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TO POWER**

BY L. W. ROGERS

How can we develop the latent powers within us? What is the method by which spiritual illumination can be reached? What are the laws governing soul growth? These are the oft-repeated questions that are dealt with by the author, who takes up in detail the qualifications required for occult development and spiritual progress. He specifically points out the three vital necessities which lie at the foundation of all occult unfoldment and the means by which, if one does not possess them, they may be evolved. Not only the qualifications needed but the methods to be followed are considered in detail. Paper covers. Price 25c, postpaid.

THE OCCULTISM IN THE SHAKESPEARE PLAYS

BY L. W. ROGERS

Most readers pass over even the obvious occultism in the Shakespeare plays with but little thought on the subject and lightly dismiss the matter with the belief that the great dramatist was giving rather free rein to his imagination. The fact is that in these plays we are given a truthful and accurate picture of the invisible world, and a most realistic description of the fact that human beings, with all their passions and emotions, survive the death of the physical body and may sometimes continue to play a part in the visible world.

The plays dealt with are Hamlet, Macbeth, Richard III, Julius Caesar, A Midsummer Night's Dream and The Tempest; and the phenomena in them includes clairvoyance, premonitions, foreknowledge of coming death, accurate prophecy of future events, the return of the dead, and symbolical dreams. The author declares of the dramatist's great work that "what is its superstition to this generation will be its science to the next." Paper covers. Price 25c, postpaid.

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OCCULTISM AS A FACTOR IN CIVILIZATION



"Why is India, where the acceptance of occultism is so general, so far behind us in civilization?"

This question is repeatedly asked by those who are skeptical about the beneficent results of a belief in things occult, and it deserves a careful answer. Is India, as a matter of fact, behind us in civilization, and, if so, is the widespread acceptance of occultism the cause?

The present civilizations of the world represent two distinct phases of human evolution. One is the outer, the objective, the active. The other is the subjective, the thoughtful, the philosophical. America is typical of the one and India of the other.

There is no more reason why two civilizations, representing differing phases of development, should quarrel about these differences, than there is for the musician to object to the qualities being evolved by the mathematician. It is just as absurd for a nation that is giving pronounced attention to material advancement to decry another that is equally absorbed with inner development, as for the carpenter, who leads a physically active life, to grumble at the author, who follows the opposite course. The true relationship is this: the author needs the house the carpenter can build, while the carpenter no less needs the books the author can write. And so it is with the civilization of the occident and the orient.

Each has something the other needs. The orient needs the lessons our civilization furnishes in commercial organization and material enterprise. We need, even more, the lessons of oriental serenity and philosophical adjustment to environment.

Such reciprocity is the very foundation of civilization. The more perfect exchange becomes throughout the world, the higher becomes the type of civilization. In exact proportion that the various peoples of the earth exchange the material products of the soil, the intellectual gains in art and science, and the moral achievements in the evolution of human virtues, civilization approaches perfection.

When we consider that phase of civilization represented by material development there can be no question about the occident leading the orient. But let us see if there are not reasons for this, lying entirely outside the matter of religious belief. India and America may be taken as perhaps the highest expressions of these differing civilizations, the thoughtful and the active. Now what is their relative opportunity for material development and commercial success?

We have in the United States an area of about three and one-half million square miles, with a population of a little more than a hundred million people. We have most wonderful natural resources—practically inexhaustible deposits of coal, of petroleum, and of iron. We have gold, silver, copper and lead in widely distributed abundance, and immense pine forests for cheap and rapid building. We have a virgin soil as fertile as the sun shines upon and a diversified climate admirably adapted to the production of almost every staple of commerce. We are between the two greatest oceans, directly in the pathway of developing civilization, with the orient almost as near as Europe, with the markets of the world at our doors. In the very nature of things we must be materially successful.

India, on the contrary, has almost none of these natural ad-

vantages, almost none of these potent factors of a great commercial civilization. She has an area of but about one and one-half million square miles, with a population of three hundred million people to support. Her soil has been tilled for ages and her climate is commercially as bad as ours is excellent. In some portions the rainfall averages but six inches per annum, which is wholly inadequate for growing crops, while in other sections it reaches an average of two hundred inches per annum, which, if precipitated at one time, would be the equivalent of a lake covering the country to a depth of sixteen feet. Her commercial location is the reverse of our own. On the north is the impassable barrier of the Himalayas, lifting their crests of eternal snow more than twenty-five thousand feet above the level of the sea. On the east is China and on the west the unimportant country of Persia. India could not well be more remote from the markets of the world. Add to all this the fact that instead of being a united people speaking a single language—a matter of incalculable importance in material development—the people of India are separated by castes, customs and traditions and speak more than forty different languages, and we certainly have excellent reasons why India is behind us in that part of civilization represented by material progress and commercial wealth.

The relative opportunity of the two countries to achieve material success may be put fairly by likening America to a plot of seven acres of fertile soil, close to a good market, with a family of only three to support. If that represents America, then India would be represented by a plot of three acres, remote from market, upon which a family of nine must be sustained. Make allowance also for the differences in natural resources, climate and rainfall, and it is easy to see that the very people who could become rich on the one might be doomed to perpetual poverty on the other, and that religious belief would have nothing whatever to do with it. We Amer-

icans are the legatees of nature, with such an opportunity for a great material civilization as the world has never before seen. It would be strange indeed were we not successful in that direction.

But is material development civilization? Is there not something else to be considered in any civilization worthy the name? What is the essence of this thing we call civilization? It is the elimination of barbarity and brutality from the race. It is a condition of peace as opposed to violence. It is the renunciation of brute force and the enthroning of reason.

Perhaps on first thought we of the occident would say that our civilization answers to the definition; that our "Christian nations" excel in these things also as well as in material development. But what are the facts? Does our occidental civilization really represent "a condition of peace as opposed to violence," or is its history a record of brutal warfare?

Look back over the history of England, our own national parent. I do not for a moment forget her great part in the drama of civilization. Her role has sometimes been heroic, but it has also been cruel, despotic and immoral. Read the history of the Opium War. When we think of the opium evil we are apt to censure the Chinese. As a matter of fact, England forced the opium trade upon China at the point of the bayonet. Until 1773 opium was used in China only medicinally, and but two hundred chests per annum were imported. None, or almost none, was grown. Then the English East India Company saw in the vile drug an opportunity for great profit, and within three years the importation increased five-fold. In 1796 the Chinese emperor attempted to check the rapidly growing evil. He proclaimed severe penalties for opium smoking. These were gradually increased in severity until capital punishment was finally decreed. But nothing proved effective against the rising tide of debauchery. All this time, while the "heathen" emperor was doing his utmost to check the growing evil, the "Christian" occidentals were

energetically contributing to its growth. By 1820 the importation had increased from two hundred to sixteen thousand chests a year. It finally became intolerable, and the emperor after vainly demanding the removal of the opium ships, issued a proclamation warning the English that the cargoes would be destroyed if not removed. Not the least attention was paid this threat by the British. A war would give them a better foothold in China. In 1839 the emperor's decree was executed and the hateful opium destroyed. England promptly declared war and a brutal struggle ensued that is one of the most atrocious on record. Thousands of lives were sacrificed by these "heathen" people in a brave effort to prevent the opium trade being fastened upon them by force of arms. But of course the attempt to resist the English cannon was futile and the war was soon over. Then the white men from the occident accomplished their purpose. China was taken by the throat and compelled to pay dearly for the ammunition used against her. Twenty-seven million dollars in cash was exacted, and, what was far worse both morally and financially, she was compelled to cede the island of Hong-Kong to Great Britain. Opium could now be landed at the mouth of Canton river upon British territory. China was also forced to open five ports to foreign trade. Thus the way was made easy for great prosperity for the white opium merchants and the "heathen" people, who could not be made to understand that the opium trade was a good thing for them, at last submitted to the infamy. That is one way in which we have carried civilization to the orient.

Is it strange that the Chinese for a long time hated all white people? Would we not despise any foreign people, of any color, who had forced themselves and such unholy traffic upon us at the cannon's mouth? Would not such race hatred linger generation after generation as we remembered how our ancestors had been shot down for resisting such iniquity? Is it remarkable that they call white men "foreign devils?"

Read this newspaper dispatch telegraphed from London in 1905 to the Associated Press:

LONDON, March 24.—A terrible impeachment of England's opium dealing as the cause of China's hatred of all foreigners, as the reason for the massacres of 1900 and as the incitement to the present danger in the Middle Empire, is made by the Rev. Dr. Alexander Langman, for twenty years a missionary in the Province of the Che Kiang. Writing to the Daily News, Dr. Langman says:

"The demand for exceptional privileges, the claims for large settlements at the open ports, the concessions to foreigners, though giving just cause for complaint, are of comparatively recent date, and in no wise supply the motive for the relentless hatred of the people against the foreigner. The anti-foreign feud is of much more ancient date, and it is also universal throughout the nineteen provinces.

"In every village or hamlet, however isolated, where no foreigner has ever been seen before, there I have found the same bitter resentment, the same greeting, as in every other part of the empire: 'Foreign devil, we know all about you here. Look, there is the name over the doors and on the windows, 'Foreign opium sold here.' The misery and degradation it breeds are what they know and all they know of the foreigner, but it is enough.

"The thing permeates the empire, and with such dire consequences that the Chinese feel justified in taking merciless revenge on those who have shown them no mercy.

"Foreign opium is the stock which produces seven-tenths of the anti-foreign feeling, and is mainly responsible for the riots and massacres which we so much deplore."

Now this is an example of the progress of occidental civilization—an incident in that vainglorious march toward material supremacy of which we are prone to boast loudly to all who will listen. I have not selected an incident from England's history because she is the most brutal nation of the occident, but because she is one of the least brutal. If this is one of the best, what may be said of the worst? A close inspection of the history of Spain would blanch the cheek with horror. We all know about her cruelties in Peru and Mexico. But we need not cite details. Everybody knows that the early history of Europe is a record of almost unbroken warfare—a ceaseless, brutal struggle for selfish advantage in which might was the standard of right, in which the strong ruthlessly crushed

the weak. In this struggle for wealth and power the voice of diplomacy made its plea in vain. In the name of this civilization the torch flamed and the sword dripped. Limbs were racked, living bodies were burned, the dungeons were crowded, the scaffolds were thronged, helpless women were sent to the block, and in the name of Christian civilization the headman's ax was swung aloft.

"But," it may be said, "this was in Europe, not here. This was long ago, not now. Civilization is a different thing today." Very well. Let us take a look at America. Have we forgotten the unspeakable horrors of the Salem witchcraft tortures? Can we ever erase the stain of legalized human slavery? Let us not deceive ourselves with the foolish belief that our civilization has outgrown such barbarity and that such savage impulses no longer exist. Do we not still shock the world with displays of brutality almost unparalleled in civilized society? Do we not chain living negroes to the stake and burn them to death? Do we not massacre unarmed men peacefully parading the highway and blow each other to fragments with dynamite? And aside from these more dramatic brutalities is not force and fraud instead of conscience the ruling power and the final arbiter in many of the events that make up our national life? Every thinking man knows that the will of the people does not govern in our nation; that for at least a quarter of a century no single legislative act was passed by Congress without the permission of the great corporations; that publicly and privately we are at the mercy of organized greed, and that not a single law made for the protection of the people remains unbroken.

In the face of this state of affairs some people have the bad taste to say that if India had the right kind of civilization she would be self-governing and not tolerate British rule. But we are not self-governing and we pay heavy tribute to our monopoly masters. Here in this alleged land of the

free, with public schools and compulsory education, with perfect liberty of the press, with a ballot in every man's hand, we permit an organized plundering of the people that ought to fill our penitentiaries to their last cell. In some of our great cities organized political looters have safely defied every law in a career of colossal thievery that must amaze the civilized world. Until we have stopped that, let us show some modesty in the criticism of other peoples.

Occidental civilization is developing those faculties that have to do with material things and in that fact lies a subtle danger. Material success stimulates the desire for a larger measure of such success. The tendency is for the mind to become fixed upon material things. The desire for more and more grows into a passion for accumulation. A money mania becomes prevalent. Money is made the measure of everything. The method by which it is obtained becomes secondary. It is a new application of an old adage—"The king can do no wrong." If a man has been financially successful the millions envy him and either openly or secretly applaud him, no matter by what process he won it. They long to emulate him, to possess a great fortune and the power it gives; and, of course, to desire to possess what one does not earn is much the same thing as to unjustly accumulate it.

We Americans are referred to by other nations as a people who make a god of money; and the taunt has a foundation in fact. No other nation gives so much thought and energy to its accumulation, produces so many schemes for rapidly acquiring wealth, has such a gigantic annual crop of financial frauds or suffers so continually from the exactions of the great corporations bent upon still wider conquest. Only a people who do see all things largely from the money viewpoint could be thus afflicted. It is because of this vice of greed that our cities reek with slums, that human life becomes poor and cheap and that such atrocities as the factory slavery of children can continue among us.

What is a civilization worth that regards financial success as the most important of all achievements? If it exists to produce that—the acme of material success—how much better is it than the society of the jungle? Thousands of men become money-mad. They waste the best energies of life chasing phantom dollars that they will never possess. Such mind-and-nerve-destroying effort is worse than wasted. The great majority of the money-mad fail from their own point of view and from a sane viewpoint they all fail. The few who succeed in amassing fortunes regardless of principle, measured by the standard of a true civilization, are the worst failures of them all. Justice is thrown aside, mercy is ignored, the noble sympathy that the strong should have for the helpless becomes a jest and the only foundation upon which a real civilization can be built is destroyed. And for what? That greed may grow; that avarice may increase; that strutting pride may plume itself before this passing show; that impotent man may pit his puny might against the law divine and pave his way to hell with the wreck and ruin of other's lives. For if there be one hell more certain than another it is that which men fashion with avarice, vitalize with hate, and people with the phantoms of the victims they have crushed in the heartless race for place and power.

We talk much of our Christian civilization when pitying the benighted heathen, but how much of the spirit of the Christ permeates it? There is such an abyss between precept and practice that the orientals cannot comprehend us. A lady in San Francisco tells of an amusing experience that illustrates this fact. In that city Chinese servants are the rule. They come from the orient, obtain positions as household servants, and then attend the Mission where they learn, among other things, American ways. Now, this lady who tells the story, had called upon another lady and they desired to be alone. The Chinese servant who admitted visitors was told that she was "not at home" to anybody. But this poor

heathen did not comprehend and when the next caller arrived she was shown in. When she departed the servant was taken to task for his stupidity. "Now, you understand, John, that I'm not at home today," said his mistress, in conclusion, and with a smiling "Alle lile," the Chinaman returned to his post. Shortly he brought in another caller. The lady was thoroughly indignant and marched the offender down to the kitchen, where the Chinese cook had worked long enough to understand occidental ways. The latter interceded for the culprit. "Hopee you no dischalge Chinaboy," he said. "Him just come from China. Don't know nothing. Bimeby Chinaboy go to mission. Learn heap. Then him lie good." He was very new to our civilization, but there was hope for him!

During the riots of 1900 at Peking the press dispatches told the story of pillaging by Europeans and that even the white ladies carried away armfuls of costly silks, the excuse offered being that if they didn't do it somebody else would; and if one may judge by the promptness and dispatch with which it was accomplished they seemed to be afraid somebody else would. What must these people think of our civilization? Colonel Olcott gives us a glimpse of what they naturally enough think of it. A pair of doors were presented to the library at Adyar, India. The native artisan, hoping to please the occidentals, had carved on the doors what seemed to him appropriate symbols of our civilization. He decorated the gift with emblems he thought would be most pleasing to occidental eyes. And when the gift was presented there appeared a pistol, a padlock and a corkscrew! And why not? The pistol, emblematic of physical force, of warfare, has been a dramatic factor in our civilization, while in the orient it is hardly known. The lock is everywhere in evidence with us, from the bank down to the chicken-coop.

It is very difficult to see ourselves as we really are. We call it Christian civilization, but isn't it sadly misnamed? The Christianity is a distressingly thin veneer. How much of

Christian spirit enters into our business life? Such Christianity is a form; we mean nothing by it. The late Governor Waite, of Colorado, was sharply criticised by a minister for his well-known and picturesque profanity. A report called the governor's attention to the published criticism. "Oh, yes," said the governor genially, "I swear a little and the parson prays a little, but neither of us means anything by it!" And so it is in our very material civilization. Pretension takes the place of practice. We do not mean much by our fine words.

Now, if civilization is the state of being reclaimed from savagery, if it is the elimination of brutality from the race, if it is a condition of peace as opposed to violence, then a true civilization can exist only where certain virtues have been acquired. One of the most striking of those possessed by the orientals is tolerance. It is the lack of this virtue in occidental civilization that is responsible for the persecutions that have brought death to tens of thousands of victims of religious hatred. For the want of this virtue the inquisitions flourished, tortures were devised, racks were constructed and thousands of people were fed to the flames. For the want of this virtue men of conscience were hunted down like wild beasts, and science was a persecuted outcast. On the other hand, because oriental civilization has the virtue of tolerance, persecution is practically unknown. Five hundred years before the birth of Jesus, Buddha gave his sublime thought to the world, and from that day to this, though various races in many lands have made it their religion, not once has Buddhism lifted the hand of persecution.

It is often said by those who wish to make it appear that the occident has the only civilization of the world that is worth considering, that the orient is full of superstition, ignorance and poverty. It is an easy matter to make reckless assertions, but fair consideration will show how much misunderstanding and unreasonable prejudice can exist against a strange and distant people. That the orient contains mil-

lions of the ignorant and some of the degraded is undoubtedly true and quite to be expected. It would be no more reasonable to suppose that because a knowledge of occultism is more general there than elsewhere ignorance and cruelty have completely vanished than to presume that because Christianity is known throughout the occident ignorance, vice and crime should be extinct here. As a matter of fact we know that they are found everywhere throughout the occident and most of all in the great centers of our civilization. The difficulty is not that the Christian religion contains no teaching that will help the situation but that the millions who inhabit the occident have not reached the point where they really desire to live unselfish lives. The evolution that is slowly lifting the race to that point is going on in the orient as well as in the occident, but it would be absurd to hold either Christianity or occultism responsible for the ignorance and degradation in either civilization. Another misconception is that the masses in the orient have a clear and comprehensive knowledge of occultism. The teaching reaches them largely through one of the great religions and it must be remembered that all religions, Christianity not excepted, become materialized as the centuries pass. The life dies out of the forms and the original meaning is lost. Thus it happens that the doctrine of karma, so wonderfully conducive to right living when really understood, has degenerated into a sort of fatalism for many in the orient just as the real meaning of the crucifixion and resurrection has been lost to the Christian millions of the occident and is likewise no longer the vital thing it might otherwise be in shaping their lives.

There are, of course, all kinds and conditions of people in the orient, as in the occident, and we are far too much inclined to emphasize the lower and ignore the higher. When we lay so much stress on the apathy and indifference said to be characteristic of some classes of India we should be fair

enough to remember the activity and success of Japan where a knowledge of, and belief in, occultism is quite as common.

While we of the occident are so busy with outward, material affairs, and have produced a remarkable civilization of that order, the people of the orient have been equally absorbed with inner, spiritual affairs, and have produced a civilization quite as remarkable and certainly as useful in the evolution of the human race. They have evolved mental and moral qualities that are the very essence of true civilization, the only foundation upon which an enduring structure can be reared. We should not fall into the error of supposing that these virtues are mere moral adornments and are not of practical, and even material, value. The war between Russia and Japan brings out this fact with strong emphasis. The occident and the orient were brought face to face upon the field of battle where all their mental, moral and physical qualities were put to the severest tests. The newspaper dispatches faithfully reflected the characteristics of each. Russia was the personification of brag and bluster; Japan of modesty and fearlessness. Russia did all the bragging and Japan did most of the fighting. When the war began the Russian commander announced to the world that he would march direct to Japan and eat his Christmas dinner in her capital. From that moment to the end of the contest he did little but retreat.

The sterling character qualities of the Japanese soon won the war. It was a series of wonderful and successful military operations. Never before did any people act with more patriotic unity, forecast events with more accuracy, fight with more utter fearlessness, and temper final victory with more admirable generosity. Nor were these virtues exhibited only by those who were actively engaged in war. Tens of thousands of citizens, without waiting for the slow process of taxation, voluntarily contributed to the war fund. Rich men

gave a portion of their fortunes and the poor deprived themselves of a meal a day to help with their meager wages. Compare that with the colossal tax-dodging in America and with the "embalmed beef" contracts by which, during the war with Spain, our soldiers were starved that dishonest contractors could increase their profits. The sacrifice of the Japanese woman who killed herself when her son was rejected as a volunteer because she was dependent upon his labor is typical of the intense and unselfish patriotism of the entire nation. Tyranny can never rear its arrogant head among such people. Liberty is indigenous there.

The world had seldom seen such heroic, multitudinous sacrifice as that in the capture of Port Arthur. Thousands upon thousands of men marched steadily and deliberately upon certain death. Here was a fortress built by the hand of nature and armored with scientific skill. Ingenuity was exhausted in its defense. The European military critics said it could not be taken by any army in the world. But the Japanese did it. No "impossible" heights could daunt them. No deadly fire could stop them. They simply marched forward until the ditches that protected the fort were filled with the dead. Then over these bridges of dead bodies the living remnants of the heroic army swept to victory and the Czar's hope of a wider despotism died in the trenches of Port Arthur.

Here is a civilization that challenges our admiration. These people comprehend the occult. They understand the law of karma and the fact of reincarnation. They know there is really no death; that the visible body may be stricken down in battle, but the man still lives, and that every heroic sacrifice will, under the law of reaction, bring its rich reward. Such right belief and such sincere living must necessarily produce superb results in civilization.

What does it matter that these people are of another race? What does it count that their skin is brown? What does it

signify that they speak a strange tongue? Whoever has evolved these lofty virtues we should hail as brothers, and to their heroic courage on fields of battle, where desperate valor made glorious history, we should pay the tribute of our admiration and respect.

Now, this contrast makes our occidental civilization, with its intolerance and selfishness, with its cruelty and corruption, appear sadly lacking. But there is another side to the picture. I have been speaking of the America that is, not the America that may be. Undoubtedly a great destiny lies before us if we shall be wise enough to turn attention from this glittering materiality, from this dazzling, golden will-o'-the-wisp, and resolutely develop our spiritual nature. But if that is neglected, if the great lessons of moral balance and spiritual illumination are overlooked, then our civilization, even with all its splendid achievements in art and science, its amazing wealth and its material triumphs, will prove a vain and worthless thing.

We are as yet a youth, but a stalwart youth of great strength and promise. We are in the awkward age of young conceit, of swagger and braggadocio. Later we shall learn more of others and begin to see that we do not quite lead the world in the quality of our civilization. And this can be said for us: that the civilization of the orient is ages old, while that of the occident is comparatively infantile. The orient represents a phase of life seen in thoughtful maturity; the occident, the objective energy of youth. This strenuous self-assertion, this grasping greed, is but a passing phase. These repellant things—the narrow intolerance, the political corruption, the cruel injustice, the festering slums—are but slag from the furnace in which is smelted the steel of national character that may yet be beaten into a mighty implement of progress upon the ringing anvil of the gods. In that coming day, when we shall have left youth behind and reached our civilization's maturity, let us hope that the mental and the moral, the

material and the spiritual, will be wisely balanced; that under better forms political corruption will have ceased; that the slums will have vanished; that industrial slavery will have disappeared; that commercial antagonism will have been replaced by helpful co-operation; that intolerance will be unknown and that the American flag may arouse enthusiasm not because it represents an invincible power, but because it is the symbol of a people broad enough to be just as well as brave enough to be free.

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