing between *Anu* and *Ea*, *Anu*, who is "On" and "Oannes" finally becoming "John," while *Ishu* was one of the names of *Bel*, the prototype of *Jeshua*, really *Shiva* the "transformer." In India, the injoined Sun and Moon were given a *phallic* significance, which was but a grosser veil to the same philosophy. In China the same symbol was the character for the word *Ming*, meaning "Light."

The ancient theory of the emanation of the human creature, which may be circumstantially followed, through the ritual of both Lodge and Chapter, was that the nucleus thereof, was a spark of the divine Light, a scintillation of the God head itself, precipitated to earth, through the spheres of the seven planets and the Zones of the four Elements. From each of the former, it derived a quality. These qualities have been variously ascribed but the most ancient accounts describe acquisitiveness, to *Mercury*; amorous desire, to *Venus*; physical or material growth or decrease to the *Moon*; intellect, to the *Sun*; combativeness and ignorance to *Mars*; ambition, to *Jupiter* and sloth, deceit, hypocrisy, etc., to *Saturn*.

These were the "seven steps" of ancient initiation and the rounds of Jacob's ladder, for these very planets constituted the Archangels of the Hebrews and early Christians. At death, Man retraced his steps, divesting himself of all vices and superfluities.

All Matter was, according to the ancients composed of various odd mixtures of Earth, Air, Fire and Water.

We find, on examination that all of these speculations are connected, with greater or less directness, with the old Hindu

Zodiacal division of the Universe into the various attributes of the Divine Man or *Macrocosmos*, upon whom, the human creature, or *Macrocosmos* was patterned.

According to a previous essay on this subject, by the present writer—

"The Hindu philosophy turned upon the all pervading attributes of the 'Active' and 'Passive' principles, *Purusha* and *Prakriti*.

"*Purusha* was the great, ideal, universal Man, the male principle, or creative energy and the *Ego* or 'I am,' seated in the heart of Man."

"According to the Hindu philosophy," says an authority, "The *Ego* is identical with *Brahman*, and all of the exercises of *Yoga* as well as the religious practices of certain ritualistic sects, are directed towards a realization of this identity.

"The *Ego* is the witness, the Knower, the Seer, hence the same as *Hermes*. It is the onlooker taking cognizance of the Non-*Ego* or environment."

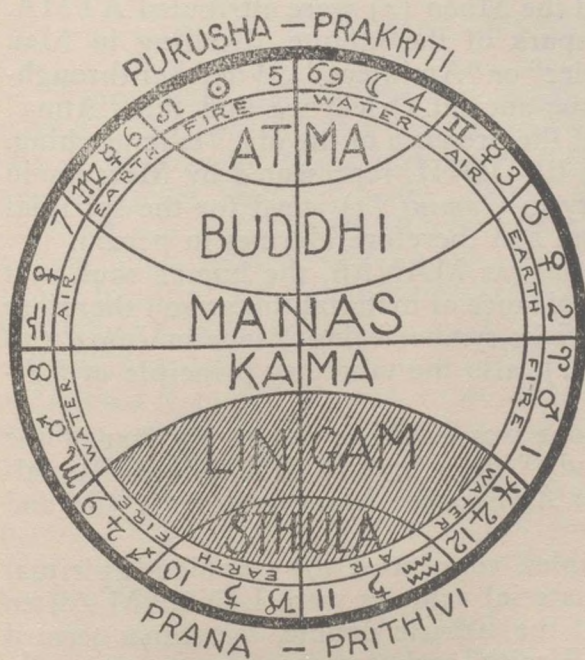
Adam (*Atma*) the Namer, in the litany of Brahmanism, *Nara*, or Spirit.

Prakriti is the non-*Ego*, the mirror, in which *Purusha* sees himself reflected, the *matrix* or female principle. Hence "*Sophia*" (the Divine Wisdom).

Maya, *Isis*, Nature, the *Magna Mater* or "Great Mother," bringing forth all forms, in response to the suggestions of the *Ego*; The Brahmin *Nari*, "Matter."

In *Prana* and *Prithivi*, we find the names of the material reflexes of the foregoing.

It will be at once recognized, that the first four pairs of



planetary houses, taken as numbers, on the diagram are "Nines," of which the sum total is "Thirty Six," the Solar number representative of the spiritual characteristics of Man, while the residue is completely material.

To the Sun (5) and the Moon (4) were attributed ATMA, the Divine Spirit, or spark of the infinite, dwelling in Man and therefore his "Builder" or "Architect." Wherever throughout the symbolism of the ancient Orient we find this "Atma" figure, we can be sure of the presence of the old Vedic teaching.

The second figure, BUDDHI, represented by Mercury in *Virgo* (6) and Mercury in *Gemini* (3) stood for the spiritual Soul, vehicle of Wisdom and therefore Hermes in person.

"The third envelope was MANAS, the human soul, seat of the Mind, taking cognizance of material things and therefore the "Man" or "Knower," its symbol being Venus in *Libra* (7) and Venus in *Taurus* (2), also the vibratory principle of "Attraction."

The Fourth envelope was KAMA, the unruly seat of the passions or "Desire Body," the vibratory principle of "Repulsion." The symbols of *Kama* were Mars in *Scorpio* (8) and Mars in *Aries* (1).

These four principles, constituted the complete Spiritual Man, whose mortal, material vehicles were LINGAM (often called *Linga Sharira*), the Etheric double, sometimes termed the "Astral Body" or "Wraith" and corresponding to Jupiter, in *Sagittarius* (9) and Jupiter in *Pisces* (12), a total of 21.

Last of all comes STHULA, the Dense Body, our envelope of bones, flesh, and skin, corresponding to Saturn in *Capricornus* (10) and Saturn in *Aquarius* (11), also a total of 21.

As the sum of the numbers "one to six," is 21, the latter, therefore, numerically represents the six sided cube. A figure of the Sun (36) between two Cubes is therefore a very old Masonic representation of the Sacred Seventy-eight. $21+36+21=78=HJH HVVH VJHJH$.

Higher Thought

CONSCIOUS EVOLUTION

BY EUGENE DEL MAR

Throughout endless time and space, the Universal has expressed itself mentally and manifested physically. Always and ever is the invisible being translated into visibility, and the intangible given material form. There is at the heart of the Universe not only an intelligence that keeps it in incessant motion, but a wisdom that impels its creations ever to assume forms, faculties and functions increasingly in accord with the Spirit that animates them.

While external change is inevitable and universal, it may be doubted if an entirely new problem is ever presented. Each problem serves but to exemplify eternal principles, which clothe themselves—as do their human interpreters—in the fashion of the day. Evolutionary activities curve themselves spirally about central principles, and there may be extracted from the past much that may guide to the solution of any present-day problem.

Nor is this true merely of human history, for fundamental principles lie entwined at the heart of every problem. It was as necessary to growth in the more primary grades of existence as in the human, that their higher intelligences take the lead in directing their evolutionary tendencies. The development and expansion of the mineral, vegetable and animal kingdoms were not haphazard, but according to Law as guided by intelligence.

At a time when the mineral kingdom dominated the earth completely, some of its more progressive elements, having aspirations beyond those tolerated by the generally accepted laws of the realm, headed a successful revolution against the gold and silver autocracy of the day. In the course of time, they established the vegetable kingdom, where versatility and progress were more encouraged and scope given to wider ambitions.

For ages thereafter, the extensive resources of this realm sufficed to satisfy more or less completely the ever expanding desire for expression; but finally some of its denizens became restless, and factions arose that refused flatly to remain rooted to particular spots on the earth's surface. Thereupon tumult ensued, the malcontents revolted, civil war followed, and a few of the extreme radicals inaugurated the animal kingdom.

With free locomotion and a vast physical world to conquer, the prospect that loomed up before the animal consciousness was fascinating in the extreme. The bolder spirits soon took it into their heads to master and control the new social machinery, and noting how the mountains dominated by their very size, they puffed themselves into the vast shapes we now call mammoths, mastodons, whales, and such like. It was plainly evident that they had just enough brains to find for these disturbing factors obscure resting places where they were not likely to be disturbed.

What next happened might readily have been predicted. Those who appreciated best the humor of the situation, found the most appropriate places for their gray matter and started it working over time. The big brutes had bulky frames, monumental supports and ponderous heads; so the smaller rebels cultivated lithe figures, grasping extensors, and a climbing disposition that soon enabled them, with a considerable degree of complacency, to look down upon the heavy aristocracy of their day.

Not many years passed, as time was then computed, when another revolt threatened. The conservatives took the position that four supports were necessary to any well-balanced body, while the radicals maintained the stand that two feet should be the mathematical limit. The rebellion was measurably successful, and while many of the progressives questioned the claims of their radical friends, they joined in starting the human kingdom on its tempestuous career. In this new realm, the animal stood upright, developed his hands, cultivated an opposable thumb, spoke his thoughts, and was inspired by a new vision.

Prior to this stepping-stone in growth and development, the life force functioning on all these planes of existence, working under compulsory education laws, determined the succeeding progressive steps to be taken by all organisms. It pushed them on inevitably toward their higher destiny. Those that were left behind contributed to the support of the ones that went forward; and the continued existence of each of the earlier realms remained absolutely essential to the welfare of the later ones. Upon those forms not destined to assume greater responsibilities or to meet more intricate problems, was conferred an instinct that sufficed fully to solve every necessary problem of their continued existence.

Those upon whom the higher destiny was conferred were no longer to be guided by that instinct, which had heretofore guaranteed their racial self-preservation within narrow limits

of individual growth. By way of substitution, there was offered for appropriation the mental kingdom of conscious reason, inductive and deductive, and this opened up a vista of unending individual development. Henceforth man was to be free to determine his own fate, and to be his own master to the extent of his conformity to Law.

To man was now given the dominion of the earth, and the powers of the Universe were placed at his disposal. Life had been guided and assisted until it reached the human plane of mental expression and physical manifestation; and now it was to be left to man to direct his own development and complete his growth. Life had passed through its universal infancy, childhood and adolescence, and reached the age of discretion; henceforth it was to be left to its own resources to make its way in the world, and come into the realization of its divine origin and destiny.

Primitive man was a willing slave to his animal propensities, and these remained his predominant traits. He continued to regard physical force as the universal solvent of his many problems. He idealized this into his God, whom he clothed with attributes inspiring fear and terror, and this conception was made use of to compel the submission of his fellow-men.

Through a subtle combination of politics and religion the great mass of mankind soon became enslaved to a small ruling class, and only at rare intervals have the minds of men revolted at this condition sufficiently to bring about a radical departure from the relation of master and slave.

Until the present era, with the exception of such illumining episodes as the American and French revolutions, there has been no time when the political and religious powers of the day have permitted man to think for himself. The free use of his reason, that great instrument of human emancipation, has always been denied to him. He has been obliged to accept and be doped by the poisoned mental food offered to him.

When physical measures of coercion could no longer be employed, excommunication or social ostracism was resorted to. There has never yet been an "Age of Reason" on earth, and reason has not failed, for racially it has never been employed in its freedom or fullness. In fact, the appearance of a Free Thinker on this planet has always been a signal for general consternation and social revolution.

The Great War has broadened the mental vision of the masses of mankind as never before, and they are thinking deeply.

Not that all new thinking is an improvement on the old. Indeed, much of it is superficial and the product of ignorance or hatred. But somewhere at the heart of the present whirlpool of contending thoughts lies the secret of the next great forward step in man's evolutionary development. That secret will be revealed when man is prepared to make practical use of it, and it is offering itself as the willing servant of the race.

Although human reason superseded animal instinct, the latter was merely relegated to inactivity, and the time has now come when these two wondrous faculties are to conjoin on the higher realm of intuition. On this realm, the unerring certainty of instinct is combined with the unlimited expansiveness of reason. But the realm of intuition may not be taken by storm, and its development by the individual follows an evolutionary process. Always one must long be a follower before he may become a master.

Many years have passed since man's appearance on earth, but in the infinite stretches of universal existence, time has but slight significance. Man has already made great strides toward the goal that is now seen to be his. He has travelled long and far, but the road ahead is endless. Although man has but little more than commenced his journey, his advance guard has already relegated the physical to the realm of effect. He is demonstrating the truth that all physical forms are but embodiments of their mental causes, and that on the mental plane is to be found the origin of all that is manifested physically.

Man now is approaching a still higher realm of understanding, where he will discard the mental in favor of the spiritual as the primary source of power, and he will depend upon his higher intuitive faculties as never before. With this understanding will come a vast increment of power, and a vision of achievement that heretofore he has been unable to accept as within the bounds of possibility. Then it will be revealed to him that his destined role is that of the conscious creator of his existence, which eventually shall be manifested on earth in such exalted terms of power and harmony as he has never yet dared to dream of in his wildest hopes or expectations.

To the Aspirant

GOD

What He is, and His manifestations

BY THE TORCH BEARER

The Supreme Being is in the ultimate Impersonal—but is also All Personal.

He expresses and manifests Himself in the finite degree on each planet in the highest manifestation possible of comprehension by His children.

In order that the rationality of His being might be comprehended by the Solar Sons, He manifested the Divine Woman, from Himself, of Himself, as a mortal on the planet of the Sun. He himself took the form of Apollo.

By this manifestation He demonstrated that without conjugal love and the Divine One-Twainness the existence of a God would be incomplete and impossible of complete and perfect harmony.

Later, when He manifested as The Christ, it was in a form and by a method which could be comprehended by His children of the earth, and was still another manifestation to evidence that the conjugal relation was Divine and the highest expression of the One. Owing, however, to the inversion of the minds and spirits of that time and the denseness of thought, the complete revelation was withheld.

In the coming revelation of Himself He will manifest the completeness of the Two-in-One, in order that all people may know and realize the Divine Principle in conjugal love, so that the lusts and passions of mankind may be stilled and Divine Love in its completeness take its place.

Until humanity awakes to a realization that all of their works should be for the Lord and for His use as He may see fit to employ them and develops to the point where, in all of its fulness, is said, "Thy will be done, not mine," and thus lays aside the personal aggrandizement for which he labors, suffering and unhappiness, poverty and sickness, with ultimate annihilation, must be the portion.

The above was dictated to The Torch Bearer by a Master of Wisdom.

Theosophical Talks

LETTERS THAT MAY HELP YOU

BY ASEKA

(Letter No. 3)

Friend.....

Although the logical mind cannot but accept the proposition that the Universe is ruled according to Law—for the theist as well as the atheist accepts and admits it—the average man is doubtful; while his reason affirms that it must be so, his experience tends to prove the opposite. He sees so many things happening that, apparently, are due to “accident” or “chance,” to good or ill-luck. He sees the wicked flourishing like the proverbial bay tree; he sees crooks in public and private life “getting away with it;” he sees hypocrites successfully posing as teachers of morality while real exemplars are unrecognised; he sees blatant pedagogues honored by their fellowmen while really wise men pass by unheeded; he sees the rich man surrounded by the wealth gained by sweat-shop and other dishonest methods—the blood of men, women, aye and children coined into his dollars; he sees crass, incompetent men with more nerve and gall than brains achieve “success” while real merit starves, and, he honestly doubts that there is a God or a Power of Justice; for he, arguing from his small stock of *human* wisdom would not give *his* children such an unjust deal; he with his *human* sense of justice would not be so unjust.

That is the argument put forward by many men and women I have spoken to on this question; indeed it was just the line of talk I gave myself when I was handed (by the Powers that be) a brick instead of the bouquet I thought I deserved.

It is this feeling of unmerited injustice that rankles in the human soul, for in my experience, I have found that the average man is honest enough to take his punishment for wrong-doing without whimpering, *if he knows he deserves it*. I have found that when a man is caught with the goods, he will generally admit that he took a chance and didn't get away with it; so when he is caught he will take his medicine with equanimity.

But when that same man tries his level best to do unto others as he would have them do to him,—giving his fellows a square deal, trying to do his duty as a man,—and then finds, that although he is doing his best to live an upright, honest life he is

"getting it in the neck," then he rebels and affirms that there is no such thing as a Law of Justice, and * * * I do not blame him. The average man I have found would rather live a square honest life than the opposite, because, apart from other considerations, it is much the easier way, but when his experience tends to show him that all his efforts in that direction are, apparently, fruitless, the seeming injustice touches his sense of right and justice and he kicks.

In one of your letters I notice that you are up against this very phase of the problem. Most people, nowadays, are just at that stage but unfortunately, they are too mentally lazy to go deeper into the question, and still more unfortunately—for them—they *do not suffer enough* to make or induce them to inquire deeper into the subject.

I congratulate you on the fact that you mentally suffer to the extent that you want to know yet more, and that you want to dig still deeper into the "why?"

Please go back and read carefully the latter part of my first paragraph beginning with the words: "he honestly doubts, etc.," for the part of the answer to the problem is indicated by the man's attitude, viz: "he with his *human* sense of justice would not be so unjust."

We with our human sense of justice would not be so unjust, and yet, in our conceit we imagine that the Power from Whom we derive our life, our sustenance, our intellect, our reasoning faculties, our "sense of justice" is actually more unjust than we are; that this awe-inspiring POWER that makes and unmakes universes, solar systems, suns, planets and microbes (including men) does not possess a sense of justice equal to ours! ! !

Verily, if man possesses nothing else, he certainly has conceit to burn!

Now let us crawl down off our high horses of conceit and admit that, logically, this Great Power to which we owe our being and our sense of justice *must* have an overwhelmingly greater sense of Justice than we can possibly have. That admitted, the next step is: Why is that justice not more apparent to us? We may as well confess it at once; it is due to our ignorance of the Law of Justice. Then: Can we learn and know more of this Law of Justice? We can, for humanity has never lacked for teachers of this Law; all the great writings and all the great Scriptures of the world contain the teaching put in different words to suit the peoples of different times, places and stages of evolution.

And in this connection, when we take these various Scrip-

tures (by whatever names they may be called) and find statements that "The Lord said * * *," it will be useful to remember that the statements came via an *imperfect human spokesman*, otherwise we shall make the too common mistake of accepting (or rejecting) every word as gospel truth. We should also bear in mind that the guardians and transmitters of the teachings thought (in their *human* wisdom) they could improve on the originals by either adding to or taking from the *simon pure* article.

The natural question here is: "How are we to know what is true and what is false in the teachings?"

We have two criterions with which to gauge the truth or falsity of the teachings. The first is: When the teachings agree and coincide in the various Scriptures. For it must be obvious that statements made in different languages, and in parts of the world separated from each other by great distances in time as well as in space rids one of the idea of the possibility of collusion between the spokesmen. For instance: If we find the same teaching in the Popul Vuh of the ancient Mexicans as in the Bible and the writings of Lao Tse in China, it is beyond the bounds of probability that there was any collusion in the matter, seeing that those books were compiled without the compilers knowing anything at all about the existence of each other, or of the books compiled.

The second criterion is: The criterion of *our* own intellect, *our* reason and *our* sense of justice; this second criterion being the more important of the two, because we ourselves are the ones who must finally arrive at the conclusions, be they true or false. Other people's opinions and statements may affect us in forming our opinions, but, when all is said and done, *we* make up our own minds as to what we accept or reject.

Now let us get back to our Law of Justice and the teachings thereon. Here are a few quotations; note the similarity albeit they belong to different times and places.

"* * * with what measure ye mete it shall be measured to you"—(Jesus: Mark IV. 24.)

"Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap"—Paul: Gal: VI. 7.

"Let a man believe that whatsoever occurs to him is from the Blessed One! For instance: when a wicked man meets him and abuses him, and puts him to shame, let him receive it with love, and say, "The Lord told him to curse, and he is the messenger of God *on account of my sin*"—Jewish: Kitzur Sh'lh.

"He that soweth iniquity shall reap vanity"—Prov: XXII. 8.

"Doth any man offend? It is against himself that he doth offend"—Marcus Aurelius, a Roman "pagan."

"God's mills grind slow, but they grind trouble"—Old Eastern saying.

"God waits long, but hits hard"—Russian.

"The Divine Power moves with difficulty, but at the same time surely"—Euripides, a Greek 'pagan.'

The mills of the Gods grind tardily, but they grind small"—Ancient Greek.

"God's mill grinds slowly, but it grinds fine"—Old German.

"God permits but yet not for ever"—Spanish.

"God cometh with leaden feet but striketh with iron hands"—Portuguese.

"Cease to do evil, learn to do well"—Isaiah I. 16-17.

"Cease to do evil, learn to do well"—Buddha, Hindu.

The unanimity of these sayings is remarkable, and—significant. Is this unanimity a mere matter of coincidence, or, coming as they do from the brightest and noblest intellects of humanity, is it based on the recognition of a fact? This same query may be put in the case of the saying "Do unto others as you would be done by" of Jesus, for that same teaching is echoed by the great Jewish teacher Hillel, by the great Chinese teachers Lao Tse and Confucius, by the great teacher of India, Buddha.

An objection to all these sayings may be raised by asserting that the wrong-doer does not have justice meted out to him; unless it is in a future state (hell) and of which we know nothing.

As there are, apparently, numerous instances where the wrong-doer gets off scot-free, the objection carries some weight, and the answering of that objection leads us into an examination of the various statements on this phase of the subject.

(To be continued)

Astrology

INSULT TO THE MAJESTIC SCIENCE OF ASTRONOMY.
ABSURD PREDICTIONS OF DIRE CALAMITIES TO
FALL ON THE EARTH AND MAN, IN DECEMBER,
1919. COMPLETE REFUTATION

BY EDGAR LUCIEN LARKIN

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Before starting to New York I had already received many of the rabidly sensational articles cut from the standard yellow journals, and these from nearly every state in the Union. Since arrival in the great metropolis of the Nation, the clippings follow. They are accompanied by all kinds of letters written by people in mental distress, and alarm. Hundreds of questions asked to know if it is true that colossal sunspots, vast areas of upheaval, cyclones and hurricanes due to burst forth in appalling fury on the sun on December 17th, will produce electromagnetic disturbances on the earth resulting in giant waves hurled over coast cities, up from a turbulent sea; cyclones carrying death over the world, outbursts of volcanoes, and terrific earthquakes. The cause of it all is that the earth and six planets will be in the same general direction from the sun on December 17th. These are predicted to develop giant spots on the sun. And also huge explosions up from below the solar surface, hurling matter to heights of hundreds of thousands of miles. The height of sensational journalism has been reached in a diagram showing an explosion of one entire hemisphere of the sun lifting half out toward the six planets. The sun is 886,000 miles in diameter, and the explosion was about 400,000 miles out, according to scale. Now I assert and state that there is no trace of any scientific reason why the earth will be thus affected in December. The planets have been massed in the same general direction before. And we had fine weather. "The terrific cataclysm will be caused by the highest sunspot on record, a sunspot that will be visible to the naked eye." This is the limit, sunspots are low, not high, they are depressions below the surface of the sun, often 2,000 miles deep. And "will be seen by the naked eye." I have seen sunspots without any instrument, through an ordinary smoked glass, notably the colossal spot of Nov. 17th,

1882. I was glad that spot appeared for we had a beautiful display of the Aurora, all night, this was in Illinois, not in Southern California. This spot could receive side by side at once, 104 worlds like the earth. George Ellery Hale, Director of the Wilson observatory, the largest in the world, with the gigantic telescopes on the summit of Mount Wilson 7 miles east of the Lowe Observatory, made the capital discovery of the sun's electro-magnetic field of potential. But he was viewing a cyclone raging around a gigantic spot, and hurling matter over it, at energy of heat beyond human imagination. But the Earth's magnetic potential responded gently as shown by magnetographs. No disturbance here, no clouds even, for had there been, he could not have taken the exquisite photographs copies of which I have here with me. December 17th is given as the opening day of the world wide upheaval. But the six planets will be at nearest approach to the same straight line on December 27th. Right Ascension is distance around the celestial sphere measured from the starting point which is the beginning of Aries in the Zodiac. Here are accurate Right Ascensions for Noon on December 27, 1919.

Names of Planets	Right Hours	Ascensions Minutes
Sun	18	21
Mercury	16	56
Venus	15	21
Mars	12	55
Jupiter	9	20
Saturn	10	55
Uranus	22	4
Neptune	8	54

The reader who is suffering from needless alarm would do well to study this table. Here are facts. The sun contains 745 times more matter than all planets, moons and asteroids (little planets) in entire solar system combined. How can they all even if on an exact straight line cause any giant upheaval upon the far and away sun? And the planets are not to be very near a straight line. Neptune's R. A. subtracted from that of Mercury leaves 8 h. 2 m. or 120 degrees, 30 seconds of arc. But Neptune and Uranus may be ignored. Neptune is 30 times farther from the sun than is the Earth. Uranus is on the opposite side of the sun and 1,780,000,000 miles from it. No perceptible effect. And it will not "Dart energy through the sun" to harass the earth and its inhabitants. The more explosions of

pent up hydrogen, calcium gas and others, from below the surface of the sun, the better for man, as they liberate energy which gives general heat to our small planet, the earth. Little Mercury cannot do much by way of causing spots on the sun, and if it could the spot could not harm the earth but Jupiter and Saturn and Venus will have slight effect. But Jupiter and Saturn are 1 h. 35 m. apart. Their attraction on the sun is nearly all that amounts to much in the entire massing of planets. Mars is only $\frac{1}{7}$ th the size of the Earth and its effect on the sun is very weak. A straight line between Jupiter and Saturn would reach the sun at R. A. 10 h. 7 m. And the middle point of their attraction is the place where any hypothetical solar disturbance could be produced. But the earth is nowhere near that line. The R. A. of the sun is 18 h. 21 m. the earth is exactly opposite in direction or 6 h. 21 m. Almost 4 h. away from the line between Saturn and Jupiter, or near 60 degrees or hundreds of millions of miles. The "terrific" lines of electro-magnetic energy if any more than ordinary, will play between the sun along the middle line of energy of Jupiter and Saturn, escaping the earth entirely. Explosions on the sun are incessant, 50,000 to 100,000 miles, while those from 250,000 to 350,000 miles in altitude have been often photographed, and of course photographed on fine days. Earthquakes, tornadoes and volcanoes rage on earth when the sun is comparably quiet. Thus on the day of the San Francisco Earthquake, there were only a few small sunspots. And the planets were scattered in many directions from the sun. None is able to predict when a sunspot will appear, and there is no scientific proof whatever that sunspots cause earthquakes. For history shows that these and volcanoes have occurred when there were no sunspots. None is able to predict the time of coming of any earthquake, volcanic outburst, cyclone, hurricane, storm, rain, snow, or drouth. No law has yet been discovered that can be handled by that mightiest engine in possession of man, exalted mathematics. None living when there will be solar or terrestrial disturbances and unrest. The predictions that are being published by conscienceless editors solely to sell papers to their hysterical and weak victims, ought to be handled by law. Some of them might regret their action if they could read my huge pile of letters many having been written by those on the verge of collapse and despair. The mind of Christendom is in distress, turbulence and unrest. Why add to the confusion and mental suffering, by publishing these dreadful predictions not one having a trace of scientific proof. Let sanity reign.

THE FACES IN ASTROLOGY

BY HOWARD UNDERHILL

American Academy of Astrologians

Most modern astrologers make little or no use of the Faces. They do not consider them of enough importance or of sufficient reliability to warrant their extended use. But that there is some fundamental truth or character inherent in their nature and composition, is not to be denied by thoughtful occult students, even if they do not understand the reason for it.

That the ancient astrologers believed in them and made use of them is evident from some of the testimony that has been handed down to us. In an article limited in space as this must be, it is impossible to give an extended historical treatment of the subject, nor much delineation of the alleged influences of the Faces themselves. The student is referred to the works of old authors such as Lilly, Sibley, Simmonite and others, from whom I have compiled this article.

The number five or pentad, is formed from three plus two which signifies five in one, and is represented on a plane surface as the pentagram or five pointed star, which is said to bind the first five degrees of the Sign Aries into a controlling influence of one, and is analogous to the force or powers of Mars, the most forceful planet in our solar system. In like manner each succeeding section of five degrees is made separate and distinct and placed under the domain of a planet or combination of two planets and sometimes three planets, until the six sections of five degrees each are disposed of for the whole sign. And so on for each of the twelve signs of the Zodiac. Right here a leading principle relating to the influence of the Faces should be understood. It is this: that of the five degrees composing the Face, one degree is dominant and exerts a stronger influence than the others. That is, the dominant degree modifies the influence of the others more than they modify it. For it is of course understood that there is an influence exerted by each degree. To illustrate: take a family of five consisting of a father, mother and three children—and in an occult sense that is just what the Faces are—the father may be considered as the principal dominating influence, the mother next, the eldest child next, and the youngest child least influential. Again note that it is not always the first degree of the section that is dominant; it may be the second, third, fourth or even the

fifth, and in this, says the modern astrologer, lies the weakness of the system. But to the deeply studious occultist this is not so certain. Nature does not always work by regular and, to us, consistent methods. There may be wheels within wheels that we do not see.

In one of the treatises of the Kabbala entitled "The Shemahamphorasch," or the name of seventy-two letters, the Zodiac is divided into seventy-two sections of five degrees each. Each section is placed under the rule of a certain angel whose name is spelled with five letters. The seventy-two sections were also divided according to the signs, representing the four elements. Thus the sign Aries expressed six Faces representing fire, and likewise each of the other fiery signs. Taurus indicated six Faces representing earth, and so on with each of the other signs according to the element it stands for, making eighteen sections in all belonging to each element. Each of these elemental sections was under the presidency of a letter of the Tetragrammaton. It seems quite reasonable that the authors of the Kabbala had some valid reason for making these divisions of the Zodiac, and if so, may not the Faces be based on fundamental principles and therefore susceptible of use in astrological work?

The ancients considered the number five to be a symbol of marriage and generation, because it included the first odd or masculine number, or one, and the first even or feminine number, or two, in combination. They arranged the numbers thus: one and two make three, and two and three make five. Those versed in the occult reading of numbers can read between the lines as to the significance of those numbers used in this manner. The Romans had great regard for the number five in its relation to marriage, for at weddings five wax tapers were always lighted and placed in the bedroom of the bride and groom and were allowed to burn down before they went to sleep.

The Egyptians and Chaldeans allied the Faces to the Fixed stars that came within their five degree area. The Hebrews probably formed the twenty-two letters of their alphabet from the arrangement of the fixed stars in the constellations of their time. If we admit that the Fixed stars have an influence on human life, then we may admit that the stars may dominate some of the Faces through a certain degree in that Face with which it is allied in the same degree. There is little question that when a star is located prominently in the chart, as in one of the angles, or in conjunction with the Sun or Moon, or with either of the major planets, it brings prominence into the life of

some sort either good or bad according to the influence involved in the star and planet. This in particular if the native is well advanced in the scale of evolution, such as a statesman, leading scientist, or any person of advanced thought in any department of human endeavor. It seems probable that the large majority of humanity are but little affected by the fixed stars. However, the ancients appear to have recognized their influence and made much use of the stars in both natal and judicial figures. Our modern students should carefully test their effects whenever possible. It may well be considered that many effects in some horoscopes that cannot be shown as the influence of the planets, may be traced to the Fixed stars.

The location of the Fixed stars may be obtained from any good work on astronomy treating of them, which location may be used so far as conjunctions are concerned,—and these are worth while. But when it comes to the aspects, the parallax of the stars are so great that no dependence can be placed on the aspects, without the parallax is taken into account. Dalton gives the sextiles in his "Sixteen Principal Stars." It is a little work that all students should possess. I append a list of the stars of the first and second magnitude, the nearest degree of the sign they are in, the face that they influence, and the supposed quality of that influence gauged by the influence of our planets in our solar system. There is not much really known as to the effect of this influence in the stars, we can only say it is similar to the influence of the planets as given in combination.

Name.	Influence of	Face.	Degree.
Whale's Tail,	Mars, Saturn & Mercury,	First of Aries,	1.
Algoneb,	Mars and Mercury,	Second of Aries,	7.
Caput Andromeda,	Mars, Jupiter and Venus,	Third of Aries,	13.
Zona Andromeda,	Mars and Moon,	Sixth of Aries,	29
Aristis,	Venus and Saturn,	First of Taurus,	2.
Ceti,	Moon and Venus,	Third of Taurus,	13
Pleides,	Sun and Moon in opposition,	Sixth of Taurus,	28.
Aldebaron,	Mercury, Mars and Jupiter,	Second of Gemini,	8.
Rigel,	Mercury, Mars and Jupiter,	Fourth of Gemini,	16.
Bellatrix,	Merc. & Mars in good aspect.	Fourth of Gemini,	19.
Capella,	Mercury and Moon,	Fifth of Gemini,	20.
Orion,	Merc. Saturn and Jupiter,	Fifth of Gemini,	21.
Betelguese,	Merc. Saturn and Jupiter,	Sixth of Gemini,	27.
Sirius,	Moon. Mars and Jupiter,	Third of Cancer,	13.
Canopus,	Mars and Moon,	Third of Cancer,	14.
Castor,	Mars, Moon & Uranus,	Fourth of Cancer,	19.
Pollux,	Mars, Moon & Uranus,	Fifth of Cancer,	22.
Procyon,	Jupiter & Uranus,	Fifth of Cancer,	24.
Hydra's Heart,	Sun & Jupiter,	Sixth of Leo,	26.
Regulus,	Sun & Uranus,	Sixth of Leo,	28.

Vindemiatrix,	Mercury & Saturn,	Second of Virgo,
Denib,	Mercury, Mars & Uranus,	Fifth of Virgo,
Sinistra,	Venus & Mars,	Second of Libra,
Arista,	Mercury, Venus & Jupiter,	Fifth of Libra,
Arcturus,	Mercury & Venus,	Fifth of Libra,
North Crown,	Mercury & Mars,	Third of Scorpio,
South Scale,	Venus, Mars & Saturn,	Third of Scorpio,
North Scale,	Mars & Jupiter,	Fourth of Scorpio,
B. Centauri,	Mercury & Mars,	Fifth of Scorpio,
A. Centauri,	Moon, Mars & Uranus,	Sixth of Scorpio,
Scorpio,	Moon Square Jupiter,	First of Sagittarius,
Cor Scorpio,	Mercury, Venus & Jupiter,	Second of Sagittarius,
Antares,	Venus & Jupiter,	Second of Sagittarius,
Oplinci,	Mercury & Jupiter sextile	Fifth of Sagittarius,
Vega,	Jupiter sextile Saturn,	Third of Capricorn,
Altair,	Mercury, Sun & Uranus,	First of Aquarius,
Aquarius,	Sun & Uranus,	Fifth of Aquarius,
Daquari,	Mercury, Venus & Uranus,	Sixth of Aquarius,
Fomalhaut,	Jupiter Square Saturn,	First of Pisces,
Markab,	Mercury Square Jupiter,	Fifth of Pisces,
Scheat Pegasi,	Mars, Saturn & Neptune,	Sixth of Pisces,

Rents in the Veil

The Editor will be obliged to those readers of AZOTH who have had any personal psychic experience or who have friends who have had such experiences if they will send to him a short narrative of them for publication in this department.

TSCHAIKOWSKY RETURNS

BY HELEN M. BARY

The Editor has asked for Psychic Experiences; I could fill a volume with varied examples, but will confine myself to one or two which seem à propos.

We are very fond of music, and the San Francisco Symphony Orchestra gives us much that is good, so we spend many Sunday afternoons at their concerts. I soon discovered that there was something about the beautiful musical vibrations, together with the lowered lights, which was very conducive to psychic expression, especially in the balcony, and seldom have I spent an hour there without some interesting experience.

On one occasion there was an All-Tschaikowsky Programme, and my son leaned forward on his elbows the better to catch every note of the wonderful Symphony Pathétique. At once I felt a cold blast against my neck, and drew up my cloak, wondering whence came that icy draft. Then I heard distinctly, "Tschaikowsky," once and again, and suddenly realized that some one stood close beside me. Now seldom or never does any presence bring such a chill except of one whose mortal form is dead; those who, still living, come in the astral, do not produce such cold, nor often those who are gone; I am rather ashamed to confess that I did not know that one whose music I enjoyed so much had passed from earth, but fancied he was still here, so was for a moment suspicious that some other spirit was impersonating him. But he smiled, and assured me he had left the earth years ago. Then began a very interesting conversation; I asked him if he could still enjoy our music after hearing the glorious harmonies of The Other Life? "It is a great pleasure to me to hear my compositions so well rendered and to feel that they are so warmly appreciated," he replied. "It is true I have heard music of a noble and inspiring grandeur beyond anything that anyone has yet been able to reproduce on earth, but *I used to hear it faintly, it is true, while still on earth*, and my best compositions were the direct effort to reproduce the glorious harmonies of which I could only catch some fleeting strains. All

artists draw their highest inspiration from these enchanted shores, of the Unseen World, consciously or unconsciously."

As the selection closed my son leaned back, and exclaimed, "Why, were you cold?" "I felt a draft," I replied, not caring to explain in that crowd. The Composer moved in front of me, and as the lights were turned on I glanced at the Programme Notes, and read, "Peter Ilich Tschaikowsky, 1840-1893." "You see, he said with a smile, "I *am* dead." "Yes, very dead!" I replied; and yet never so much alive. He watched us all through the concert, sometimes asking me how I liked a passage, and glad whenever I was especially pleased, or the audience burst into applause.

The next Sunday, as soon as the lights were lowered and the music began Someone near me said, "*Look! look above the orchestra!*" So I did and was astonished to see another orchestra, quite as large as the lower one, apparently suspended in mid-air; the members of this "choir invisible" were even more intensely absorbed in their work than those below; there was a sort of fiery ardor about them that I could almost see as *flame*. But what amazed and perplexed me most was that I could not see how they were supported in their airy heights, there was no visible flooring, yet they sat or stood as on solid ground. Then He who stood beside me explained that there was a firm though transparent flooring beneath them, made out of the air, a sort of aethereal glass, evidently. I soon realized that it was Tschaikowsky who was their conductor; he had gathered them from far and near, regardless of race or language, caring only for their ability to express themselves in harmony. It was shown me that many of them had but recently lost their lives in the great war, and in some mysterious way I knew that some of them had lost an arm or leg, though no sign was visible on their forms, and they had come from both sides of the conflict. There was one great blonde Norseman in the centre who played his cello with a look of utter absorption, a wild exultant, joy. He threw back his splendid head and looked up with eyes that saw naught of earth. Tschaikowsky turned his head a moment and said, over his shoulder, "I am too busy to talk to-day, but watch us," which I did, becoming so interested that I lost some of the music, but it was worth while.

One day, as I was reading, (It was the 30th of July,) there came a sharp tap in the corner. "Who is here?" I asked, looking up. "Victor Hugo," was the reply, as the famous Frenchman stepped forward. I welcomed him, and asked about France, at the same time noticing that he looked very grave. He replied

that he was very thankful that the Americans had gone to her aid in her hour of darkness, but added that her troubles were not all past. "However, I have come to speak to you about your own country. Something is coming which will burst on the American people like a thunder-clap. The clouds are gathering over the country; the atmosphere is so heavy it is hard to breathe. Treachery within the nation, hatred without; unrest of the poor and oppressed. But you and yours will be protected." He spoke so solemnly that I was deeply impressed, and reached for a pencil to write down his words; he repeated them for me, then vanished.

Often have I pondered his words; what did he mean? And I read that "6,000,000 children in this country are suffering from mal-nutrition, they have not enough to eat;" and *that* in this land of plenty! Look at the shop windows, was there ever such gorgeous display? Solomon in all his glory could scarcely rival the modern society woman. "As it was in the days of Noah, so shall it be—;" has that time come?

CROSSING THE FIELD

A MESSAGE FROM MARK TWAIN

Most learned men who stray into the field of spiritualism wander on until they find themselves facing a very unpleasant situation. On one side is a ravenous growling bear, and on the other a wild and highly restless bull that bellows and plunges in rage. The bear is the orthodox religious element, ready to stifle any attempt to prove that spirits can demonstrate their actuality. The bull is the malicious and brutal materialism of the world that determines to rule its votaries and to bar all efforts to prove that humanity has an immortal soul.

The learned men in the field are forced to seek safety by attempting to soothe the savage animals that confront them or to run back and leave the field quicker than they entered it. That accounts for so many retracting what they once professed to believe. It also explains why so many learned men are so anxious to be on the fence instead of venturing further. They fear the growling bear and the bellowing bull.

Men are so afraid of these brutes that only a few valiant spirits have ever defied them and passed on to the other side of the field, to the delightful stretch of country where all is restful and assurance of survival is no longer a mere dream.

Learned men are never so courageous as when they defy

the bear and the bull. They are never so enlightened as when they learn the truth and are brave enough to proclaim it.

MARK TWAIN.

Sent through his scribe and sentient friend, one of the learned who has crossed the field.

SOME TELEPATHIC EXPERIMENTS

BY MR. "E"

A home town friend Robert Moore and I were on our way home via the subway after having seen "The Witching Hour." My friend said he was convinced that there was something to telepathy as his brother had explained to him that the play was based upon facts. He said, "Let's try an experiment now." We agreed to try to make a man who stood near, hang on to the strap with his other hand. I explained to Bob my method of making telepathic experiments. Look well at the person whom you wish to influence so that you can secure a good mental picture. Observe some distinctive feature such as lantern jawed, peculiar shaped nose, mole on the face or neck, or some distinctive feature about the hat, coat, collar or neckwear.

With a good mental picture secured tell the person to do your bidding. Of course you must select something that will be possible to do; in other words you would not tell him to jump out of the window or sit on the floor, because if he should receive these suggestions, and have the inclination to do such things, his better judgment would say, "no," but in this particular case, when we thought "change hands, hang on with the other hand," he did it because he saw no reason why he shouldn't and since I was thinking "your right arm is tired use your left," he was really convinced and, apparently unconscious of any outside force, made the change.

Next we tried to influence a man to put his hat on the back of his head. We thought this would be a failure but on looking through a window after getting off the train, we saw that the man had moved his hat back.

The Caldron

IS CHRISTIAN SCIENCE LOGICAL?

TO THE EDITOR OF AZOTH:

SIR:

The editorial entitled "Bringing Light into their Darkness," in the July issue of Azoth is of more than passing interest, in that it expresses an attitude toward Christian Science that is quite common among those who have not taken the trouble to follow these teachings through from premise to conclusion before passing judgment as to their logic, or lack of it, as the point of view may be. While fully appreciative of the frank admission of the healing efficacy of Christian Science, I shall be grateful for the privilege of endeavoring to show that it is after all the most logical of religions. Of her experience as the Discoverer and Founder of Christian Science, Mrs. Eddy says, *Science and Health*, page 110, "In following these leadings of scientific revelation, the Bible was my only textbook. The Scriptures were illumined; reason and revelation were reconciled, and after the truth of Christian Science was demonstrated." If logic be defined as the process of exact reasoning from a fundamental premise or principle, through a series of applications to a definite conclusion, Christian Science is the very acme of logic, since it deals with absolute Truth, in its premise, process and conclusion.

Christian Science is based upon the allness of God, infinite Spirit, Mind or Intelligence, and a creation like him in essence and quality, that is to say spiritual, perfect, eternal as God himself; and it proves the soundness of its reasoning beyond peradventure by demonstrating the allness of God through the destruction of evil. These premises, granted, Christian Science is the one religion which employs pure logic in reaching its conclusions; for if infinite Spirit is the only creator, inevitably the creation must agree with its creator in quality and essence, that is to say, must be spiritual. This of necessity precludes the possibility of a material creation as real, the universe of matter being the subjective state of mortal mind; that is to say, it is as real as the human mind conceives it to be, and evidently it can have no place nor entity in the spiritual universe, the infinite expression of infinite Mind. That there has been grave lack of logical reasoning in the discussion of this most fundamental of problems, is manifest to every honest inquirer. That the commonly accepted theory of an infinite spiritual creator and a creation both spiritual and material does not conform to the first principles of logic, one readily concludes. This lack of logic Mrs. Eddy has pointed out with conspicuous clarity on page 119 of *Science and Health*. Regarding the futility of the effort to unite matter with spiritual power, thereby dishonoring the Almighty, she says: "They (these material theories) either presuppose the self-evolution and self-government of matter, or else they assume that matter is the product of Spirit. To seize the first horn of this dilemma and consider matter as a power in and of itself, is to leave the creator out of His own universe; while to grasp the other horn of the dilemma and regard God as the creator of matter, is not only to make Him responsible for all disasters, physical and moral, but to announce Him as their source, thereby making him guilty of maintaining perpetual misrule in the form and under the name of natural law."

On the basis of a perfect creator and a perfect creation, God and his perfect image and likeness, man, are the works of Christian Science accomplished in the healing of the sick and the reclaiming of the sinner. In the destruction of these all too common foes to human happiness is the proof of God's allness found.

Of this Mrs. Eddy says on pages nine and ten of *Unity of God*; "What is the cardinal point of the difference in my metaphysical system! This: that by knowing the unreality of disease, sin and death, you demonstrate the allness of God. This difference wholly separates my system from all others. The reality of these so-called existences I deny, because they are not to be found in God, and this system is built on Him as the sole cause. It would be difficult to name any previous teachers, save Jesus and His apostles, who have thus taught." It seems inevitable that the honest investigator must admit that the reasoning of this teaching conforms to the requirements of pure logic. The fact is that many of its readers who have failed to accept Christian Science, are only too glad to admit its logic once its premise, the allness of God and the perfection of his creation, is admitted. And this opposition be it said relates, not at all to the soundness of its reasoning, but rather to their inability or unwillingness to accept the fact of an infinite Supreme Being, divine Mind or Intelligence, creating and governing the universe.

Very truly yours,
ALBERT F. GILMORE.

MY DEAR MR. GILMORE:

I welcome your criticism of my editorial in the July issue, but I think you have not in the slightest degree proved your point. In the first place Mrs. Eddy's statement which you quote, that "reason and revelation were reconciled and afterwards the truth of Christian Science was demonstrated" is merely her ipse dixit, which may or may not be true and which is a matter of opinion.

You equally assert that "Christian Science is the very acme of logic, since it deals with absolute Truth in its premise, process and conclusion." May I suggest that neither you nor any man or woman *knows* what "absolute Truth" is. You may have ideas which *seem* to you true, but to *know* absolute truth your very limited consciousness would have to be absorbed in that all-embracing consciousness which is not even limited by this manifested universe, a statement which can be logically upheld but which is impossible to argue here.

The basis of your claim for the truth of Christian Science and the premise from which you argue that your deductions are logical is, as you state it, the "allness of God, infinite Spirit, Mind, or Intelligence, and a creation like Him in essence and quality, perfect, eternal as God himself."

You seem to consider this theorem indisputable, but is it? I, for one, while admitting a First Cause, deny that creation is in quality perfect or eternal as God himself. Without going into philosophical speculation as to the limitation of the All consciousness and the duality necessary to manifestation (which Christian Science entirely overlooks) let me ask how, if all creation is perfect, we can observe the evolution of form, from the amoeba to the complex human physical organism and which we must admit goes on to higher and more complex forms. It is, however, mainly by the process of reasoning by induction that the illogicalness of your position is best shown. Notwithstanding your insistence upon the unreality of matter we know it exists. We can weigh, measure, dissect, mould, manipulate and observe it in its most tenuous states and innumerable combinations. It is the wildest absurdity to call this illusion. It has been proved beyond dispute that combinations of this matter which we call form are animated or used by a principle we call soul or consciousness and which can be separated from that form and still exist as a separate self-conscious being (vide the experiments in

hypnotism of Charcot, Liebault and others and the fact of spirit communication.)

We can observe this energy or animating principle and the form through which it manifests all through nature, and it is the most reasonable induction that matter is always the vehicle of spirit, energy, life, or whatever we care to call that unknowable animating principle, and that therefore there can be no manifestation without this duality.

From the combination of these two and their interaction arises consciousness and we know that the consciousness of the plant is much more limited than that of the animal as is the latter than that of man. So that while admitting that as all proceeds from one source it must be alike in essence, you and Mrs. Eddy and all her followers are positing a wrong premise in including quality perfection and that all creation must necessarily be like Him. This is one of the points which makes the philosophy of Christian Science so absurd.

In further illustration of the falseness of your position let me call your attention to the unreasonableness of claiming that all is God and equally perfect in Him, and at the same time admitting the existence of mortal mind, and that on this basis "are the works of Christian Science accomplished in the healing of the sick and the reclaiming of the sinner. In the destruction of these all too common foes to human happiness is the proof of God's allness found."

If sickness, sin and foes to human happiness do not exist then why any necessity for healers or healing? If they do exist then according to your own showing they must be modes of Divine expression, and therefore perfect as He is perfect. If, however, as you will probably want to assert, these things do not exist but are merely the products of mortal mind, or error, how and why does this mortal mind or error arise in the Allness of God? If you admit a distinction between Divine Mind and Mortal Mind then you immediately destroy your whole logical (?) argument.

You quote Mrs. Eddy as stating that the cardinal difference in her metaphysical system and others is this: "That by knowing the unreality of diseases, sin, and death you demonstrate the allness of God." I fancy that any logical mind will agree that this statement admits that disease, sin and death exist in the sense of illusion, and are things to be combatted by knowing the allness of God. Ergo, there are minds so different, so imperfect and so ignorant, existing in a universe, which, to quote you again, is "a creation like Him in essence and quality, that is to say spiritual, perfect, eternal as God himself."

I leave you to wriggle on the horns of this dilemma.

Yours sincerely,

MICHAEL WHITTY.

TO THE EDITOR OF AZOTH:

The article "The New Renaissance" in the Oct. number of AZOTH reminded me of an article of the late Prof. Buchanan and published in "THE ARENA" of 1890 (p. 299). Thinking your readers who, possibly, are not acquainted with his predictions, would like to read it, I send you the following extracts.

Prof. Buchanan is best known to students of occultism as the man who brought what is now called "Psychometry" to the attention of the Western world. While he based his predictions on clairvoyance, he depended for his "time-periods" (which in predictions are very difficult to estimate clairvoyantly) on the law of cycles, a subject he has written on in a very fascinating way in a book called "The Law of Periodicity." This book has been long out of print, and is found only in private collections and in some of the Branch

libraries of the T. S. The part printed below is quoted from the "ARENA" which is in the N. Y. Public Library, and where the full article can be read by anyone interested.

A PREDICTION BY THE LATE PROF. BUCHANAN (1890)

We are approaching a * * * calamitous period * * * and prompts me to place on record the date of the coming cataclysm which *in its magnitude and horror will surpass anything of which authentic history has preserved a record!*

* * * Equilibrium is continually being disturbed. A change of 1" in the barometer represents a variation of 72 lbs. to every 1" of the surface of the earth beneath it, making a weight of over 1,843 millions of lbs. to the square mile. 3' of ocean tide represent an additional weight of more than 2,380,000 tons to the square mile. Hence this supposed solid globe is continually quivering and shaking.

There is a terrible earthquake belt along the north coast of S. America, and along Central America which is even surpassed by the volcanic belt from Java along the eastern coast of Asia, and between the two the Pacific Ocean is anything but pacific, as we shall realize about 24 years hence, when its foundations will be agitated to our peril.

If the order of the astronomic universe permits the near approach of any wandering body to the earth, the sea of fire must be disturbed and the continents wrecked. It was some such astronomic event that whirled the earth from its position, changed its poles, and overwhelmed its tropical climates in ice over 100,000 years ago. If any such disturbance occurs now it will be in our time of calamity from 1910 to 1916. (It will be seen that Buchanan erred in his time-prediction.)

Let astronomers observe * * *

It is safe to say that our Atlantic coast is Doomed!

Every seaboard city south of New England that is not more than fifty feet above the sea level of the Atlantic coast is destined to a destructive convulsion.

Galveston, New Orleans, Mobile, St. Augustine, Savannah, Charleston are doomed.

Richmond, Baltimore, Washington, Philadelphia, Newark, Jersey City and New York will suffer in various degrees in proportion as they approximate the sea level. Brooklyn will suffer less, but the destruction at New York and Jersey City will be the grandest horror.

The convulsion will probably begin on the Pacific coast * * * The destruction of cities which I anticipate seems to be twenty-four years ahead—it may be twenty-three. It will be sudden and brief—all within an hour, and not far from noon. (In this his prediction agrees with my friend's vision.) Along the N. J. coast the damage will be great. Atlantic City and Cape May may be destroyed, but Long Branch will be protected by its bluff from any severe calamity.

The rising waters will affect Newark, and Jersey City will be the most unfortunate of large cities, everything below its Heights being overwhelmed. New York below the (old) Post Office and Trinity Church will be flooded, and all its water margins will suffer.

The great cities will go down with all their splendor and wealth, poverty and crime, and fierce men in the interior will rejoice in the calamity and death of millionaires.

(Another prediction was made in this same article, and as the events

have taken place, the dates can be looked up to see if they coincide with the predictions):

(Queen) Victoria may not survive 1890, but her vitality may carry her into 1891. Edward (after Edward VII) will have a short reign of about 10 years.

In this connection the following may be of interest.

A friend of mine (devoted to the theosophical movement) went to London to help H. P. B. He left this country about the time the first skyscraper was built in this city.

In London he saw a vision of what seemed to him to be New York City flooded by a tidal wave which went up as far as Herald Square. Then the vision changed to an earthquake scene, with the skyscrapers' skeleton frames showing, the steel beams twisted and awry, the walls having been shaken loose. (To the best of my recollection the time of the tidal wave was noon and about Jan.; the time of the earthquake being also noon but midsummer. It is just possible that my memory is at fault and the times should be reversed, viz: the tidal wave in summer, and the earthquake in the Jan. following). Although the scene looked like New York, still it was unfamiliar owing to the skyscrapers which my friend had never seen on the physical plane. When he returned to this country some years later, he recognized the scene, for there were the tall buildings of his vision! As far as I remember he gave no clue to the year the calamity was supposed to take place.

ASEKA.

EDITOR OF AZOTH:

DEAR SIR:

Your invitation of criticisms from new readers is my excuse for forwarding my impressions and convictions concerning the "Mark Twain" article in your October number. Really it nearly took away my breath. I cannot find the remotest suggestion of our dear old friend's pungent philosophy or gracious humor in the alleged interview. It seems a monstrous piece of impertinence to degrade in this way for sensational purposes a memory loved and revered by millions. I cannot feel that the "psychic scribe" is anything but an absolute unbeliever in continued existence or he would be restrained from such shameless lying by the dread of meeting the half-amazed, half-amused, but, on the whole, pitying glance of Mark's eye later on. But I suppose it will be ages, at any rate, before he will be within hailing distance of Mark, if ever; and so the gentle reproving eye may forget to reprove at all.

But I blame you deeply, Mr. Editor, for cheapening your magazine by giving place to such sorry rubbish. You must surely know if you have any appreciation of Twain's books, especially his maturer ones, that this fake interview does not in any way remind one of the inimitable Mark.

The pity is that he himself cannot or will not take the trouble to resent this indignity. Perhaps if he could come back he would hardly think it worth his notice, but one could hardly blame him for feeling intensely annoyed and disgusted, as I do.

Yours truly,

CHAS. E. REID.

MR. CHARLES E. REID,

DEAR SIR:

I am always glad to receive criticisms from our readers, and to consider carefully what they have to say.

In regard to your objections to the Mark Twain article, you not only

seem to take a great deal for granted but show a prejudice and narrowness of view which will be a serious handicap to you if you are searching for things unseen.

Because you do not find "the remotest suggestion of our dear old friend's pungent philosophy," etc., you damn the whole thing as a "fraud and a monstrous piece of impertinence, etc.," forgetting that this view of the article is merely your own probably colored by preconceived ideas and also mental pictures of what you imagine Mark Twain should or would have said.

Of course you have a perfect right to your opinion, but because you happen to think this way, does not give you any right at all to assert that the scribe is a liar and that I as editor am a party to an intended deception.

If this is your intolerant attitude to communications alleged to have been received from beyond the veil the prospect of your own enlightenment is indeed dark.

In justification of the scribe and myself I must assure you that neither he nor myself are convinced that the communicator was Mark Twain. He, she or it only said so. On the other hand I assert that it was a genuine message or conversation received automatically through the hand of the medium and as such worthy of publication in Azoth.

It will perhaps surprise you to hear that several persons, quite as familiar with Mr. Clemens' style as you are, have said that they recognized a likeness to it in this communication.

In conclusion may I say that it seems to me supremely foolish to emphatically deny the truth of anything of which we have only surmise and no proof. It is perfectly legitimate to say, I do not believe it, but beyond this no fair minded man should go.

Yours sincerely,

MICHAEL WHITTY.

Reviews

Modern Physical Phenomena. By Hereward Carrington, Ph. D. 327 pp. & Index. Dodd, Mead and Company, New York.

This latest book from the prolific typewriter of our associate and well known psychical researcher Doctor Carrington is partly a collection of his articles which have recently appeared in AZOTH and other magazines, and partly quite new material.

These are of a somewhat heterogeneous nature, and the reader may experience some difficulty in connecting some of them with Psychical Phenomena, but Dr. Carrington is always interesting and if such subjects as the Destiny of Man, The Origin of Evil, and The Psychology of Alice both in Wonderland and the Other Side of the Looking-glass are more speculative than scientific they are nevertheless instructive and entertaining.

The book is divided into three parts: The Relation of Psychical Phenomena to Evolution, Psychology, Biology and Ethics; Recent Experiments and Theories; and Recent Researches in Crystal Vision and Crystal Gazing.

Of the thirteen articles in Part II, which is the major portion of the book, readers will probably find the Chapters upon Psychic Photography, Instrumental Communication with the Spirit World, and Psychic Healing; Shell Shock; the most fascinating, but most students will turn with still more interest to Part III, which is wholly given up to a narrative of experiments in Crystal Vision and Crystal Gazing.

This article is, however, rather disappointing. The investigation was made in collaboration with Dr. W. H. Bates an eye specialist who claims to have made some new discoveries of the reasons for short sight, far sight, etc., and these experiments seem to have been made principally to test out his theories. The eyes of the Stryer were watched while gazing in the crystal and were found to be constantly changing from normal to short sight, long sight, etc., due to strain and thus endorsing Dr. Bates' conclusions; but, as a concentrated gaze upon anything surely sets up more or less strain on the vision it is not easy to understand what relation this has to the pictures seen, and utterly fails to afford any explanation of the causes of such pictures.

Dr. Carrington adopts the generally accepted theory that that which is seen in the crystal is subjective and the result of suggestions, (by whom or what is not stated) otherwise hallucination but in the summing up he admits that in these particular researches, "these phenomena are what we might expect were the figures seen objective." It is strange that this conclusion, arrived at by the examination of the eyes of the seer, did not furnish the clue to what is probably the true explanation of crystal gazing, that it is not physical vision at all but astral, and that the crystal is merely a means to induce a species of clairvoyance and sensitiveness to the astral vibrations.

When seers see coming events of which they can know nothing or past events of which they did know nothing surely it is time to stop talking about the subconscious or subjective and hallucination, and study the matter in connection with the general phenomena of clairvoyance, and what is taught in the East of the astral senses and astral consciousness.

The book is well illustrated, written in a popular style, and will be found most interesting and instructive to all who are seeking to keep abreast of modern thought and discoveries.

M. W.

The Higher Powers of Mind and Spirit. By Ralph Waldo Trine. 268 pp. Dodd, Mead & Company, New York.

Mr. Trine is the author of "The Life Books" which have an aggregate circulation of nearly a million copies. His first book "In Tune with the Infinite" alone has sold to the extent of 500,000 copies. His latest book, "The Higher Powers of Mind and Spirit" is written in his most excellent, earnest and convincing style, portraying in its opening chapters the advance which has lately been made in the standards of moral values in the world which are so closely allied to the metaphysical and spiritual progress of mankind.

He shows how definite and well defined mental laws relate thought to a force which determines our moral, material and bodily conditions. There are now well-understood laws underlying thought which can be made an effective agency of power in changing for the better our own lives, as well as arousing conditions of healing and character building in the lives of others who are ready to accept them.

He then takes up the spiritual philosophy of Jesus and through liberal quotations from the New Testament and forceful comment at considerable length, shows how the natural life which in fact is the only life, becomes self-sustaining and permanent through the law of mind made potential by the all-pervading Spirit or Principle which is God itself. The general trend and tenor of this part of the book is wonderfully satisfying when gauged by the highest standards of spiritualized metaphysics. Says the author: "The spirit is the life; the world and all things in it, are to be raised and transmuted from the lower to the higher. It is the God-Power that is at work, and

every form of useful activity that helps on this process is a form of Divine activity."

He then explains the relation of the higher powers of Mind and Spirit to the world war that we have just been through and its meaning and lesson to us. He shows the effect of immigration of those of foreign birth on the body politic of this country and the tremendous importance of their education in the ideals of American citizenship; and that we must devise an intelligent method to further this education, or be prepared to meet the periodic destruction of the finest fruits of our civilization together with the finest young manhood of the world. The world is in need of a new dispensation, and we owe a strenuous duty to the world in connection with this great crisis. He quotes Victor Hugo: "There is one thing that is stronger than armies, and that is an idea whose time has come." We are a part of this great world force and it is futile to seek to escape our duties as such.

He advocates a World Federation through the League of Nations, for, says Mr. Trine, we have now reached the stage in world development and in world intercourse where a lasting peace must be internationalized. To deny the possibility of a World League and a World Court is to deny the ability of men to govern themselves. Love, sympathy, fellowship, is what makes human life truly human. Cooperation, mutual service, is its fruitage.

H. U.

The Challenge of the War. By Henry Frank. With Introduction by Hereward Carrington, Ph. D. Appendices & Index 365 pp. 1919. The Stratford Company, Boston, Mass.

In approaching any form of criticism of Dr. Henry Frank's brilliant work, "The Challenge of the War," a reviewer is hampered by a difficulty. The book is prefaced by a very fair, dispassionate and understanding review of it by Dr. Hereward Carrington, a preface which attracts additional interest in that at the end of the long volume Dr. Frank undertakes to answer Mr. Carrington on the points upon which they disagree, creating much interest for the reader in the speculation as to which may be right. It would seem impossible however to express in any better form a review of this book than the opinion given in this Preface by so able a student as Dr. Carrington, especially since it is one shared by the writer. Henry Frank, we feel sure, is convinced of the Immortality of the Soul, though for perhaps obvious reasons he has confined himself solely to the scientific possibilities of proof, and left out all reference to Divine Creative power and the animating impetus of Divine Will. It is, therefore, with sincere admiration that we read the quiet dispassionate brilliant arguments with which Dr. Frank sets out from a most unusual standpoint to prove to Physical Science the fallacy of its Disproofs that Immortality is possible. Life after Death he shows scientifically to Scientists is absolutely possible. The second part of the book where Dr. Frank examines into the so-called proofs of its existence is, we think, the weakest part of the book. Mr. Carrington admitting the possibility of fraud in Mediumship and Spirit Communication of all kinds says this method however is the only one as yet open to scientific enquirers. Dr. Frank who seems the more insistent on the fraud inclines to the belief expressed almost as a hope; that spirit communications are really the thoughts in varied forms lingering on an electromagnetic plane, which wander about in our own sub-conscious minds, are often resurrected, and consequently caught more or less vaguely by a medium. While this is a most interesting theory and would account for much of the vague quality of many "messages" it is in his evident disbelief of all phenomena being reliable that the author fails in this second part of his book to add conviction

to the sceptic who has possibly been partly convinced by the brilliant scientific arguments given in the first part. The scientist who will not, after carefully reading this valuable treatise, admit there may be flaws in his armor of egotistic certainty is indeed hardened, but, we think, the book had better have been entitled "A Challenge to Scientists" though Dr. Frank, we think, is correct in postulating that the enormous loss of life in the Great War has indeed caused even self-satisfied disprovers to enquire as to the possibility of Life after Death. We quarrel only with the author's ignoring the question of what kind of "life" one expects—A continuance of earthly conditions or the possibility of a step nearer the Divine Idea.

N. M. S.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, of AZOTH, published monthly at New York, N. Y., for October 1, 1919.

State of New York, County of New York, ss:

Before me, a Commissioner of Deeds in and for the State and county aforesaid, personally appeared Herold S. Robinson, who having been duly sworn according to law, deposes and says that he is the business manager of the AZOTH and the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business manager are: Publisher, Azoth Publishing Co., Inc., 1400 Broadway, N. Y. City, N. Y.; Editor, Michael Whitty, 1400 Broadway, N. Y. City, N. Y.; Managing Editor, None; Business Manager, Herold S. Robinson, 1400 Broadway, N. Y. City, N. Y.

2. That the owners are: Azoth Publishing Company, Inc., 1400 Broadway, N. Y., N. Y.; Michael Whitty, N. Y., N. Y.; Mabel E. L. Whitty, 1400 Broadway, N. Y., N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona-fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

HEROLD S. ROBINSON.

Sworn to and subscribed before me this 24th day of September, 1919.

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Dixie Hines

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