

Volume Four

APRIL, 1919

Number Four

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 NEW WORLD CRISIS

EDITORIAL

THE LIFE RELIGION

By AN ADEPT

THE TRUE STORY OF JESUS

By A SPIRIT

ANCIENT CRAFT MASONRY

By FRANK C. HIGGINS, 32°

WHAT KARMA IS

By REV. HOLDEN E. SAMPSON

WHY NOT BE HAPPY?

By EUGENE DEL MAR

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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.

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"AZOTH"

A Monthly Magazine

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

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
Herman S. Whitcomb, Occultism

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Vol. 4.

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Editorials

The New World Crisis

With politics AZOTH has no direct concern. We are trying to understand the unseen and unknown laws of life, and the methods of their operation; to investigate the powers latent in man and develop them; to regain from past ages the wisdom attained, which has been buried under thick strata of superstition, bigotry, and materialism. Our aim is to give to man a regained faith in his spiritual nature; an expansion of his mental horizon above the plane of the material; a reasonable conception of God and of his relation thereto; all of which will serve as an incentive to growth and an inspiration to right thinking, right living and true happiness.

That such knowledge is bound to react upon our conception of rights and duties and consequently upon the ideals we set up for our social relationship and welfare goes without saying, so that we may consider ourselves as dealing very vitally with the foundation of politics; with world politics rather than with what will appear to most of us the petty efforts of states and nations to adjust their governance of the social life to the constantly changing exigencies of the times. Such being undoubtedly the case, no true student of occult science can be indifferent to the momentous affairs, with their tremendous possibilities for either great progress or a great falling back, which are now

engaging the attention of the peoples of the civilized world—and which in their totality have been called one of the crises of eternity.

Two great problems must be solved, two great questions settled, upon which the good or evil future of humanity as a whole is at stake. One is the elimination of barbarous war with the consequent harmonious national relationship; the other, and perhaps the more menacing of the two, the elimination of class war with the consequent harmonious social relationship. As regards the first problem, there seems to be every prospect of success. The four years' experience of war through which the world has just passed, has brought home to all mankind a complete realization of its horrors, its cost, its barbarism, and above all, its utter futility.

In the projected League of Nations, we see the promise not only of the complete abolition of this awful blot on modern claims to civilization but the ideal of fraternization, the interdependence and concord of nations making for world justice, brotherhood and unity. With such a goal almost within reach, it is deplorable to find narrowness, personal feeling, petty politics, and selfish outlook combatting the efforts being made by the chief executive of this great country, who may be rightly considered the instigator and most powerful factor for the consummation of this great ideal. Any stable social life must be based on the sacrifice of some individual rights, and any such national social life as is contemplated in the League of Nations must follow the same law; but just as the individual benefits by obedience to the social laws without which civilization could not exist, so the individual Nation will benefit by obedience to International laws. Let us then rise above National selfishness, party politics, petty considerations, and, thinking in terms of human welfare, progress and brotherhood, hold up the hands of him who—no matter what he is, has been, has done, or has said—no matter whether belonging to one party or the other—is now striving to bring about the realization of a great ideal which we may well believe is in conformity with Divine will.

Of the more menacing problem of class war, there seems to be no immediate prospect of solution, and yet the success of the first depends absolutely on this. It is a growing and terrible danger of world-wide extent. All countries, whether monarchies or republics in their system of government, are equally affected and infected. It means the overthrow of the growing ideals of democracy, the substitution of an autocracy far more terrible in

its effects than any other in history; the power of one class of people over all other classes, and in this case—let us be quite frank—the dominance of the less developed, the less intelligent, the less refined, the less gentle and considerate, the least capable of self-control, the least fitted to rule and govern the rest in whose hands power would bring world-wide “Terror” in which death and destruction would be meted out to those guilty of education, culture, refinement and altruism by a class of people who have been taught “class consciousness,” to place everyone who does not earn his living by manual labor in the category of “capitalist” and to hate him in consequence. A class who, by organization, have found strength and power and means to use that power for their own selfish ends without any consideration of the consequences to others and who are too ignorant to know that such actions will sooner or later inevitably react upon themselves.—O, fools! fools! fools! cannot you see that all classes and grades of human beings are necessary and interdependent upon each other—cannot you understand that you must consider the benefit of the whole if you are to benefit yourselves? That abuse of power by you is just as bad as abuse of power by “the interests,” as you call them, from which you have so sorely suffered?

It would seem that the one hope to save the world in this crisis is to preach this interdependence with all our force, to hold up the truth that only by raising the whole can any part be raised; that justice must consider the rights of all, the ideal must be the welfare of all—and, above all, that the greater the power the greater the responsibility and the greater the personal sacrifices demanded by the whole. Let us by all means work for the abolition of all injustice and abuse of any one class by any other class. Let us ever bear in mind the slogan “Each for all and all for each” and kill out forever the idea that one class, whether aristocrat or proletariat, can dominate the rest.

This is based on spiritual truth, on occult law and the acceptance of the ideal will determine whether this new cycle will be one of destruction or construction. Think not that the decision rests with higher powers—it rests with us—all of us, just as man is absolutely the arbiter of his own destiny individually, even so is he collectively.

The Ancient Craft Masonry Department

With this number, a new department is added to AZOTH. That of Ancient Craft Masonry, which will be edited by Mr.

Frank C. Higgins, whose writings on Cosmic Geometry, etc., in the late issues of this magazine have attracted much attention.

We hold it true that the philosophy behind the symbolism of Freemasonry and the cosmic laws imbedded in that symbolism are an integral part of Occult Science and as such are of interest to all students. Freemasonry, in our belief, is but one branch of an occult tradition come down to us among others from the ancient mysteries of the Eastern peoples. Apart, altogether, from its secret work, its rituals, and obligations, which are incommunicable, there is sufficient to show and prove that this belief is based on truth.

Mr. Higgins has devoted many years of a busy life to the comparative study of symbols, the elucidation of their meanings and their relation to cosmic law. We doubt if there is any man or woman living who has even approached him in the success achieved in this work. Mr. Higgins does not deal in theories or speculations, but proves his statements by actual demonstration and incontrovertible logic. His work not only shows conclusively the common fount and source of all philosophy and religion but also enables us to trace religious dogma and ceremonial back to their origin and comprehend their real meaning.

This department will add much to the value of AZOTH.

LIFE

Only a little striving,
Then all that's won is lost;
Only a little driving
Before the stream is crossed.

Only a moment's resting
By stream or hillside green;
Only a riddle guessing,
And then the answer seen.

Only the hope of heaven,
Ever the dread of hell;
Only one day in seven
To hear that all is well.

Only some love or hating,
A hand-clasp and a moan;
Only to find awaiting
The good that each has sown.

The Life Religion

AS GIVEN BY AN ADEPT TO THE TORCH BEARER

The Divine potentiality, which is resident in each and every atom in the universe, is being drawn within and toward the center, which has been prepared as the matrix, from which shall radiate the beams of the Life Religion.

The impetus given to this amalgamation of forces is coalesced by the unity of thought within the confines of the smallest circle and the narrowest point of egress.

The Life Religion is the common meeting ground of the Scientist, the Materialist and the Religionist—where they can meet and discuss in perfect amity.

The distinction between what is known as the Wisdom Religion and the Life Religion is that the Wisdom Religion is the *mental* aspect.

The Life Religion is the *Living—Breathing* aspect.

If one can inculcate within mankind the desire to put into practical use the Wisdom Religion, it will be seen at once to become the Life Religion, which is to aid in carrying out the Divine Purpose.

The Divine Purpose is seven-fold in its manifestation.

The first is *Evolution*—which is the motive power.

The second is *Light*—which is the ability to recognize.

The third is *Truth*—which is the foundation of the Temple.

The fourth is *Harmony*—which is perfect health.

The fifth is *Inspiration*—which is the vision of the Divine Picture.

The sixth is *Materialization* of the Divine Plan.

The seventh is *Justice*—which is perfect balance.

When these seven forces are bound together within man, he becomes merged with God.

The True Story of Jesus as Declared by a Spirit

Taken down by W. E. C.

EDITOR'S NOTE.—The amanuensis, or in the terminology of psychical research, the automatist, who writes this article and who is the medium for communication with this "Spirit," is a gentleman well known to us, an upright, honorable man who would scorn to deceive intentionally and who is himself very sceptical as to the suggested source of these communications. He has practiced automatic writing off and on for several years and has had some remarkable communications giving information unknown to him, which in some cases he has been able to verify, in spite of which he still refuses to be entirely convinced that his communicants are really beings of another world.

The "Spirit" who claims to give this information calls himself "Jason" and in many "talks" on paper both with his amanuensis and ourself, shows himself to be possessed of doctrines and ideas closely following Theosophic lines, but novel in many respects. The automatist himself knows but little of this or any other spiritual philosophy, being a writer and journalist with his mind principally engaged in material or worldly matters.

We believe our readers will find what "Jason" writes here interesting and suggestive, and we purpose to publish in later issues several "Talks with Jason."

Many are the stories and legends which exist concerning the life of Jesus. The accounts of his divine birth, his work as a teacher and reformer, and his tragic death upon the cross are familiar to all who have read the gospels contained in the New Testament. Are these stories true—it is often asked—or are they largely a blending of fact and fiction?

In recent times, conscientious theological investigators—the so-called "higher critics"—have been led to reject many of these stories, while unbiased historians, such as Renan, have regarded with much scepticism most of the records presented in the four gospels.

In the absence of corroborative proof, the gospel narratives have always been open to grave doubt, and the mystery surrounding the life of Jesus, his work, his teachings and his death, has never been dispelled. In recent times scepticism has increased to such an extent, in fact, that one school of investigators has actually reached the conclusion that Jesus never existed, but was simply a symbolic figure evolved by the founders of the Christian religion.

The following, which purports to be a true account of Jesus, was communicated by means of automatic writing. In many respects, it agrees with the opinions held by the majority of modern investigators, who are convinced that Jesus lived and taught at the period stated in the gospels, but who, nevertheless, do not accept a large proportion of the gospel records as actual facts.

W. E. C.

* * * *

“Jesus, on whose teachings the Christian religion was founded, was the leader of a Jewish sect, the object of which was to reform the national religion of Israel. He was a native of Nazareth. His father, a woodworker named Joseph, was a sturdy, practical man of small education. His mother, Mary, was a remarkable woman, far above her station in intellectuality, and it was to her that Jesus largely owed his talents as a student and teacher. He had several brothers and sisters who were hard workers, content to live the simple life of the village, without any traits above the ordinary.

“From his youth upward, Jesus seized every opportunity to gain an education. As soon as he could read and write, he became a student of the law and ancient learning in the synagogues, occasionally frequenting the temple at Jerusalem. Meanwhile, he worked at his father’s trade, although he ultimately became a prophet, seer and teacher. In the early years of his manhood he was tall and slender, with black, shaggy hair, a long beard, a pale, oval face, Semitic nose, and remarkably lustrous eyes. His features were decidedly Jewish.

“As the result of his studies, Jesus evolved some pronounced ideas of religion, although his belief was based upon pure monotheism. He became filled with a strong desire to reform the Jewish religion by purging it of useless ceremonies, and sowing broadcast the idea that true worship, spiritual living and justice were of far greater importance than formalism and obedience to the traditional law.

“At first he confined his teachings to his native village, but at last he set out on his travels, and labored diligently throughout Palestine, supporting himself by his trade or as a worker in the fields. Gradually he gathered many followers and a certain number of intimate disciples who served him, notably Peter, Mark, Luke and John, and a devout woman, Mary Magdalen. These disciples were not educated, but simply illiterate working people. Jesus was held in high veneration by his followers. Wherever he taught large crowds assembled to hear his words.

In the course of his ministry Jesus traveled about Palestine, usually stopping in villages, and occasionally he went to Jerusalem to study in the temple. He was always at work, teaching, studying or laboring, but was not seen so much in the synagogues as in the fields. He was not a leader of the cultured, but was a man of the people, a friend of the ignorant, poor and oppressed. Although he was a seer and prophet with some power as a mental healer, he performed no miracles.

Alarmed by the increasing fame of Jesus and his opposition to the priesthood, the Jewish authorities conspired to kill him, but waited until some opportunity would afford a reasonable excuse for this action, fearing that a serious uprising would occur if such a popular leader were put to death without any justifiable reason. At last, Jesus was persuaded to lead a mob of his followers to the temple to demand a reform in the system of worship. He was immediately seized by the soldiers of the priesthood and was tried for treason and blasphemy. Found guilty, he was sentenced to death by stoning. He was led to his execution outside the walls of Jerusalem, and met death bravely. His last words were—"Your deeds are forgiven. All is ended here. My soul is ready for life eternal." After he was killed his followers dispersed.

Despite the gospel statements, Jesus was not crucified. The origin of that story can be readily explained. Some time after Jesus had died a martyr's death, Saul, a devout believer in his teachings, was led to write an account of his life, having gathered many facts from the disciples and others. Saul was a strong believer in the Egyptian story of Osiris, and he became convinced that Jesus was a reincarnation of that deity. So he used the same ideas in writing his story of Jesus, changing many of the facts and substituting the cross for stoning as the means by which Jesus had come to his death. Saul was led to his belief in reincarnation by the fact that Jesus had been governed by the same spirit of self-sacrifice as Osiris, and had given up his life for the sake of his principles. The cross had a symbolical meaning. Saul, moreover, adapted his new religion to some conformity with Jewish beliefs, and supported his reasoning with passages from the Hebrew prophets. He proclaimed that Jesus was the long predicted Messiah of Israel.

In the first century of the Christian era, Matthew, a pious Jewish believer in Jesus, extended the story written by Saul, and embodied in it many facts that he had gathered from men who had talked with those who had known the reformer. Matthew's story

was really the first gospel of any importance, although there were some minor accounts which were eventually lost.

At the beginning of the second century, Servetus, a learned Roman, re-wrote Matthew's gospel, to which he added long descriptions of Jesus' work, and his last words to his followers. Servetus endeavored to make his story a more glorious account of Jesus than the disciples could possibly have written. Although some records of Jesus, purporting to have been written by the disciples, were then in existence, Servetus was convinced that the disciples were too ignorant to have written anything. Servetus called his story the Gospel of Matthew, and it is practically the same gospel that appears in the New Testament to-day.

Servetus also wrote the *Mens Sedile* (The Seat of Reason), a book in defense of Jesus, and also the *Morta Meses* (The Fate of the Fourth String—the sun's note), a mystical book, dealing with the death of the Master.

Toward the end of the second century three Romans, living in Athens, Marcus Unises, Marcus Tertius, and Martius Maximus, taking their facts from the gospel of Servetus and other sources, wrote the three gospels bearing the names of Mark, Luke and John, having dedicated their gospel to those disciples. Many of their statements were based on legends and not on actual facts.

In compiling his gospel, Saul—or Paul as he is named in the New Testament—recorded certain logia or words memorized by men who had seen Jesus. These logia were the words of Jesus. Paul also wrote a number of epistles, some of which have been preserved and are now in the New Testament. He wrote most of the sayings of Jesus. Servetus extended them, however, and the other writers gave their own versions.

When the foregoing statement had been dictated, the writer asked a series of questions concerning the life and teachings of Jesus, to which replies were given. The following is the transcript:

Q. Were the stories of Jesus—the four gospels—supposed to be partly fictitious, that is, in regard to the miracles and other supernatural events?

A. Yes, partly so. But the men who wrote the gospels had some idea of founding a new religion, and for that reason they led their followers to believe that the stories were true. For instance, they inserted passages tending to show that Jesus was the actual son of God and of virgin birth.

Q. Why is it that we have no authentic records of Jesus from either the Jews or the Romans?

A. He was not regarded as nationally important and had no high rank as a teacher or leader.

Q. What were the real facts concerning the resurrection? Did Jesus reappear in the flesh as related in the gospels?

A. No, Jesus was a man. He was put to death and was buried. He did not rise in the flesh again.

Q. Did his disciples believe that he rose again in the flesh?

A. Yes, but they saw him only in the spirit. The original gospel of Matthew stated that Jesus, after death, made his appearance in a lonely spot near Jerusalem, and was seen by his disciples and friends who had gathered there to commune together. The gospel said that the master appeared and was given a welcome by his loving friends who saw him, and was received with tears of joy. Jesus said, "Rest awhile on earth, and then we shall meet in heaven above. Love one another, and be as loving to me as of old." Then he disappeared.

Q. Why did the disciples and others believe that Jesus was in the flesh again?

A. Because they were not in a mental condition to know a man from a spirit. Jesus was in the spirit world, and went back to the earth to help his followers. He appeared only once in spirit form. The stories of his various appearances in the flesh were written by Servetus and the others.

Q. Did Jesus say that he was going to come in the clouds on judgment day, and that the dead would rise to meet him?

A. No. Jesus was a man, and he said nothing whatever about coming in judgment to send the righteous to heaven and the wicked to hell. He did not say that after his death he would be a spirit, and that he would come back to tell his disciples how he fared in the spirit world. He said he would live again and would revisit the earth to see his followers.

(To be continued.)

Psycho-Analysis

By HERMAN S. WHITCOMB

III.

The following is the last of these brief articles on psycho-analysis, in this magazine at this time. That the space is far too limited and the effort but a poor one, the writer is well aware, and yet, perhaps the thinking man can not but realize, that as the empirical school of *Materia Medica* use drugs that produce a temporary effect, so the real physician of the future must be the real physician of the soul as well as the body, and will come to use less and less of *anything* for which there is not a clear and definite reason, whether it be drugs or psycho-analysis or what not.

From having destructive thoughts, desires and emotions, all the way to physical disturbance in its mildest aspects, is a long way, and the conscientious and intelligent practitioner can be of paramount service to humanity by recognition of the fact that the mental has a definite effect upon the physical, in literally hundreds of ways before the disorder can be classed under psycho-analysis at all.

He must, however, when the case has clearly reached a disturbed mind, put it into the "insanity" column, and then, he must be *honest* with himself and ask how much he *knows* about the case and whether he *knows* enough to cure it or not. If he has followed even these brief articles, he will clearly appreciate the difficulties of a true diagnosis and also perceive that the so-called "hypothesis" which he will "assert has been herein outlined," coincides closely with much of his own experience and if he still, truly, is honest with himself, at least he will admit that as he has to demonstrate the X-ray by its effects, so he may be able to demonstrate discarnate intelligence by its effects if he will only make the effort and try.

Perhaps one of the greatest difficulties under which he has to labor in the doing of this very thing is the whole system of psychology now in vogue in our universities. This growth has suffered from the same source as has the medical fraternity in cases of spiritistic interference, that is, by an absolute refusal to take into account these singular cases which are indeed easily explained by the "hypothesis" of the intervention of spiritistic intelligence, and yet, which are the very root of all psychology.

What we get in our colleges to-day should be termed, in reality, "advanced physiology," for it is surely a misnomer to call it the "science of the soul." Further the best and broadest of those who have gone into the subject deeply, even while they are university men, will readily admit the inherent truth of this statement.

The writer knows personally at least twelve college professors, who come to New York and Boston and have been doing so for the last few years, studying the phenomena of spiritualism "from a standpoint of modern psychology," and the absurd gyrations of their reasoning apparatus is such, it would shame a child of fourteen years old who was normally developed. These good men are bent upon the impossible task, like our friends the psychical researchers, of translating spiritual truths into "physical terminology"; of accounting for obsession and possession by "blind force"; of compelling new and radical (to them) demonstrated facts to fit old and antiquated theories and hypothesis. If they would only forget the mass of "scientific" rubbish with which the temple of their minds is filled and use their own clear reason, their own good sense would assert itself and they would see the light. *For you cannot make truth fit authority, "Mr. Scientist," no matter how hard you try, in fact, truth has come to light, always by a denial of that part of authority which says it is not truth and, therefore, cannot be demonstrated.* So you said of the simple healing process of our good friends, the Christian Scientists. So you said of those who advocate New Thought. So you have said of all forms of spiritual healing in spite of the many cases which have passed under your attention daily. So you have said of every thing new and progressive which has transcended your authority.

Ten years ago even you gave medicine in herculean doses, not once but again and again. Ten years ago you accounted for much mental disorder by physical causes. Ten years ago your surgeons cut again and again to *see* what was the matter.

To-day there is hardly one of you but would instantly recognize the value of "mental therapeutics." So has Christian Science made truth plain. To-day, literally hundreds of you recognize that there is such a thing as "spiritual healing," etc. To-day, literally hundreds of your school call in the osteopaths and users of hydropathy and other branches of external and manual manipulation. To-day nearly all of your school say "we have given too much medicine in the past because, being an empirical effect, we only appreciated immediate effects, not measuring or knowing ultimate effects." To-day your surgeons hesitate to

operate until the cause and need thereof is clear and apparent and *there is no other alternative*. To-day hundreds of your orthodox school are grasping the principles of psycho-analysis and using them with very wonderful results, under your very eyes and attention, but not disclosing to you *why* they are getting the results while you go blundering along in utter failure. Even your own school is slowly but surely disintegrating into many branches and kinds. Even your most orthodox must view with some apprehension the deflection of energy and defection from the ranks of the old standards to those newer and more progressive fields, more in sympathy with modern thought and endeavor.

If you are to measure the future progress of your profession by its ten years of past thought expansion and knowledge, how can you, not having had the definite personal experimental knowledge sit up and say—"this or that is not so"—and attempt to limit the coming ten years of progressive thought?

Or how can our good psychologists even attempt to believe or assert they have anything like an exact science when such men as William James of Harvard state unequivocally that such is not the case.

On the other hand, has not the energy of the psychical researcher become expended? Has he not been conscious that he has brought thousands upon thousands to see the light, and that having started them into a study of the spiritual, does he not feel they are leaving him alone in his work? Does he not feel the waning interest in general in the phenomena? And does he not see the myriads of human beings pass along on the road to the real spiritual truths and the philosophy thereof? Why in his turn does he still imagine there is aught to be learned from the phenomena and confine himself solely to such study? Can he not see those who do this, shut themselves into their little circles and are lost to the great pulse of the world? Even the spiritualists seem to devote more and more of their work to a study of the philosophy of their calling and less and less to the phenomena.

It would seem to the writer that all spiritual progress *must* come from within and that all objective facts are only of use in diverting the attention to the fact, *there is a spiritual universe*. Further, that the whole effort of man in the orthodox world, has been fully centered (where he has attempted to solve the problem), upon a translation of spiritual truths into physical terms; i. e., compelling these spiritual truths to fit into some prior conceived physical theory or hypothesis. This he does not believe

will ever be done. For it is assuming the ear of an untrained savage from Africa will fully appreciate the opera of Faust as well as the musical master of Europe—which is impossible.

It would seem men divide into two classes; to wit, those buried in the physical senses and those who have either had definite spiritual experiences or intuitively grasp the fact that such things exist. From this premise, it would seem that each individual must build for himself; must focus his attention and develop within himself the powers and attributes which will enable him to say—"It is so." That once he has done so, his whole grasp of those great universal principles which rule the universe change radically. He loses all interest in exterior phenomena and in trying to translate his inner convictions into physical terms. He begins to perceive the underlying causes and contrariwise, sees, after all, how flimsy are many of the systems of men.

(*To be continued*)

The Idea of Karma

By REV. HOLDEN E. SAMPSON

Author of

"*The Bhagavad Gita Interpreted*," "*Theou Sophia*," etc.

II. WHAT KARMA IS

Every person born into this world is born to fulfill a certain Divine, Cosmical and Eternal *Purpose*, in and behind his life and experience; whether or not he fulfills that "*Purpose*" in a given lifetime. It is a "*Purpose*" which stretches before him, however many times he reincarnates before fulfilling it. If he does not fulfill it in one lifetime, he returns, in re-birth, to fulfill it in another lifetime; and until he does fulfill it, he reincarnates again and again, indefinitely, until he fulfills it; or, having come to the knowledge of the terms and conditions of its fulfillment, he rejects it, spurns the means of its fulfillment, refuses its terms and conditions, and ends in the oblivion of the Astral Darkness—and final Dissolution.

This "*Purpose*" into which Man is born into this world is comprehended in a *Law* to which all Mankind is subject—the LAW OF KARMA. Seeing, however, that Mankind generally is born in a state of total ignorance of, and remoteness from, the principles and conditions in which alone the LAW OF KARMA is cognized and Man may live in correspondence to them, in this material world of Illusion; it follows that the "*Purpose*" compre-

hended in the LAW OF KARMA is entirely missed by the mass of Mankind, in many reincarnations; and when Man does come to a Knowledge of its terms and conditions, he fails to respond to them; and, with a full knowledge of what he is doing, he finally terminates his Karma by frustration of its "*Purpose*"—and he is lost. The "*Purpose*" of every man's Karma is Pre-ordained and Pre-determined throughout the ages of Time, and endures as long as the hills stand; and this "*Purpose*" is the same in Principle and Practice, in operation and result, in every man born in the world, without respect to all the varieties and contrarities of human life, character and experience. Every person, throughout all these ages and Time-Periods, has been born in the Predestination of God to be subject to the "*Purpose*" of the Divine, Cosmical and Eternal LAW OF KARMA; and, when each person has fulfilled the "*Purpose*" pre-ordained in his reincarnations, he will finally enter re-birth under terms and conditions of Pre-Destination in the Fulfillment of which, in the issues of the LAW OF KARMA, he brings to an end the long tale of reincarnations; he enters "NIRVANA," or "*the Rest that remains for the People of GOD.*" Thus the teaching of the apostle Paul, synchronous with that of KRISHNA and the Vedic scriptures, will be seen to express precisely what KARMA is, and that his term "Predestination," and the Vedic term "Karma," are synonymous—"*For whom He Fore-Knew, He also Fore-Ordained, TO BE CONFORMED TO THE IMAGE OF HIS SON, that He might be the First-Born of MANY BRETHREN; and whom He Fore-Ordained, them He also Called; and whom He Called, them He also RE-GENERATED; and whom He RE-GENERATED, them he also Brought to PERFECTION.*"

In these terms it is clearly defined that KARMA, or Predestination, in its final analysis, the issues of a climacteric reincarnation, is a state of Pre-Natal Fitness to Follow the Path of the DIVINE MYSTERIES, for the attainment of the Final "*Purpose*" of Pre-Destination; and such are they to whom the Pauline words discretely apply—"*For we know that all things work together for Good to them that Love GOD, who are the Called according to THE PURPOSE.*" The term "Pre-Destination," thus defined, and its "*Purpose*," to be "*Conformed to the Image of CHRIST,*" implies the Pre-Existence of Reincarnate beings Re-Born on the Earth. It also implies their Reincarnate states of being, antecedently prepared. Fitting them for their Reincarnate life on Earth, or their Karma, to which they are Destined in Re-birth. It also indicates the Divine Fore-Knowledge of their

earthly Destiny, and the Racial conditions to correspond to their before-attained Race-Types, which conditions are the Pre-determining Cause of their present Race-Type and earthly Destiny. Thus Predestination also implies their Fore-Ordination to the attainment of those Typal-Conditions in which RE-GENERATION is the Pre-Destined "*Purpose.*"

It is a pathetic reflection, however, that, in any given Reincarnation, only in one or two cases of re-birth in a generation, do any persons know the Truth, and live in the conditions that their Predestination has provided for them, and, as soon as they are born, they drift indeterminately away from the way of Life Fore-Ordained for them to live, and consequently, when they die, they pass only into the "Middle Region," the Astral Plane, or Earth's Outer Darkness, and are fore-doomed, in their next reincarnation, to re-birth from that Region. But one or two in a reincarnation, at the present time, pass into the Planetary Circles, to reincarnate, in their next re-birth, from "*Devachan,*" the "*Homes of the Gods.*" And these latter "*Elect*" ones, truly find this world to-day a sorry place to dwell in. They have not a thought in common with the many "*choice souls*" of this world's "*Optimism,*" that regard the world as the "*best of all worlds.*" They are verily "*strangers and pilgrims*" wandering through a planet inhabited by a motley mass of discontented busy people, who in the very complacency of their discontent, are satisfied to be "*citizens*" of the world, and highly meritorious if they are moved to try to "*make the world better,*" or who succeed, in the general *mêlée*, to "*make the best of both worlds.*"

In these days, the LAW OF KARMA has nothing whatever to do with the ordering of a person's circumstances, his conditions, nor his earthly environment; nor, in most cases of re-birth, has it a hand in the hereditary or parental conditions of re-birth. Only in the at-présent extremely rare instances of re-birth from the Planetary Circles or "*Devachan,*" has the LAW OF KARMA any direct relation to human rebirths and human conditions; for the reason that, as has been stated, the mass of mankind reincarnate from the Astral Plane, which, in company with the earth, or Material Plane of this planet, is ruled by the Demoniactal Rulership, and not by the "*Devas,*" or Gods. Out of the realm of Astral Illusion Man is re-born into the realm of Material Illusion; and rarely do the Gods gain any hold on them, in either of these planes of Darkness, to rescue them from the innumerable "*snarcs of Illusion*" in which they pass interminably back and forth through the ages. For many ages of Time the Demons

have taken the Rulership of this world—Astral and Material—out of the hands of the LORDS OF KARMA. The "*Deva*" *Panoply*, or "SHEKINAH" of the Gods, no longer occupies the Earth's immediate Environment, and the *Demon-Cloud* pervades and dominates all. Only in *the most exceptional conditions*, in these decadent times, have the LORDS OF KARMA the least "say" in the matter of terrestrial affairs, rebirths, and human states and conditions. The "*Devas*" have no jurisdiction in the world at the present time. Only under these "*most exceptional conditions*" of human life is it the case that circumstances and environment, hereditary factors, ancestral and parental conditions and antecedents, are under the jurisdiction of the LORDS OF KARMA. On the other hand, the LAW OF KARMA should rightfully, and in proper conditions, govern all men's lives, and result in the fulfilment of every man's "*Purpose*" in Predestination; so that Mankind could speedily fill up the tale of his reincarnations, and, in a brief succession of re-births, enter the Race-Type that is congruous to his RE-GENERATION. These "proper conditions," alas, do not obtain in the world to-day, nor do they prevail in any forms of religious or philosophical tenets that are now the vogue. The LORDS OF KARMA have no sway in human lives: "*Other Lords have the dominion,*" and the seat of their empire is the Astral Plane.

The LORD KRISHNA, in the "*Bhagavad Gita,*" speaks of a certain class of persons who are "*born in appropriate families, or even those of the Spiritually Illuminated,*" but even in the age in which these words were uttered, He spoke of such births as being very exceptional. How much more exceptional is it in these days! The truth (unacceptable as it is to modern optimistic thought) is that not one in tens of thousands is born with the remotest connection with, or relation to, the LAW OF KARMA, and is within the vibratory circles of direct contact with the LORDS OF KARMA; and but one in tens of millions is born to the opportunity of an enlightened sense of that relation. If the lives, circumstances, environment, human conditions, hereditary and parental antecedents, of Mankind, in these days, were, in any degree, ascribable to the LAW OF KARMA, and the jurisdiction of the LORDS OF KARMA; then would KARMA—*Divine, Cosmical, and Eternal Predestination*—be exactly what the "unseen" and ruthless "law" is that now governs human lives and destinies—the *infernal and malevolent law of demoniacal world-rule*. The Pure, Beautiful, Noble LAW OF KARMA would be a synonym of "*Fate*"—that remorseless, vengeful, "*Medusa*"-headed

monster of curse and abomination, which many philosophers inculcate in their ideas of "Karma." There is no "*fatalism*" in the True Idea of KARMA. KARMA knows no such word as "*Kismet*," nor countenances any of the popular phrases of false resignation that piously and placidly sigh over grievous circumstances "*it is the Lord's will*," or "*fate is sealed*," etc. The LAW OF KARMA appeals to the reason and intelligence, and the spirit of justice, in every rational being, who truly believes in the freedom of will, and the sound principle of moral and intellectual cause and effect, in relation to Action. To "Karma" have been blamed every kind of evil and unclean thing under the sun; all of which—and every kind of calamity—belong solely to human folly and sensualism, or individual and collective vice, ambition, greed, and every other iniquity of the human heart. We cannot hypocritically cry "*kismet*," when we suffer the consequences of wrong action (whether our own, or those of antecedent date, or wrought by others); nor stand on a pedestal of philosophical "*martyrdom*," calling it "*fate*," "*karma*," and saying "*it was so ordered*" for "*Divinely benign reasons*." This sort of "cant" is far too ordinary among many very excellent people to-day, by which they "bluff" themselves into the idea they are "*heroes*," "*advanced souls*," because they think they know enough about "that blessed word" Karma, to raise them above the common herd, and enable them to philosophize calmly on evils in the world as being the world's "*Karma*"; whereas it is naught more than the world's corruption and wilful ignorance; and those who so fool themselves into this *mock heroism*, do not know that the dog in his kennel, or the worm in the ground, is superior to them—for *they are "no fools."*

(To be continued.)

JUSTICE—

Oh, Spirit of Truth!
 Thou Great God Mysterious—
 Into Thy deeps
 We pour our fervent prayers.
 Depths of Unknown!
 Upturned hearts most serious
 Plead for sweet peace,
 Release from our cares.
 O, Let us feel!
 That there is no fear in us
 Thou wilt garner
 The wheat from the tares,
 Oh, Divine Power!

—Jane Louise.

The Divine Breath

By MIRIAM MILNER FRENCH.

II.

“ . . . Holding body, head and neck upright, firm and unmoving, fixing his view on the tip of the nose, nor looking this way and that . . . putting away external contacts, fixing the vision in the nostrils equal . . . firmly holding back the doors of the senses, and holding emotion within the heart, drawing the life-breath together in the brow, steadfastly set on the practice of union . . . I, becoming vital fire, and entering the bodies of all living things, joined with the forward breath and the downward breath, prepare the four-fold food . . . guarding the ways of the life-breath and the downward breath, devoted to breath control . . . ”

—*Bhagavad Gita.*

In continuing the subject of *The Divine Breath*, let it be understood that the writer is not advising any particular method by which the control of Prana can be obtained. Rather it is hoped that in the few occult hints given, valuable as a casket of precious gems to those who are seeking, some reader may create a system of self development along this line and adapt it to his own peculiar needs which will exceed his fondest expectations.

It is fully realized that these articles will be viewed askance by some worthy Theosophists who will say that while Rajayoga may be desirable, the practice of Hathayoga is extremely dangerous and undesirable. Both of these statements are quite true. However, without a knowledge of Hathayoga and a discriminating and judicious use of it, the best results of Rajayoga cannot be obtained. With an unprejudiced understanding of both subjects and a firm determination to assimilate only the good in each, it is possible to formulate a series of breath exercises beneficial physically, mentally and spiritually.

To be afraid of something often means that one is ignorant of the elements in the thing dreaded. A thorough understanding of what we are apprehensive of frequently shows the fallacy of the fear. Presuming this practice of breath is dangerous (as it unquestionably is in some phases) to be ignorant of the evil means we shall be unguarded and unable to overcome or avoid the danger. To rush ahead with eyes blinded will not prevent one from falling into a pit, but by recognizing and carefully avoiding the pitfall, we are enabled to gain our desired goal without accident.

The average person cannot do his best work when he is living in an unharmonious body. Many a genius, it is true, has given wonderful gifts to the world in a body racked with pain, but nature is not prodigal with her geniuses. Most of us cannot do

our best thinking or finest work when obliged to think continually of our physical vehicle because it is in pain and therefore not demonstrating harmony. On the other hand, no seer can develop in a body of mere animal strength and vitality. Therefore, it is necessary to gain absolute balance, strength of body, strength of mind and strength of spirit—harmony on all three planes. In this one statement lies the reason that many Christian Scientists frequently fail in their methods of healing. They do not understand this subtle condition, and so fail to recognize that there must be an equal balance on each plane before a complete and permanent cure can be effected, for if but one plane is out of balance, the harmony of the body—perfect health—will end in discord and disease. A knowledge of how to control our physical vehicle by wise and proper breathing then will help unfold the diviner self within us.

We have already found out that Prana is a vital energy pervading all space which we absorb into our bodies by breathing. Rajayoga begins where Hathoyoga ceases to be of value and stops. Until we can control our bodies, we are unfit to attempt the government of anything higher. Rajayoga is the science of controlling and conquering the internal nature for the purpose of realizing the Divine within. Raja means literally “to shine”—Royal. Hathayoga is the science of controlling the physical body and mind. Hatha is a word of two syllables. Ha means the moon and Tha the sun; hence the sun (solar) and the moon (lunar) breath. These two breaths flow through the right and left nostrils. *Ida* is the nerve current on the left side of the spinal cord; the left nostril. *Pingala* is the nerve current on the right side of the spinal cord; the right nostril. *Sushumna* is the hollow canal through which runs the spinal cord (silver cord*), the Great Reconciler between the two, harmonizing the moon and the sun breath.

By referring to the previous article, the names and meanings of the Five Airs or *Tattvas* will be found. It is necessary to fix these terms in the mind as a chain on which to string your pearls if you would make use of this knowledge. The *Pingala* is the positive or the sun side. At death the right side of the

*The interpretation of Eccles 12:6 by the Masonic Lodge means that the silver cord is the spinal column; its loosening is the cessation of the nervous sensibility; the golden bowl its brain; the pitcher, the great vein which carries the blood to the right ventricle of heart, here meaning fountain. The wheels, the great artery which receives the blood from left ventricle to the heart, here called the cistern.

heart lives longer than the left, and in suspended respiration, the left side ceases to act first. Many people become ill and diseased because the sun in their bodies has grown cold, the golden bowl broken. They have not sufficient determination to set their will in motion so that its vibrations will influence life and health in all parts of their bodies. Thirty per cent waste products are thrown off in poisonous vapors by our exhalations of the breath, and only six per cent by the alimentary tracts. The balance is thrown off by the skin and kidneys.

In Hathayoga, the science of the Five Breaths and control of the five *Tattvas* literally relate to the vital lung breath, whereas in Rajayoga, it refers to the will breath. By correlating the two and making them respond to each other, our Ego can strike the keynote in our entire body and can play upon these *Tattvas* so that the combination of harmonious notes will create the most beautiful melody, and thereafter only those chords that are beneficial and musical need ever be struck; no crashing discords will ever be heard, and by constantly raising our breath and aspirations upwards, in a grand crescendo, we can strike one perfectly rounded note in the wonderful symphony of the higher spheres.

Breathing is the only exercise that naturally and unconsciously involves our whole body. Consciously breathing upon a thought form—bringing into action the trinity of desire, concentration and breath, will fill that thought form with life and being, whether it be for evil or for good. It remains with the one using that trinity whether it shall react upon himself to uplift or cause his eventual downfall. We can make our lungs into a powerful magnet by thought and the practice of deep rhythmic breathing, which, combined with the clearly formulated image or idea in our mind, will produce magnetic sensitive conditions in our lungs and brain and thereby attract the finer ethereal forces or essences from the higher planes with every breath we draw. We can also learn to store up these essences in the brain and lungs as a storage battery does electricity. But we must first learn to force this Prana through all our cells and even through our very bones.

There are many references in various books pertaining to alternate breathing, which means that the Prana is drawn in by the *Ida* and exhaled by the *Pingala*; again it is drawn in by the *Pingala* and exhaled through the *Ida*. There are three great centers in the body. The Head, Heart, and the Navel. The *Prithivi Tattva* or principle lies in the feet up to the knees; *Apas*, the knees to the thighs; *Tejas*, the thighs, arms and shoulders; *Vayu*, the navel to the throat, and the *Akasha*, the highest *Tattva* from an exoteric viewpoint, the head.

From what has already been given, it will be readily seen that by consciously directing the flow of the *Ida* and *Pingala*, forcing them through the *Sushumna*, and concentrating that breath, where increased activity is desired, in a certain *Tattva*, you have here some very important knowledge. You have learned the number of *Tattvas*, corresponding to our five senses; the conjunction of the breath, the signs of the breath, and the place of *Tattvas*.

Perhaps later we can take up how to breathe in harmony with the sun and moon, in the bright and dark fortnight and the colors of the *Tattvas*, but in the present article space forbids.

"Let Holy Breath penetrate every fibre of my body and cleanse me. Let living Mercury of earth touch every resistant molecule in my body, dissolving it and cleansing it. Let the waters of Life flow through every nerve and artery of my body and cleanse me. Let burning Fire of God consume all dross in my body; then shall I be worthy to stand in the Presence of the Masters."

The Philosophy of Symbolism

THE FOUR TRINES WITHIN THE GRAND SYMBOL

By GERTRUDE DE BIELSKA

American Academy of Astrologians

(Continued)

The sacred name "Je-Ho-Vah" is another form of Trinity which has its correspondence in all the sacred literatures of the world; in numbers and letters of many languages. Je-Ho-Vah is the trinity of expression, but the Kabalistic form gives it four syllables "Yod-He-Vau-He." The secret of this name, which is none other than the secret of the "Tetragrammaton" can never become known by means of spoken words, but only through the inhalation and exhalation of the syllables under certain occult forms of meditation and concentration. It is the "GREAT BREATH OF LIFE."

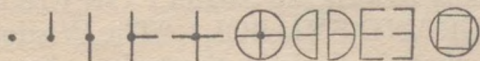
Thus we have within these sacred names a key to the geometric plan fashioned from the mystic combination of the three and the four—the Trine within the Square, or the Trine *surmounting* the Square.

The Square in number is equivalent to 4—the Trine to 3. The 4 is the symbol of fundamental structure, of organized effort,

of reception and materialization; thus it is the symbol of the Firmament! It is composed of two duads, the masculine and feminine attributes, or principles—twice united for structural accomplishment—no structure can be successfully effective without this co-operative union.

The 4 is a feminine number, hence the foundation of all structure is the *Mother*. It is the equivalent of "the Waters" in the creative act, of the inverted Trine in the hexagon. The 3 is a masculine number—it is a duad with a pivot and as has been said in the previous chapter, the pivot is always the spiritual potency around which is grouped the attributes of power for creation; hence the 3 partakes of the elements of the Trine and infuses into the 4 the essentials for the construction of the phenomenal world.

The positive, masculine force is always denoted by the upright line; the negative feminine by the horizontal; they are attributes necessary to the construction of every form. The positive masculine works outward from a given center and the negative feminine inwards to a given center. Each attribute must perfect itself into a circle or sphere. In order to do this "Mother Nature" has her particular methods and she begins to pulsate from a given center as a positive masculine force, then to extend her lines first up, then down, then horizontal which becomes the Cross within the Circle which we have seen is the symbol of the body, out of which evolves the Square and the number 4. In symbol the process is something like the following:



NOTE—The points of the square beginning at the upper left hand corner represent successively the fundamental principles of cohesion, attraction, resistance, and endurance.

With such an explanation of this geometric plan we may have a larger appreciation of the knowledge conceived and preserved by the ancient builders of pyramids, ziggurats and many other historic monuments with their trines and squares so prominent.

Now if we add the 4 and 3 according to Kabalistic methods we get the number 7, a sacred masculine number having two triads and a pivot as well as the numbers 4 and 3. It is important right here in this connection to show what constitutes, at least in part, the sacredness of this number which combines the 4 and 3; because it stands as one of the most prominent of the integrals

and marks a point of transition which no other number possesses. Bearing in mind the esoteric definitions of the Square and the 4 and the Trine and the 3, the 7 unites them as does our geometrical plan of the cube and Trine. It is this *unity* that in part constitutes its sacredness and that through this is completed God's design for the performance of His divine purpose in creation; therefore it is the number of divine effort consummated in the law of phenomena expressed through universal manifestations in the Cosmos and reflected upon our earth, an example of which is given in Genesis by the detailed account of the "seven days" or the seven great periods which record the workings of divine forces to perfect certain phases that are related to kingdoms before Man, and that made possible the birth of that greater expression of consciousness. The number 7 has a direct bearing upon the word Is-Ra-El and from these subtle combinations is concealed another form of expression of that creative process which is related to the seven periods of Genesis, extended to include Man and Woman and their generations. Thus the twelve sons of Jacob and the twelve "tribes" are personifications of twelve distinct types of racial evolutions, and the descendants of Is-Ra-El are the "Children of God" of *all* Peoples as they become "righteous" through self-mastery and self-redemption. THEY are God's "chosen people!"

There is still another sacred name of great importance in Biblical history bearing the impress of a Trinity—it is Solomon—Sol-om-on means the Sun in three languages—Latin, Greek and Sanskrit. It means FIRE! the SPIRIT OF FIRE! Sol-om-on's Temple is THE GRAND SYMBOL! "The Wisdom of Solomon" is the Wisdom that is derived through a knowledge of this wondrous Temple with SOL-OM-ON upon His throne in the center—this Temple that is the archetype of Man—this Temple that reflects the FIRE of the SPIRIT of the SUN upon the body of Man and makes it the Temple of the Holy Ghost—the TEMPLE of the LIVING GOD.

(To be continued)

Each bit of stone a God spark holds;
 Each human frame the gem infolds.
 Deathless, all powerful exists
 Through vaporous suns and cosmic mists
 A bit of God in every weed,
 With healing power to meet man's need.

DUDLEY DORN.

An Introduction to the Study of the Tarot

By PAUL F. CASE

Chapter 7.

To the tableau of major trumps previously given, add 6, 7, and 8, as follows:

	0	
	1	
3		2
5		4
	6	
8		7

The Lovers will then be in *Tipherith*, the Chariot in *Netzach*, and Strength in *Hod*.

As final *He*, of the creative quaternary, the Lovers is a synthesis of 3, 4, and 5. The woman is the Empress, the man the Emperor, and the angel the Hierophant. The man and woman also correspond to the two ministers of the Hierophant, to the pillars of the High Priestess, and to the lilies and roses of the Magician. The man, again, symbolizes the masculine pillar of the Tree Life (*Chokmah*, *Chesed*, and *Netzach*), and the woman typifies the feminine pillar (*Binah*, *Geburah*, and *Hod*). The angel between them is the middle pillar (*Kether*, *Tipherith*, *Iesod*, and *Malkuth*).

As *Yod* of *Vau*, the sixth trump symbolizes the active principle of the formative world. That principle is RUCH, *Ruach*, the Life-Breath, ascribed by Kabalists to *Tipherith*, to which they also assign the Sun and the angel Michael. In the Lovers, the Sun is at the top of the picture, and Michael, riding on a cloud, which typifies the atmosphere, blesses the scene below. The symbolism may be interpreted thus: The Universal Energy, concentrated in the Sun, and modified by the atmosphere, is the formative principle of all things.

That Energy works through a law which produces the phenomena of sex in living organism. The root of this law is the self-division of Spirit. By that self-division, or self-reflection, the One becomes Two, the One and Two unite to form Three, and from the extension of Three proceeds Six. In the Lovers, the man is One, the Magician (Adam), and the woman is Two, the High Priestess (Eve). The angel corresponds to the Fool.

This reading of the symbols differs from that given in the

second paragraph, but the difference is only apparent; for the lilies and roses of the Magician are emblems of his power and that of the High Priestess, and the pillars between which she sits are, in one sense, herself and the Magician. She is the equilibrating power between the black pillar (feminine) and the white pillar (masculine). The idea behind all this apparent confusion of symbols is this: Spirit manifests itself through the activity of its own Power, and by that Power (Prakriti, the High Priestess) regulates itself. In some phases of manifestation the female aspect of Spirit is emphasized, and appears to be the controlling principle; in other phases the masculine aspect is the more prominent; and there are still other modes of self-expression wherein the masculine and feminine both seem to be subordinate to a higher aspect, which transcends distinctions of gender.

Besides the implicits suggested by the correspondence of the Lovers to the various Kabalistic meanings of *Zain*, the student should observe that *Zain* represents Ruach, because RUCH is the number 214, which reduces to 7, or *Zain*. This is another link between the Lovers and *Tipherith*, wherein *Ruach* is especially active. It likewise indicates a correspondence between the Lovers and the Fool, who corresponds to *Ruach* through *Aleph*. The number 7, furthermore, is analogous to 1, the number of *Aleph*, because 28, the extension of 7, has 1 for its final reduction. So, too, *Zain* corresponds to *Daleth*, for *Daleth* is 4, which extends to 10. Finally the number of the Lovers (VI) is the extension of that of the Empress (III).

In direct antithesis to the Lovers, yet repeating much of their symbolism, is the Chariot, *He* of the formative world. The Charioteer is the angel of the Sun, but he has descended into the cubic chariot of Matter. This is drawn by sphinxes, corresponding to the man and woman, and to the pillars of the High Priestess. The Lovers stand in a garden, but the Chariot is on a plain, before a walled city. Behind it is a river, like that which rises in the garden of the Empress and flows through the valley behind the Emperor.

The Chariot is *Netsach*, Victory, the seat of Occult Intelligence. To this Sephirah Kabalists ascribe the element Fire, and lines drawn from the Charioteer's hands to his crown, and from hand to hand, form the upright triangle of Fire. This rests on the square face of the Chariot, so that the complete figure is a triangle surmounting a square. It symbolizes the number Seven (3 plus 4) and also the union of Spirit and Matter. The square

may also be represented by a cross, and then the Charioteer in his car typifies the alchemical Sulphur, analogous to the *Rajas* of Hindu philosophers.

To the implicits of *Cheth*, the letter corresponding to the Chariot, the following observations may be added:

1. The letter-name *Cheth*, ChIth, is 418, which gives 13 (a number that we recognize as a symbol of BINH) and 4 (*Daleth*, the Empress), by reduction. The river behind the Charioteer, and his fair hair, bound by a green wreath, repeat the symbolism of the Empress, who is BINH. She is the "Root of Water," and Cancer, the first sign of the Water triplicity, is assigned to *Cheth*.

2. In Cancer the Moon rules day and night. This is indicated by the crescents on the Charioteer's shoulders. The Moon is the High Priestess, whose pillars correspond to the sphinxes that draw the Chariot. She is *Gimel*, GML, 73, which reduces to 10, and 10 is the extension of 4, the reduction of the value of ChIth.

3. The number of *Cheth*, the letter, is 8, the cube of 2, and 2 is *Beth*, the Magician, whose wand corresponds to the scepter of the Charioteer. 8, moreover, is the reduction, of IHVH 26, and of IShUO, 386 (the Aramic form of the name *Jesus*). In symbolism, 8 is commonly represented by an eight-armed cross, an emblem that has been employed in every age and clime to designate the Sun. The eight-pointed star on the Charioteer's crown has the same meaning.

These are only a few of the implicits suggested by the Chariot, but lack of space obliges me to leave further development of the interpretation to the student, who should note that the number of the Chariot (VII) establishes its correspondence to the Magician (I), to the Emperor (IV), and to the Wheel of Fortune (X). This last is a symbol of Jupiter, the planet exalted in Cancer.

In the zodiac, Cancer is followed by Leo, attributed to the letter *Teth*, and represented in the Tarot by Strength. In one respect older versions of this picture are better than Mr. Waite's. In the latter a woman closes a lion's mouth, but in the older symbolism the mouth of the lion is opened by his mistress. The woman is *Binah*, and the lion is the Astral Light. To "open the lion's mouth" is to give him the power of speech. Here is one clue to the Great Arcanum of practical magic.

The Astral Light is also typified as a dragon, or a serpent, and the letter-name, *Teth*, means "serpent." This letter was

originally pictured as a tally, suggesting counting, or measurement. Every student of Hindu philosophy knows how important counting is in many exercises for the control of *Prana* (symbolized as *Kundalini*, the coiled serpent), and students of Western magical systems will also recall many applications of a similar principle of measured, rhythmic activity. This counting is invariably an aid to concentration, and concentration is always directed to the maintenance of a selected image in the field of consciousness, without breaks or interruptions. Hence all practical methods, Eastern or Western, for controlling the Astral Light, involve the activity of the purified Imagination, typified in Strength by the woman.

She is the Empress, but the sign above her head shows that she has assimilated some of the qualities of the Magician. Readers of Hudson's works on psychic phenomena will see in her the subjective mind, purified and trained by suggestions from the objective (the Magician), mastering the Fire-principle in the human body, and so gaining control over its manifestations outside the body.

Kabalists will remember that *Hod*, the eighth Sephirah, is named "Splendor," in reference to the glory of the purified Fire-principle. They will also recall the fact that *Hod* belongs to the feminine pillar of the Tree of Life, and that its number is the sum of the numbers of *Binah*, Understanding, and *Geburah*, Severity, the other two Sephiroth of the feminine pillar. *Hod* is the Path of Occult Intelligence, the sphere of the planet Mercury (represented in the Tarot by the Magician), and to it is attributed the element Water. In Strength the woman is Water and the lion is Fire. Thus the whole picture represents the modification of Fire and Water, and the secret of this is the Great Arcanum.

To this the name of the Path attributed to *Teth* also refers. It is "Intelligence of the Secret," or "Intelligence of all of the activities of the Spiritual Being."

Strength, then, symbolizes control of the Astral Light by Understanding; and because it is *Vau* of the formative world, it shows that such control is the equilibrating activity in all formation. In that world desire (the Lovers) takes the initiative; will (the Chariot) is the determinative principle, corresponding to the letter *He*; and subconscious modification of the Astral Light (Strength) maintains the balance between desire and will. Here is a great truth, expressed in simple emblems. Happy is he who can apprehend it, and happier he who has courage and patience to apply it!

The Fundamental Principles of the Yi-King Tao

AND THE CABBALAS OF EGYPT, INDIA AND
THE HEBREWS

By ZEOLIA J. BOYILE

DEFINITIONS OF NUMBERS

(Continued)

32.

Represents "long enduring," and therefore gives long life. Good memory, love of social life; many friends. Brought into contact with many people. Successful in languages, or writing or where power of endurance, or an especially good memory would be useful. Guard the liver.

Hebrew Caballa:

Dominates justice; good memory. Society; union, association, concord, harmony; ease of speech.

Lowest Form: Bad qualities of body and soul.

Chinese Tao and Yi-king:

Long continuance; docility and motive force. Advantage comes from long continued operations. Denotes long endurance. Sweet dew of Heaven and earth which reaches equally everywhere. Men rest in it without error or risk of failure. Stands firm; does not change his method. Long continuance without special effort. Mixed experiences without weariness. Uniformity of virtue. Men flock to it; cannot be kept away.

33.

Musicians, actors, clergymen, artists, physicians, nurses, bird fanciers. Strong instinct for protecting others. Desire to get away from crowded places and live near to nature. Happier and more successful when away from cities. Usually fortunate financially. Watch throat and heart.

Hebrew Caballa:

Musicians, physicians, surgeons. Commerce, trade; new enterprises.

Lowest Form: Encourage revolts.

Chinese Tao and Yi-king:

Business has its regular course. Clothes and food are provided for. Stores are filled. Cattle are fattened and looked after. Old and weak, orphans and solitary receive anxious consideration. In all these ways provision is made. Denotes withdrawing

under Heaven or the sky. Successful progress from retiring. Discrimination. Knows other men and himself. Overcomes others and himself. Is satisfied with his lot. Acts with energy. Keeps small men at a distance by his own dignified gravity. Retires in a noble manner which will be advantageous in all ways.

34.

Strong religious feeling; good temper; talent. Strength and vigor; good leadership. Does not like change. Power to achieve. Determination in overcoming obstacles. Bilious troubles.

Hebrew Caballa:

Against choler. Celebrated for their talents and actions; confidence and fervor of prayers. Success. Many surprises and strange occurrences.

Lowest Form: Discord, treachery.

Chinese Tao and Yi-king:

Does not claim the honor of having done but quietly accomplishes. Task of achievement. All pervading. Does not take a step which is not in accordance with propriety. Too much attention to propriety makes one unable to retreat or advance. If he realizes this there will be good fortune. Strength directing movement and vigor.

35.

Very faithful to a trust. Usually a sunny, hopeful temperament; very friendly. Apt to remain in one place a long time. If possible, like to keep the same persons in his employment, and anxious to reward faithful service. Usually inherits money; often through the friendliness of others. Successful writers, speakers, architects. Generally considerable travel. Digestive troubles at times.

Hebrew Caballa:

Dominates testaments, successions, gifts, legacies given through friendliness. Loves to live in peace with all the world and to recompense the fidelity of those who serve him.

Lowest Form: Cruelty, tyranny, persecution, violence.

Chinese Tao and Yi-king:

Attribute of benevolence. Docile submission. A prince who secures the tranquility of the people, and is presented with numerous horses by the king. Men resort to him to find rest, peace, and a feeling of ease. Entertains with music and dainties. Wishes to advance; pursues correct course all alone. Will receive official charge. All trust him. Need not worry whether he fails or succeeds, course will bring congratulations; will advance.

36.

Quiet, amiable, serious; careful of their possessions. Stand in their own light. Injure themselves by well-intentioned but misguided actions, which lead to the destruction of perhaps the very thing most desired. When this occurs he will, if at all possible, rush to his home for sympathy. Very peculiar about eating. Usually fine voices. Digestion and genital organs.

Hebrew Caballa:

For maintaining the position where one is employed, and preserving the means which one possesses. Goodness, kindness, liberality, generosity.

Lowest Form: Shifty in his dealings. Distrust, doubt, suspicion.

Chinese Tao and Yi-king:

Hiding the light from yourself. Raised up then thrown down. Given gifts then despoiled. Shows intelligence by keeping it obscured. At first ascended to the top of the sky. Might have enlightened the four quarters. End will be to go into the ground; has failed to fulfill the model of a ruler. The secret explanation. Brightness wounded or obscured; accomplished and bright; pliant and submissive. Advantageous to realize the difficulties of the position and obscure one's brightness. Wounded. He who is wounded abroad will return to his home.

37.

Great love for money and show, with a strong desire to rule. Very contrary. Especially upsetting in family life. A desire to dictate is often its undoing. All the quick traits of the 10, but is not as good a leader, as it sees only its own way which is usually the wrong one. When this number occurs in either sex a partner who is entirely willing to submit to the rule of the other, should be carefully selected in marriage. Danger to head and lungs.

Hebrew Caballa:

Dominates science and art. Inspires philosophers, sages, distinguished savants. Perverse spirit. Union, marriage, protection and success through women of high position. Also success through association with opposite sex. Good will; friendship.

Lowest Form: Intermeddling and to be distrusted.

Chinese Tao and Yi-king:

Authoritative ruler. Exercise of government. Should speak according to truth and make his conduct consistent. Shows his true character-display of majesty.

When the right administration of the family is at an end,

misunderstanding and division will ensue. Let father be father and son, son. The man and woman should occupy their correct places. Family is enriched.

38.

Literary fame. Sometimes creates misunderstandings and quarrels. Religious, generous; possibly extravagant. Apt to have many difficulties. Nerves.

Hebrew Caballa:

Dominates those who are in rapport with God. Can acquire much treasure both earthly and spiritual.

Lowest Form: Hypocrisy, falseness, lies, fraud, cunning; abuse of confidence.

Chinese Tao and Yi-king:

Two living together whose wills do not move in the same direction. Denotes misunderstanding and division; sure to give rise to complications and difficulties. Where there is general agreement admits diversity of opinion. Leads to harmonious agreement and the passing away of all doubts. Should have everything solid and nothing flimsy. Bright intelligence. Traditionalism. Great organizer.

39.

Usually good health and long life; strong paternal and filial love. Many difficulties. Should live in the southwest; southwest corner of a street; room or house should face southwest. Can become very cruel. Guard the throat. Excellent physician.

Hebrew Caballa:

Dominates health and long life. Paternal and filial love. For the curing of maladies.

Lowest Form: The greatest cruelty known. Infanticide patricide.

Chinese Tao and Yi-king:

If haughty, their fall is imminent. Dignity. Low position, or those who raise themselves from low position. Should examine himself and cultivate virtue. Struggle with great difficulties. Peril in front. Advantage in the southwest. No advantage in the northeast.

(To be continued)

Occult Story

THE EYE OF ID

By LAURELL E. SMALL

(Continued)

In the meantime, seeing that I did not return on the day set, and succeeding days came and went without news of me, my Queen and country began to entertain fears for my safety. At this time wicked tongues formulated lies—vile rumors were spread abroad that I had become enamored of the witch, she having laid a spell upon me, and that I was wasting the days in drinking and roistering in the arms of the old she-devil. Such were the tales that reached the ears of my Queen and the young prince Rabor.

After the birth of my second child, Maranthe had cause to despair of the Queen's life. She was actually pining away for news of me. By a trick Maranthe managed to enter the service of my captress. She, faithful servant, wanted first to ascertain the truth of the evil reports, on the one hand, not believing them herself, and on the other to acquaint me of the birth of our child; also, if possible, to aid me to escape.

Matters reached a point where my enemies decided to put me to death, by slow degrees, unless I yielded to the Queen's wishes. Realizing that there was no other way out, Maranthe smuggled some poison to me, which I swallowed and so escaped further humiliation. In great rage the old Queen invaded my Kingdom, was victorious and banished my wife and her two children.

The faithful Maranthe is now our own Martha—your sister; my Queen was your own sweet self, and named Tascia, as you are today, while I, too, was named Pheron, as now; but imagine my horror, Tascia, to learn that the wicked old Queen was my own poor mother in this life.

"And did you ever learn what your second child was named?"

"Yes," he answered, "Maranthe told me—'Hatkeeta.'"

"Hatkeeta!" she repeated. "Then it is all true. Robert is right, and I did not merely dream, after all. Does it not seem strange to you—our names? To me they are reminiscent of times beyond recall."

"What are you saying, Tascia? Tell me about this Robert—what did he tell you? Did you, too, have a strange dream?"

"Oh Pheron, what does it all mean? You said you had other experiences—tell me more."

It puzzled Pheron that Tascia should take his dream so seriously. While they had made a deep and decided impression upon himself, he hardly expected anyone else to feel the same way about them.

"Yes, Tascia, there were other experiences," he told her. "Other trips to the Temple of Id, with the mysterious little boy. But the last one was the strangest of all."

"The last one? When was that?" she asked breathlessly.

"Last night," he answered. He then related to Tascia about the same series of events as she herself had passed through. But he left out something, and Tascia supplied it. In a low voice she murmured:

"Tell our bodies we *do* love each other."

At that he caught her in his arms, exclaiming joyfully:

"The very words! The very words I said to you, Tascia."

Over an hour later it suddenly dawned upon the re-united lovers, that they were not alone on a desert island—there was so much to tell each other—so much to ask and then deny the necessity of forgiveness for.

Then Tascia reminded Pheron that twelve o'clock was a very "wee sma'" hour at Point Lawrence.

In the house they found that everyone had retired. Tascia whispered to Pheron that she had a great surprise in store for him. Taking his hand and motioning him to silence, she led him mysteriously on tiptoe up to Robert's room. There the surprise was other than she planned, because the room was empty.

A tragic incident in her moment of happiness. Helplessly she turned to Pheron.

"It is only twelve o'clock and a clear, bright moon," he soothed. "Come, we will go in search of him ourselves, without awaking anyone. Perhaps he went too far and got lost. We will probably find him, curled up, fast asleep, not so very far from here."

But Tascia's fears were not so easily allayed. Robert was not the kind of small boy that went around losing himself, in a purposeless manner. She remembered a threat he once made, that if she should leave Point Lawrence, he would run away and join the Indians. She took it then as a typically childish remark—meaning nothing. Now it suddenly came over her that that was just what he had attempted to do. With his uncannily prophetic prevision, he had foreseen Pheron's coming, and its result. A sense of irrevocable loss swept over her like a flood. Was she fated to gain one loved one, only to lose the other?

Who in the wide world could fill the little orphan's place in her heart? Not even Pheron—he amply filled his own, but Robert's—only Robert could fill.

“Pheron, do you think we can find him? He is not lost. He has run away. Oh, my dearest one, we must find him or lose happiness. Come, and we shall not return unless we bring him back with us.”

Pheron argued that she should retire, leaving him to handle the situation; he would go to the village, and engage a couple of men to search for the boy with him; but Tascia would not hear of it. She flung a cape over her shoulders, and as they started out, Pheron saw that it would be no easy task keeping up with her.

Tascia being familiar with the place led the way. Gliding between the trees and shrubbery, she seemed a shadowy creature of the night—her cape fluttering in the breeze like ghostly wings. They took the path at the rear of the house, first searching out Robert's favorite rambles. Tascia was like a terrier on the scent. She felt, as she declared to Pheron, the impulse of a guiding influence.

Before they reached the boundary of their own little property, Tascia discerned, to her amazement, perched on an old tree stump, a white and gray cat industriously licking its paws.

“That must be a wild cat,” exclaimed Pheron, arming himself with a sizable stick. “Stay here, dear, till I get him out of the way—they are pretty dangerous to meet up with.” In the eery light of a waning moon the creature seemed to him three times the size it really was.

“Wild-cat, nothing! laughed Tascia, grabbing his coat as he would advance upon the “foe.” “That's Martha's perfectly tame old Skip. What on earth do you suppose she can be doing here so far from home? I never knew Skip to be a night rover—she always sleeps at the foot of Martha's bed every night.”

As they approached the cat, she stretched herself, hunched her back, then mewed a welcome to them, as it seemed.

“Pussy, what are you doing here? What will Martha—” But before Tascia could finish, Skip, evading her familiar caress leaped from the stump and bounded on before them like a demon. For just one moment Tascia stood nonplused, then an inspiration seized her.

“Let's follow the cat!” she exclaimed, with an impatient tug at Pheron's sleeve.

Leaping over fallen tree trunks, through brambles and dank undergrowths, they glided after the speeding feline, unearthly-

seeming as the creature itself. On, on they tore like things possessed. . . . They had gone quite some distance thus, into the wild moor-land, when Pheron stopped short, clutching at Tascia's cloak, detaining her.

"Now look here, darling," he began breathlessly. "What's the use—"

"Come! Oh, come!" and on she sped, pulling him after her.

Pheron, manlike, could not quite see the reasonableness of tearing wildly after a crazy cat through the woods at past midnight, but Tascia, womanlike, followed her intuition and bothered not to thresh out the "whereforeness" of the thing by the round-about method of reasoning.

. . . Suddenly she stopped, realizing for the first time that not only was she entirely out of breath, but that clouds had obscured the moon, and that they had long since lost sight of the cat: also, that she had no idea how far they had come, where they were, and how they would ever find their way back.

Pheron scanned the starless canopy and saw that the heavy clouds blotting out the moon presaged a downpour. He did not voice his fears, but silently wished they were safe at home, for Tascia's sake. A sharp clap of thunder and a blinding flash of lightning fulfilled the warning of the skies. It was one of those quick summer storms. Large, warm drops of rain splashed noisily, and intermittently on the foliage overhead, like reluctant tears squeezed out of the eye of night. He caught Tascia in his arms as if to shelter her with his body.

Faster and faster the rain drops came down. Leaving Tascia under a tree, Pheron went scouting around—coat collar up and ears between his shoulders—for a place of safety. Heavier and steadier poured the rain. He found a little nook under a huge rock, which offered, at best, but scant protection.

Carefully noting the spot, he started back for Tascia. Picking her up in his arms, and shielding her as best he could, he carried her to their impromptu haven. Together they shrunk into the hollow of the rock, and there, her head on his breast, she responded to the state of the elements and all her pent up emotions found vent in tears that rivalled the downpour in volume.

Pheron observed a most reverential silence while Tascia and nature communed with each other. He knew her of old. She was always more clear-headed and better equilibrated after tears. He knew that the shower would soon be over, and as the moon would emerge more clear and bright from its screen of clouds, so

would Tascia's eyes radiate in unison, to brighten the night, and to lighten their labor of love.

When the storm finally subsided, its victims though somewhat wet as to clothing, were, altogether, not much the worse for it.

"See, darling," Pheron said to Tascia, "it is clearing up nicely, and I will carry you all the way home in my arms, like this," picking her up, as if to start back with her.

Struggling, she freed herself. "Pheron," she rebuked him sternly. "Could I be thinking of myself at a time like this? My poor little Robert! Where was he during the storm?"

She clasped her hands and looking heavenwards and for all the world, to Pheron, like a little child in an attitude of implicit faith, she offered up a simple, yet fervent prayer to the ineffable name of God, that their search would not be fruitless and that they would find the boy, somehow, safe and sound. So earnest was her simple petition for divine aid, that even Pheron, who was not much given to holy things, exposed his shining, dark head to the night-air, bowing deferentially.

Even before Tascia ceased imploring the aid of the Most High, Pheron noticed a small and stealthy form loping noiselessly, but swiftly by—quite close to where they were standing.

"Look! Look, Tascia! Isn't that your cat again?" he exclaimed. The cat was certainly acting most mysteriously, he thought.

"Sh!—" she placed her fingers over his lips. "I hear a sound of breaking twigs—as of someone carefully picking his way in this direction."

Together they listened. Unmistakably, someone was approaching. Another whispered "Sh—" from Tascia, and standing close and very still, they watched—and waited.

The cat, who had stopped a little distance ahead, also waited, it seemed, looking back.

In a little while, a figure approached, slowly picking its way, chin held high, staring straight ahead. Tascia shivered with a creepy feeling; the hairs of her head seemed to have become so many centipedes crawling over her scalp. She clutched Pheron's hand. Both their hearts were beating faster.

(To be continued.)



Ancient Craft Masonry

Edited by FRANK C. HIGGINS 32°

AS THE SUN RISES IN THE EAST.

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

In the wisdom of AZOTH's Editor-in-Chief, it has been decided to confide the destinies of this important department of Occult speculation to one to whom the subjects involved have furnished the greatest intellectual satisfaction in life, for many years past.

Despite the earnest efforts of many good and learned men who have had glimpses of the truth and attempted to convey them to their less observant brethren, Masonic research has ever been the victim of three implacable destructive forces, ignorance, indifference and intolerance.

The widespread vulgar notion that Freemasonry was primarily established as an exclusively charitable or mutual relief institution, without regard to the intellectual calibre of its devotees, is a pure assumption based upon conditions which have gradually crept in and expanded and which seek to justify themselves upon a mere hypothesis, because little short of a cataclysm can ever alter them now.

The idea that our fraternity must be a great and numerous organization, doing big things in a financial way, assuming huge material responsibilities in permitting the assemblage of armies of “joiners” is the marked departure from the *original* conception of an institution intended to be limited to those who should be not only worthy as men, but well qualified, as thinkers and reasoners, to drink living water from the infinite and unfailling fountains of Science and Philosophy. The assumption of gigantic elymosinary responsibilities augmented by volume of membership has subordinated most other questions to that of meetings obligations.

The extension of the Masonic franchise to countless “initiates” whose sole concepts are embraced by conviviality and liberality in a material sense, has therefore reduced Philosophy, so far as the careless ones are concerned, to the rôle of the skeleton at the feast, which our ancient forefathers made use of to enjoin a measure of sobriety in the midst of indulgence.

Ignorance of deeper significances and indifference to all considerations except those of material benefactions and tinselled preferment having paved the way, the intolerance of incapacity now manifests itself in one form or another wherever the appeal to Academic consideration of the deeper meanings of Masonic symbolism is voiced.

The —, in their day, priceless writings of Mackey and Pike are pointed at by thousands, who know but the closed covers and have never read a word of their texts, as evidence that Freemasonry is a domain of learning, on the field of which they are nevertheless personally ready to scoff and make light of any one of a hundred references to the Occult character of true speculative Freemasonry to which the works of these authors attest.

It is an encouraging sign of the times, though, that here and there, all over the American continent, and abroad, are to be found a few earnest strivers after true Masonic light and a few of the higher dignitaries of the craft, like our own enlightened Grand Master, in the State of New York, who insist upon the attention of the Craft being directed by their leaders upon paths of research and studentship.

But those who seek must be told the truth. They must not be fed with concocted theories of Masonry which are either historically untrue, for the purpose of lending prestige to certain fantastic excrescent bodies, or with logically false tenets for the purpose of saving the faces of dying dogmas and superstitious credences now sinking under the weight of their own grotesque incoherencies.

The *esoterie* story of Masonry is not something apart from truths known to adepts of the Occult but a ringing confirmation of them, as a survival of the ancient system, through which the Occult was wont to be communicated to aspiring neophytes.

The greatest fault of Masonry, rightly considered, is that it teaches too much of that which emancipates the fettered mind. It constitutes of each individual man the High Priest of the Temple of his own soul and substitutes a "living of the life" for a "believing of the belief" which bodes ill for the enslaver of conscience.

The cardinal sin of Freemasonry is that its final appeal to human sympathy is based upon self-mastery instead of upon ghostly intervention and remunerated rites. There is no cowl or cassock at the East gate.

The reiterated cry of "the cloth" that "Masonry is not a Religion," coupled with appeals not to consider it as such, is a true index to the pinching of the shoe.

Rightly comprehended, rightly pursued and knowingly penetrated, Freemasonry is *more* than a Religion. It is a *demonstration* of the immanence of Almighty God to reason and understanding which forever emancipates the soul from the bondage of matter.

That such emancipation can be secured to the candidate in return for willingness and a pecuniary consideration in the place of spiritual worthiness and mental qualification has too long been the curse of ecclesiasticism for it to have failed to infect the unthinking Mason.

We aspire to better things. Let us labor to merit them.

AZOTH is a Forum. The fullest, broadest discussion of the topics and statements made on its pages is invited and hoped for.

Even the editors are not immune from criticism or insensible to praise.

The only limit imposed on rejoinder is that, like the breakfast food, it must embody "a reason."

Queries will be replied to in so far as the modest Editorial capacity or diligent reference are able to satisfy thirst for information. You are now at refreshment.

MASONRY FROM A STUDENT'S VIEW-POINT.

"Of the making of books there is no end," said a wise man, and one much less wise than he can easily perceive that the making of theories to account for the peculiar symbolisms and ritual of Free-masonry is equally interminable.

The making of theories will continue as long as mankind accepts it as a basic principle of devotion to Deity to fetter the mind and refuse to examine in new lights and from altered angles of vision, a mass of man-made myths and dogmas, which have been purposely placed, like scarecrows in a cornfield, to discourage the adventurous searchers after grains of true wisdom.

There is much need in these days of a simple and reasonable explanation of the age-old Masonic mystery which may be grasped by average intelligence, without the necessary preliminary of a special education in each of the many essential elements of which Masonry is compounded.

An attempt, at least, may be made to condense these elements into a short and easily digestible outline.

THE ANTIQUITY OF MASONRY.

The subject of the comparative antiquity of the Masonic craft is like many others embraced within the scope of the latter, an ingenious play upon human imagination.

Freemasonry, *in toto*, is a series of connected allegories and

imageries connected with the fundamental principles of the Universe in which we live and move and have our being.

From the foregoing is deduced a philosophy which attempts to account for the intelligent cause of various material manifestations, above all for the coming into existence, the complicated career and the eventual destiny of Nature's crowning achievement—Man.

These contemplations may be justly referred to the remotest antiquity, not only because they relate to the genesis of our terrestrial globe, but because they are required to account for its maintenance in unerring equilibrium and the continued support of life upon its surface.

The notion of the continuity of Masonry, which suggests the claims that many ancient seers and patriarchs, whom tradition places at the very commencement of all human intercourse, were among its adepts and practitioners, arises from the fact that its symbolisms and ritualistic practices are either exact copies or close variants upon like elements which have served as the bases of all the ancient religious and philosophical mysteries of which we have any record whatsoever. It is easy then to claim for an institution, the foundation of which is cosmic science, coeval with and instrumental in Creation, the wonders of which have attracted around them in every age and clime, since the dawn of human history and far anterior thereto, congregations of awe-stricken worshippers and colleges of awe-inspiring hierophants, a continuity of existence extending back into the deepest recesses of antiquity.

This continuity of Freemasonry is not so entirely hypothetical either, as might be gathered from the above.

Throughout all ages, up to comparatively recent times, all religious establishments have consisted in a dual system of *exoteric* or public symbols held up to the adoration of the unlettered and untaught, and a private or *esoteric* interpretation to the worthy and well qualified, duly prepared in the inner fastnesses of the Temples.

The nature of Masonic symbols and the true significance of the Masonic ritual are such that they inevitably assumed their merited importance at a very early period in the world's history, that they have continued to be employed and practiced, with but little interruption, wherever the Sun shines, upon partially civilized man and that were they by some cataclysm of Nature to perish from the memory of the race, they would surely rise to the surface and again appeal to that peculiar sense of the mystic and

mysterious which is the chief connecting link between man and his Maker.

THE FOUNDATION OF FREEMASONRY.

Precisely the same question was asked many centuries apart of two of the accepted master-minds of their times and places.

"How did God spend His time in the solitude of eternity prior to His creation of the world?" was asked of "Saint" Augustine, Monk and Ascetic Christian Bishop of Hippo, Evangelist to the English.

"Probably, in devising tortures in Hell for priors into the mysteries of His Creation" was the pious response.

Plato, the pagan philosopher of Greece, answered, in his day, "God eternally geometrises."

"Freemasonry" is said to be synonymous with "Geometry" and the Deity is always alluded to as either the "Great Architect" or "Great Geometrician" of the Universe.

Superficially, "Geometry" means merely "Earth measurement" but practically it is only one of a series of manifestations of a supreme Universal law of Harmony, which of a vibratory nature, measured in arithmetical quantities, is translated into every perceptible manifestation of Nature which we are able to perceive in the domains of Force, Power or Energy, Time, Space, Number and Proportion, by means of the accepted five human senses.

The direct application of this supreme law of Cosmic Harmony is according to given *ratios*, which are common to all of the varied media of its manifestation.

Hence that which depicts the principles of one medium has an equally close affinity to all the others, and such is the relationship of the symbols of Freemasonry to the mysteries of the Universe.

All that we have ever known and perhaps shall ever know of our great Creator has been derived from our acquirement of insight into this great law of Manifested existence and its divers effects upon ourselves and our surroundings. As we increase in intellectual stature and realize to what extent we are part of It and that It is part of ourselves we experience that intuition of Divinity which is the supreme experience of the entire human race and we build upon it our dreams of future splendours, to the realization of which It opposes no obstacles and towards the fulfilled promise of which the upward and onward trend of all we are able to cognize so irresistibly tends.

Many and convincing have been the proofs discovered by observers of all ages of the existence of this Divine law which responds so truly to the axiom "That which God thinks springs immediately into Being."

THE MUSIC OF MASONRY.

In the domain of Music, from which our initial term of "Harmony" is derived, the relation of musical vibration or "pitch" to definite mathematical ratio has long been observed. If we cut a metallic bar or tube into various lengths, each of which will when struck produce a given note of the musical scale, the lengths so produced will be as exactly measured as by a rule. The notes given out by a bar or cord in tension over "bridges" will be harmonious only at given proportional distances between supports, otherwise out of harmony. The notes of wind instruments are regulated on a precisely similar principle and in fact the supreme teaching of the great school of our ancient brother Pythagoras appears to have been a demonstration that the Universe was the vast instrument of a Divine Musician.

MASONIC ASTRONOMY

In the realm of astronomy the same infinite harmony prevails. Even from the eminences of their Temple towers on the Eastern plains, the priest Astronomers of old, aided by what would be, to us, but rude and inadequate instruments, correctly observed the terrestrial motions in space, the majestic alternation of day and night, the wonder working voyage around the Sun we term the Year, and the resistless progress of that precession of the Equinoxes by which, in the course of many thousand years, the axial inclination of the earth is reversed and snow becomes the portion of Summer to atone for December's garment of flowers. The size, shape, axial, tropical and equatorial lines and their inclinations were determined, the orbits of the planets described, the seasons fixed, the heavens planned, the Circle of Zodiac established and even such abstract facts as the laws of Kepler and Bode foreshadowed, and all declared to be a stupendous arithmetical harmony, a music of the spheres.

THE MASONRY OF SPEECH.

The vehicles of human expression and social intercourse, the spoken word and written page proved subject to the sovereign Law and gained in beauty and feeling as the rhythmic principles of grammatical expression, rhetorical modulation and harmonious

association of ideas gave place to the guttural grunts and animal pantomime of primitive humanity. Even such minor details as the number and sequence of the vowels were deemed to have a musical value, while the employment of identical characters for letters and numbers enabled the learned Priesthood to conceal many of the secrets of Nature embodied in arithmetical values dissimulated as Sacred Words that they might inspire mystic reverence in the people.

MASONIC PHYSICAL SCIENCE

The hues of the rainbow, the colors of the spectrum, were linked to this marvellous Harmony, each primary color being associated with a note of music, a planet, and even a metal, for by some magic of research the atomic weight of certain of the principal metals were prehistoric discoveries.

ARITHMETICAL MASONRY.

Then came the Science of Numbers, revealing a thousand wonders penetrating into the very depths of all discernible Nature, with its power to dissect and analyze her various phases, but in nothing so wonderful as the intimate relationship to and government of all the powers of the Celestial Harmony by the Number *Nine* or "Three times three," not merely a power of reckoning, but intimate characteristics of such an extraordinary nature that their study proves a Key to harmonic *ratios* of all the rest. Well did the ancient seers account the Number *Nine* representative of the Great Geometrician's very self and dignify it with titles of lordship and divinity.

Even in our own day, sciences and laws which have emerged from the world of human progress centuries later than those we have enumerated, Chemistry, Electricity, Steam, Gravitation, Ballistics have shown themselves through mathematics, to be amenable to the same harmonic ratios as if they had been the playthings of the past.

THE GEOMETRY OF MASONRY

And now you know what Geometry is.

The expression of all that has gone before in the Divine laws of space and proportion.

For Squares and Circles and Angles and Oblongs, polygonal expanses and polyhedral Solids from Cube to Sphere are all expressions of one Great Law, making it manifest to the eye, ponderable, measurable and appreciable.

THE THOUGHTS OF GOD.

The natural elements of all Creation—Fire, Water, Air and Earth—are utilized by our great Creator as media for the expression of geometrical Thoughts. God thinks the snowflake and the anemone, the leaf and flower, the rock crystal and the ocean wave as He has thought forth man and beast.

The science of the Masonic Adept consists in demonstrating the embodiment of time-cycle and the mechanism of its achievement in the natural geometrical figure. Of the duration of human life in the properties of a solid, of the arithmetical quantities displayed in anatomy by the grouping of the angles in a purely natural plane figure.

The Cycles of the Planets, even the great Precession of Equinoxes, are embodied in the pure figures of natural Geometry undisturbed for purpose of securing a given effect. *It is the Law* and in Masonry or Geometry the law is made manifest.

THE ARCHITECT MASON

Therefore was the human Architect, in humble imitation of the Great Geometrician of the Universe, enabled so to plan his Pyramid or his Temple to the Most High that the many varying parts might be executed at a distance from the site of ultimate erection and, when brought thereto, so placed together, without the sound of axe, hammer or any metal tool as to completely resemble the handiwork of the Great Architect.

Even more than this, by subtle calculation, the Architect found and still finds it possible to embody in the angles, curves, ellipses and arches of his work direct reference to the principle wonders of Nature, to constitute his achievement the "frozen music" which Temple and Cathedral architecture has been so justly termed.

And so the Temple of Solomon, like all the Temples erected to racial conceptions of God, were actual epitomes of the scientific truths of the Universe and to be an "Architect" or "Builder" of Sacred Edifices was to possess the knowledge requisite and the skill equal to such achievement in the highest degree.

THE PLACE OF MAN IN MASONRY.

In this wise the genuine and demonstrable relations between the Universe as a whole or *Macrocosmos* and its reflection in individual Men, the lesser Universe or *Microcosmos*, his rising, his meridian of life, his setting in the mysterious West, his eternal

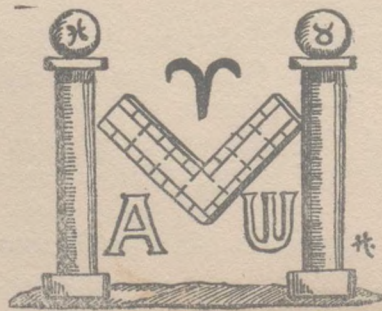
cycle of existence and immortality of soul are set forth in the symbols of the lodge and in the poignant Solar Drama, imitative of the supreme sacrifice of all metaphysical religions which is enacted therein.

Thus, the characteristics sought in all of the Tabernacle and Temple builders, alike, from Bezaleel and Aholiab to Hiram the Tyrian widow's son, that they be skilful workers in "Wood and Stone, Gold, Silver, Iron, Brass and in Scarlet, Purple, Blue and fine Linen" not only meant the material craftsmanship indicated, but a deeper knowledge of the symbolic meanings of these emblems of Cosmic elements and Planetary influences upon which ancient Astrological science was founded.

THE WORD WHICH WAS LOST.

And still again, the greatest mystery of all, the almost super-human achievement of Seers of ages, so long past that no record remains of who they were, who so succeeded in reducing the entire Mathematical Universe to its lowest common factor as to produce by application of the Number-letter system of their day a fitting Name for the Great Geometrician such as that which once whispered throughout the pre-historic world, as common to our primitive American races as to Druid, Egyptian, Persian, Mongol or Hindu, has become lost to all its original associations, to all its manifold, marvellous applications and its matchless meaning to mankind.

It is that, which we, as Master Masons, are pledged to find and gather once more into the *Sanctum Sanctorum* of our earthly human Temple, our heart of hearts. *So Mote it Be.*



To the Aspirant

By The Torch Bearer

Why tarry idly by the wayside when great work is waiting to be done?

Gird yourselves with the shining armor of Love and march, with those who aspire, to the Heights of Accomplishment, where is fought the battle which frees the soul from its burdens and raises it beyond fear of material needs.

Here on the Heights of Accomplishment are to be found waiting, golden opportunities of rare import; for, if followed, they lead to springs of crystal clearness from which flow rivulets of life-giving essences, bearing youth and beauty in their train.

Here also are to be found the golden-tipped goblets which, when filled from these springs, carry sweet oblivions to all past sorrows and bring only the memory of the joy of the moment and the glory which is yours for the seeking.

No longer need you strive and fear for the sustenance of life.

Freely, beautifully, it is given you—if you win the battle and gain these heights.

There is work for you to do—far transcending the care of the body, which, during the battle, your thoughts have purified and made secure from attack by outer forces, through the complete mastery of the center which commands all.

Freed from the obligations of the body, you are ready to undertake the accomplishment of some of God's realities.

These consist of:

Acquiring the Laws of Life, and

Giving of this Truth to others.

This needs the development of Aspiration, Concentration and Meditation.

Slowly, surely, therefore proceed with each day's requirements, growing not weary because progress seems slow—but knowing that all is as the plan requires.

Failure to carry through means delay in perfection, and hinders all: So your responsibility is great and the reward of accomplishment commensurate.

Higher Thought

WHY NOT BE HAPPY?

By EUGENE DEL MAR.

Happiness is an attitude of mind, or rather an harmonious consciousness or realization resultant upon a mental attitude. It has no necessary relation to physical acquirements or material possessions. One is conscious of external facts or conditions only as he is able to interpret them in the light of his internal development. He knows only his interpretation of facts and conditions. He senses the outer world in terms of his inner consciousness.

In the silence or alone, one may be conscious of harmony within, and yet be quite unable similarly to relate himself with his environment. One is at harmony with environment only when at the same time he is conscious of both environment and inner harmony. To the degree that one thinks in terms of separation, is he lacking in the consciousness of harmony, and senses himself and his environment as opposing and antagonistic factors. To the same extent is he conscious of discord between himself and his environment.

As one's happiness manifests from an inner consciousness, it is dependent upon his translation of environment in terms of unity, oneness, or harmony. This can be done only as one possesses that mental consciousness or spiritual realization. The basis of inner peace, happiness and harmony, on the higher planes, is the understanding that one is an integral part of the universe; and is and exists, acts and reacts, in harmonious relation with each and all of its other parts.

When one possesses this understanding, he realizes that all that is related to him belongs rightfully to his sphere of activity, that their relations to him were dictated by himself, that they are friendly to him, that they offer him the opportunities that his development then requires, and that they change as he changes.

From the larger view-point, one realizes that he is an infinite soul immersed in a boundless ocean of experiences, all of which are seeking his benefit and advantage; that he is in the midst of an infinite storehouse offering all that he can possibly require. The one condition of attainment is that, learning the rules of the game, he shall apply them. The dominating rule of the game is that always the universe both accommodates and justifies itself

to one's interpretation of it, and reacts to him as he acts toward it. This is a simple yet subtle rule, the realization of which sheds a radiant and penetrating light on life's most difficult problems.

No intelligent person can be truly happy who regards this universe as a vale of tears, as a place of expiation, or as a battlefield for contending principles. The basis for the highest happiness is the realization of a God of Love, and the consciousness of a universe of exact and inevitable justice. Things do not satisfy. Possessions do not bring happiness or health. Given the reasonable necessities of existence and, in themselves, additional things confer neither health nor happiness. It is safe to say that few of the very rich are happy, and that a lesser proportion of the poor are miserable.

Many are unable to interpret in terms of harmony the outer appearances of discord and inharmony—poverty, disease, crime, etc. They do not understand how seemingly inharmonious and contrasting appearances are the evidences of a unital principle. Principles always manifest in outer diversity, and only on this basis may one discern the true relation between contrasting appearances. The fundamental principles of mathematics, like those of life itself, serve to relate and explain all problems, however unrelated or diverse outwardly they may seem to be.

Sensing separation and inharmony, the emotionally sympathetic person feels that he cannot—and therefore will not—be happy until every one else is happy. On the surface, this may seem to be unselfish and self-sacrificing; but a little reflection reveals it as intensely selfish and freely sacrificing of others. If each person was determined not to be happy until after every one else was, then by no possibility could any person ever be happy. No one could be first, if each one would only be last. If each person invariably took the attitude of: "After you, Alphonse!" toward every one else, the head of the column could only be at the foot of it.

This strange worship of unhappiness would seem to be an unrecognized remnant of the old theology, which assumed that all unhappiness here would be compensated hereafter. In proving the truth of this conception, the organization fostering it certainly assisted in proving the necessity of a great store of future happiness as an offset to present misery. But this necessity falls with the rejection of the absurd idea that created it. It is realized now that present happiness induces happiness in the future, or rather that if the same causes which result in happiness now con-

tinue in operation, they must induce happiness hereafter. Always, like attracts like and action and reaction are equal.

Am I my brother's keeper? If so, how best can I assist to make him happy? By realizing happiness myself and sharing it with him? Or by insisting upon being unhappy because he is, and so intensifying his condition? Who are they who would condemn themselves to eternal unhappiness? Are they the strong and resourceful people, who have solved their own problems successfully? It would rather seem that they are those who are conscious of weakness and failure. And yet, confessing their inability to demonstrate personal wholeness or happiness, they presume to solve problems of universal import.

Those who are least competent to solve great world problems are often the ones who undertake readily to do this—theoretically. It takes their minds off of the problems at hand. The latter call for knowledge and wisdom, demand love and power, require will and action. While the great universal problems bring great stimulus to the mastermind, they also offer free play for an indolent and sluggish imagination.

One becomes an optimist when he realizes how greatly the world may be improved, that it has continued to develop throughout the past, and that he is privileged to assist in its future continuing advancement.

One may be happy in the midst of unhappiness, because his love and sympathy assists others to rise to his higher altitude and thereby lessens their burdens of grief and sorrow. One may believe in optimism and joy and happiness because these are the realities of life, the ideals of existence, and the natural attributes of normal individuals. Did these conditions predominate sufficiently, one might weave beautiful dreams with complete assurance of their fulfilment.

In the typical melodrama, the heroine is subjected to many harrowing experiences, being torn and buffeted in life's storms and struggles, until finally the heavy villain follows her even to the very footlights, that he may expose her shame and degradation to the whole audience. But the stage hero, ever true to type, is always at hand to save her and the situation.

Poor, unrecognized, rejected, discarded heroine—Happiness! So many turn away from you, so many slight you, so many utterly misapprehend your friendly advances! If others desert you, at least we will be faithful to the last. We will save you at any sacrifice, poor friendless Happiness!

Cheosophical Talks

By ASEKA

(No. 3)

Our intention is not to go into a detailed criticism of Dr. Steiner's books, not even of this particular one of "Christianity as Mystical Fact," for it would mean simply adding to the weight of evidence against him.

However, a few more quotations—so as to clinch our position and make controversy futile—will not be amiss.

"The one, primeval mystery, the Christian mystery was to replace the many mysteries of antiquity. Jesus, in whom the Logos had been made flesh, was to become the initiator of the whole of humanity." (P. 194.) "Thus Christianity arose out of the Mysteries." (He has just said the Christian mystery was "the one, primeval mystery" thus contradicting himself.) (P. 196). "All other gods are merged in the one Christian divinity." (P. 195).

The following is a gem: "The personality of Jesus became able to receive into its own soul Christ, the Logos, who was made flesh in that soul. Thenceforward the ego of Jesus of Nazareth was the Christ, and the outer personality was the vehicle of the Logos." (P. 202.)

Just what these two last sentences mean, would take a doctor of divinity to determine. To the "initiated" they may be pearls of wisdom, but to the ordinary every-day intellect they are simply nonsense.

Let us elucidate. The word "personality" is derived from the Latin "persona"—a mask. The actors of the Greek and Roman times used masks of various kinds—tragic, comic, sad, smiling, etc.—to denote the character of the part acted, and also to denote the emotions of the actor using that mask. So "personality" is the mask (of flesh—the human body) through which the actor (the soul, the real man, the thinker, call it what we may) manifests himself, and uses to express his thoughts and emotions. We say, "so and so has an engaging personality." We know that the body, *of itself*, is incapable of expressing any emotion, good or otherwise, and so understand that it is the soul inside who is using this movable mask—his human body—to express his thoughts, emotions and intentions. As soon as death severs the connection of the soul with its "mask"—the body—the personality ceases to be; there is no more personality. "Personality" then is but an abstraction; it has been and is nothing but the *effect* of this or that

soul on your consciousness. It is nothing but *our opinion* of the man in question. As may easily be seen.

Take Wilhelm Hohenzollern as an example: "A" a junker, has met Wilhelm and thinks him no end of a fine fellow; "B" has also had the honor of Wilhelm's acquaintance, but, on the other hand, thinks he is a vile scamp of the worst description. What do "A" and "B" *know* of Wilhelm? Nothing, but what has been expressed and manifested through his "personality." When Wilhelm shuffles off this mortal mask (the time of which is not far distant), what remains of his "personality"? Nothing, except the effect of it in the consciousness of "A" and "B"; nothing, except their recollection of that effect.

Is it not evident that "personality" is an *effect*; an intangible impression on the consciousness of those coming in contact with the "*cause*"—the soul?

Now, turn to Steiner's last cryptic statement, and ask how is it possible for "the personality of Jesus to receive into its own soul Christ, the Logos, who was made flesh in that soul"? Leaving aside the absurdity of the idea of a personality having its own soul, instead of the soul expressing itself through its personality (which would be more correct), the absurdity of the statement is self-evident.

The last part (" . . . the ego of Jesus was the Christ, and the outer personality was the vehicle of the Logos") confounds matters still more.

If "Jesus" was an ego (which of course he must have been), then Jesus was swallowed up and absorbed by the Christ; or else the ego of Jesus was so immense as to take in the Logos. Those are the only alternatives. As the Logos has already absorbed into its being the Buddha (see last month's quotations) not to mention other great ones who have attained, the ego of Jesus must have been greater than the Logos itself, and now there is, (cannot be) no longer a Logos but a Jesus.

All this is merely to show how the Jesuitical mind delights in juggling with phrases that are (when analyzed) empty and meaningless. With the ordinary reader, this sort of hot air passes for profundity, and gives him the impression that the writer thereof must be an intellectual giant.

No wonder that the average man thinks the study of occultism is beyond him! No wonder that, after wading through this kind of book and getting a headache as a result, he says the occult life is beyond him, that it is of no value to him as a factor for good in his everyday, practical life. Neither he, nor the earnest

student who persists in digging for the truth, realizes that this is merely "camouflage," and one of the schemes to make clear that this knowledge is only for the elect,—those who have been trained in "occult" schools.

The Roman Catholic hierarchy is aware of the fact that if the mass of humans once tumble to the FACT that they have to work out their own salvation; that they have to save themselves instead of throwing their burdens on a mythical Jesus; that they have to pay for their own transgressions, instead of a Christ being crucified as payment, when that hour strikes, then the occupation and opportunities for graft of the priests have come to an end. When that time arrives, the priests will have to earn their daily bread doing, it is to be hoped, some useful work—if only mending roads or planting potatoes.

The priestly caste must, at all hazards, postpone that day of awakening, and, excommunication being somewhat out of fashion in these days, guile must be used to the end that humanity will be satisfied to leave the saving of their souls in the hands of their spiritual (?) superiors—the priests, parsons and ministers of the Gospel.

Students should never lose sight of this great outstanding FACT: Occultism teaches that man is a thinking entity, and whatever he does, *his is the result*. If his actions are evil, the results are evil, and he is responsible for them. Occultism does not admit the possibility of anyone—Jesus, Christ, or any other, however great or advanced in knowledge, wisdom and spirituality—doing the work of any other entity necessary for that entity's own growth.

This fundamental FACT can always be used as a criterion with which to measure the truth or falsity of any and all teachings purporting to be the simon-pure occult teachings. And this is a very *very* important point to remember nowadays, for the Brothers of the Shadow side of Life (among whom are the Jesuits) are at present exceedingly busy trying by all means in their capacious bag of tricks to fool the sincere student and to throw him off the track leading to the Masters of the *White* Lodge.

Dr. Steiner's books ("Occult Science," etc.) are full of ingenious explanations (?) of the Cosmic Scheme—World periods, Rounds and Races, and such like non-essentials—and being worked out with an air of authority and scientific exactness, will, unless the student keeps the fundamental FACT before his eyes, lead him along the lines of purely intellectual diversion and specu-

lation to the exclusion of the main thing in occultism, viz: That man is a responsible entity; that he has to do his own growing; that whatever he does the result belongs to him; that if his actions, thoughts and desires are evil, the results (also evil) belong to him; that if his actions, thoughts and desires are good, the results (also good) belong to him; that that is the Law of Justice, hence nothing and nobody can nullify the working of that Law of Justice, whether by the hocus-pocus of priest, parson or minister, the vicarious atonement of one or a dozen men crucified on a cross, eleventh hour repentances or the denials of the Christian Scientists and others of that ilk.

"As ye so, so shall ye reap," is the slogan of occultism; the foundation and the pinnacle thereof. And it cannot be repeated too often and too insistently, for humanity in the aggregate is only too willing to accept all the good unquestioningly, but is all too ready to dump the results of evil doing on a crucified Christ. We deliberately sin against the law of our physical, emotional, intellectual and spiritual life, then, in the expectation that a few prayers, a comforting belief in the efficacy of the Atonement to wash away sins, the attendance at church services, the taking of communion, and all the rest of the soul-numbing observances will wipe out the score against us, hug the flattering unction to our souls that we are free of all responsibility for our sins!

If we were not so mentally lazy we should see that such dodging of our responsibility is, to say the least, illogical. In the ordinary affairs of business life we expect to—at least—get the equivalent for what we do, and I have yet to see the chronic debtor honored because he fails to meet his obligations.

All this bears on Steiner's teaching of a Jesus being sacrificed for the sins of humanity. If the student wishes to dodge his obligations, or thinks it possible so to do, Steiner's books will help him numb his conscience and destroy his soul-fibre; if, on the other hand, he sincerely desires to help straighten the path which he, with the rest of humanity, helped to make crooked, and by so doing return to the spiritual state from which he came, but with the added knowledge and wisdom gained while working toward that end, he will do well to leave alone the books of this defender of the ex-Kaiser and German "Kultur," and devote his energies to more useful labor.

Steiner's "Occultism" and "clairvoyance" and "wisdom" were such that he was one of the signatories of a document defending the actions of Germany in the (unfinished) war. Comment is superfluous.

Astrology

SOME HINTS ON ASTROLOGICAL DELINEATION

By WYX

(Continued from March Number.)

In the previous article we dwelt upon the necessity of a clear comprehension of the character or "true inwardness" of the native of a horoscope considered apart from the tools he works with and the environment he is surrounded by. Most astrologers have been so long accustomed to study a chart as an indivisible inseparable unit that some little practice is needed before the various parts can be taken up and studied alone. Those who have used the form of chart having simply the 12 zodiacal signs in which the planets are placed and the house cusps are written on the outside of the circle without regard to whether the M. C. was at the top, drop into this method easier as they have often unintentionally used it more or less. For the purpose of study along this line it is helpful at first to use a few forms of this kind as some find it difficult to keep the mind off the house positions when using the popular form of chart. Many are surprised at the new light they get on their own horoscopes when studied this way and I have never found anyone who gave it a fair trial who rejected it. It is axiomatic among astrologers that "character is destiny" and that we act in accordance with our characters and most of us whether we are reincarnationists or not, feel and know that we, in our real selves, are something superior to our bodies and yet simply because the matter was first presented to us that way we have persisted in trying to understand the real man by observing his garments, house and tools, when we ought to have reversed the process and studied the man first and then judged how such a man would or could utilize this or that tool and environment.

Astrology being an observational science based on astronomical data, it is desirable that all the factors involved should be accessible without repetition of calculation, which often leads to neglect of important points. Time spent in erecting the chart with precision and in complete detail is time well spent if one is going to give serious thought to the map after erection. Apart from the signs planets are in which are usually quite distinct in any form of chart and to which the preliminary study should be given, the art rests largely on the angles or aspects between the planets or

between planets and cusps of houses. It is therefore desirable that this information should be tabulated so as to always be instantly and completely available. The following table, as arranged, requires only one entry for each aspect and shows at a glance all aspects to each separate planet or cusp:

III	☿	II	□	I	*	XII	XI	X	☉	△	♁	♂	♀	♁	♂	♀	♁	♂	♀	♁	♂	♀
III	♁	II	∟	I		XII	XI	△	X	♁	♂	♀	*	♁	♂	♀	♁	♂	♀	♁	♂	♀
III	II	△	I	♁	XII	XI	X	♁	♂	♀	♁	♂	♀	♁	♂	♀	♁	♂	♀	♁	♂	♀
III	II	♁	I	☿	XII	△	XI	♁	X	♁	♂	♀	♁	♂	♀	♁	♂	♀	♁	♂	♀	♁
III	□	II	☿	I	♁	XII	XI	♁	X	♁	♂	♀	♁	♂	♀	♁	♂	♀	♁	♂	♀	♁
III	*	II	I	♁	XII	XI	*	X	♁	♂	♀	♁	♂	♀	♁	♂	♀	♁	♂	♀	♁	♂
III	□	II	I	XII	♁	XI	♁	X	*	♀	♁	♂	♀	♁	♂	♀	♁	♂	♀	♁	♂	♀
III	☿	II	□	I	*	XII	XI	X	♁	♂	♀	♁	♂	♀	♁	♂	♀	♁	♂	♀	♁	♂
III	△	II	I	XII	♁	XI	♁	X	♁	♂	♀	♁	♂	♀	♁	♂	♀	♁	♂	♀	♁	♂

The form shown is filled out with angular data of Theodore Roosevelt's natal chart, which will be used to illustrate briefly the method advocated in these articles. It is made from the map of the following data: Born 11:05 a. m., October 27th, 1858, New York City, N. Y. The map follows: R. A. M. C. 210°57' R. A. ☉ 211°43'.

	X	XI	XII	I	II	III
long.	23°43'	19°06'	10°01'	0°00'	8°30'	19°58'
decl.	9°11'S	17°31'S	21°58'S	23°27'S	18°09'S	3°59'S
	☉	♁	♁	♀	♁	♁
long.	3°58'	11°41'	2°33'	18°00'	17°48'	21°06'
decl.	12°45'S	27°00'N	11°42'S	27°34'S	24°13'S	22°29'N
	♁	♁				
long.	2°36' E	22°29' E				
decl.	20°31' N	4°09' S				

In reading the table shown the cusps are read from the center line of planets to the left as ♁ par. and □ XI, △ XII, S.S.Q. I, par. and ♂ II. Planetary aspects are read from the center line of planets to the right as ♁ S-* ♁, □ ♁, △ ♁ then continuing out on line and turning up the ♁ column to ♁ □ ☉. The total aspects of Venus as shown in the table are * X, S-* XI, ♂ XII, □ III, par. ♁ ∟ ♁, S-* ♂, ♂ ♁, △ ♁, □ ♁ ∟ ☉ and so on.

A chart made with all the particulars apparent at once assists

materially in judgment and should always be used. In considering inter-planetary aspects grouping must be again resorted to if we are to arrive at a well-balanced judgment. Sun trine Moon will have a varying value in different charts according as the two bodies are placed by signs, for unless these are harmonious with the natures of the two planets many of their higher qualities are likely to remain latent, with only brief seasons of activity at "directional" periods. Another planet trine with Sun and Moon in a case where the two are trine from inharmonious signs would of course help matters, but the effect would be far different from a chart where all three were in harmonious signs. In considering the full effect of Sun trine Moon for instance then in a chart we must not be satisfied only to note that there is a trine and that the sign qualities are suitable or not, but also what value the Sun and Moon have apart from these. Their general and particular relationship to the horoscope as a whole must be considered before we can decide if the qualities attributed to the trine by the textbooks will be fully or only partially manifested. Sun trine Moon and in inharmonious signs and the two planets having say each a square to other planets as the only other important aspects will be almost completely nullified so far as active appearance indicates, but being there latent, one who is awakened to clearer realization of his inner being might express the qualities distinctly and continuously, in so far as he comprehended himself. On the other hand squares from planets in congenial signs will make the influence from all those planets readily perceptible in the life and will mitigate the evil of the textbook readings considerably especially in the case of benefic planets. Most of the prominent financiers have their "money" planets well placed by sign or house position or cusp aspects, but other adverse aspects frequently account for the notoriety which attaches often to them, having induced a selfishness which runs counter to the unwritten laws of humanity. When considering an aspect to a planet or any number of aspects to a planet therefore one must also examine into the power these planets also have in their respective places. For this purpose the tabulated form shown presents all the needful detail quickly.

The house positions and aspects of the planets as has been intimated, represent the garments, tools and environment the individual will utilize for unfoldment and should not be given much consideration until after determination of the character. Aspects to all other cusps besides the M. C. and Asc. need to be noted and considered, as in their respective fields they are as important as

any, though the M. C. and Asc. manifest plainer in a material way. Take for instance the second cusp representing among other things the earned wealth, very little of this is visible to any observer, but the use he makes of it in his domestic environment (4th), his professional domicile (10th) or on his personal self or partner (1st and 7th) will be apparent according as the planets governing these matters are related to that governing the second cusp. Suppose a fourth cusp having a sextile with Jupiter form a harmonious sign and house, one might expect to find a dignified imposing, comfortable, social type of home environment. Should a well placed and aspected Saturn also cast a favorable ray to the fourth, this would add to the stability and permanence of the home—perhaps “founding the fortunes of the family” as the historian would say. If, however, Saturn was in opposition to Jupiter, the family and residence would be subject to shocks and disturbances at intervals, there would be inharmonious, uncomfortable or inconvenient features in the architecture or location requiring alterations or adjustment and if either or both were adversely aspected by, say Mercury, or a ninth house planet, there would be losses through legal matters though the family might endure substantially. Adversely aspected by an ill placed Moon, might lead to public assault upon the house or family, either physically or through newspapers or otherwise. Favorable aspects of Moon would bring public esteem, strong or weak, according to the co-ordinated condition of qualities of the Moon. Favorably aspected by Mars or even Mars adversely aspected to fourth in a congenial sign, would give a martial tone to the house, while an adverse Mars otherwise adversely aspected by 12th and 2nd house planets or cusps, would make fire a constant menace, materially if in an earthy sign, if in an airy sign would “draw the fire” of literary forces and so on, directions bringing them into effect at the appointed times.

In giving judgment of a map, therefore, one must examine carefully the relationship of all the factors of the map to that planet or cusp under consideration. If this is done one will find there are but few maps that will merit the extravagant promises so often made by astrologers who rely on the textbook rules only and anyone who looks around in life must see that this is true. In our country of 100,000,000 it is probable that 5,000 would be the limit of nationally prominent names, whereas some astrologers discover a famous (to be) man every few days.

(To be continued)

MERCURY AND THE BRAIN: A NEW SCIENCE CONFIRMS AN OLD ONE

By E. G. BRADFORD

Iridology shows that not only is the condition of every organ and region of the body disclosed by the markings of the iris, but that foreign substances taken into the system, such as non-assimilable drugs, ultimately register in the iris their pathologic presence in the tissues. Arsenic, lead, iron, quinin, iodine, etc., all have their distinctive colors and appearance. Nils Liljequist, the eminent Swedish co-discoverer of the Diagnosis from the Eye, says of the chemical element Mercury:

"If Mercury has been used in small quantities, the sign appears only in the upper part of the iris (the brain area in the iris) in the form of a crescent. . . . On what does this depend! The diagnosis from the eye teaches that certain substances have an affinity for special organs and parts of the body. Thus, if Mercury is taken internally it does not remain in the digestive tract, but betakes itself to the membranes of the brain, where it is permanently deposited. . . . The same conditions obtain when Mercury is applied externally. For example, if applied to the soles of the feet, the drug does not remain at the feet, but begins to seek the brain. With this illustration, we may understand why Mercury is first noted in the upper part of the iris in the area of the brain."

It is pretty generally known that the brain is the organ of the mind; it is not so well known that, according to Astrology, the planet Mercury not only governs quicksilver but is *the principal mental significator*. Iridology, diagnosis from the eye, while now a well formulated science of much precision, is a comparatively recent discovery; but the essential character and function of the planet Mercury has undoubtedly been known to students of astral science for hundreds of years.

QUESTIONS AND ANSWERS

This department is opened for the benefit of students. Astrological questions will be published and answers are solicited from competent Astrologers.

Q. How many signs or degrees does the Moon move forward from year to year, and how long does it take to cover the same position that it covers for 1919?

A. The daily mean motion of the Moon is $13^{\circ}.1764$. This factor multiplied by 365 days gives the sum total of $4809^{\circ}.3860$,

the yearly mean motion of the Moon, and which is equivalent to thirteen complete revolutions of the Zodiac with an addition of four signs and $9^{\circ}23'$ (or $129^{\circ}23'$) as the approximate longitudinal transit during such period. Nevertheless, the actual yearly motion thereof will slightly vary, and the calculations for the year 1919 can be arrived at as follows:

On January 1, 1919 (Greenwich, noon) the Moon was posited in Sagittarius $29^{\circ}59'2''$. On January 1, 1920 (noon) it will be in Taurus $9^{\circ}12'39''$. Reference to the Ephemeris will show that during the intervening period between the times mentioned the Moon will have moved $4809^{\circ}13'37''$, or thirteen complete revolutions (4680°), 4 signs (120°), and $9^{\circ}13'37''$, which places it in Taurus $9^{\circ}12'39''$.

Q. Is there any guide on the market in regard to the Moon and what to do in her different signs and ages?

A. Numerous works are published which contains this advice, but perhaps that best obtainable at present is the *Planetary Daily Guide*, which is published by Llewellyn George.

G. J. M.

My Dear Sirs: Kindly ask through your journal if there are any astrologers in America who have found out the secret of finding the birth time when not given on the angles by adding and subtracting, and whether there are any who has as yet devised a moon dial so that by one planting of the first new moon of the year all other of the moons can be found with their signs and degrees. As the moon is the closest planet to earth it has the strongest effect; then why not a moon dial and directions for its use for the farmer, butcher, trader and doctor? In my opinion this would greatly assist in brushing away the cobwebs of the present day contempt for this ever progressive science.

C. A. S.

We invite our astrologer friends to reply.—Ed.

The Caldron

To Editor of AZOTH.

What a pity it is that "Aseka," who wrote "Seeking the Truth," in your February issue, should be so shortsighted as to overlook the "effect of words." Would it not be to his own advancement and the effectiveness of his "Teaching of the Truth" if he endeavored to select "words" having "high vibrations" instead of those which are discordant?

An excellent article, showing a broad minded spirit, and a desire to give credit to all who voice the Truth, is lowered in its effect by the use of cheap phrases, such as "caught with the goods"—"knowing old bird"—"chunk of truthfulness"—"no flies on Felix"—"worn out the tail of his toga"—"you poor, deluded simp"; (how elegant is that word "simp.")

Beauty ever makes a stronger appeal to all humanity than ugliness—so why clothe an excellent article in uncouth material.

"Truth" should be presented in all the beauty which can be commanded, so, pray Aseka to array his next "brain child" in shimmering robes, with beauty of tone and color the dominant factor.

A LOVER OF "TRUTH" AND "BEAUTY."

(Which should be synonymous.)

Revered Editor:

At the risk of cracking the Caldron by a sudden change of temperature, following upon the deposits therein of Miss Boyile's "icy facts," I beg leave to give further air to the subject of fraternal discussion, which will be less in the nature of hot air than of liquid air, which boils on contact with ice, and which few metals will resist.

As Miss Boyile objects to "theories" and I object to human assumption of omniscient wisdom, although I sometimes make theories my own by accepting them in common with many others, as the best working hypotheses, we may, for a time be able to avail ourselves of, I will do violence to my native modesty, so far as to assume positive inter-stellar frigidity of knowledge on one or two minor details.

I *positively know*, with a knowledge which could it be condensed, solidified and made portable, would completely solve the cold storage problem for time and eternity, that the *Yih King* and the *Tao Teh King* carry *no teachings whatsoever* as to the meanings, imports, values, significances or mysteries of any alphabets now or formerly in existence, *much* less arbitrary sequences of letters, in which the positions of letters belonging to the oldest have been radically altered, diphthongs such as Ch, Th, Ph, Kh, introduced at one period and suppressed at another, the pronunciation of certain individual characters changed, the principle of "silent" letters recognized, new letters brought in and old ones eliminated. Reference to all the old syllabaries will show that the earliest approach to what we call a letter was a combined consonant and vowel such as "Ba, Be, Bi, Bo, Bu," as in the old Aryan scripts. Chinese, like ancient Coptic, was based upon pictures of the object designated. The Egyptians, under Semitic influence, added vocal characters to their picture-writing just as the Japanese have done, during our own historical period. The roots of all Chinese written and spoken language are two hundred and fourteen *radicals*, each of which is the conventionalized remains of an old picture of the object expressed, just like an Egyptian

hieroglyph. Each of these bears a name which, were it spelled according to our method, would take from two to five letters, forming one single syllable.

All of the other thousands of Chinese words, which are all of one syllable only, are vocal repetitions of one or another of the two hundred and fourteen radicals or root words, the character for which is incorporated with other radicals to form the new word. The pronunciation is that of the governing radical only, so there is no spelling whatever, as we understand spelling. All spellings of Chinese words have been invented by modern European pedagogues, to aid in teaching phonetically. There is practically a different phonetic pronunciation of every Chinese word in every Chinese village. The "spelled" word consisting of consonants and vowels appears to be of Semitic origin. Some of the Semitic peoples wrote their vowels, others like the Hebrews, were enjoined by their priesthoods not to do so. This I *know*, as Miss Boyile will not let us merely theorize on anything, was to befoe the public appreciation of sacred or cabalistic words.

The Hebrew values of numbers were those of their ordinary notation, a decimal system, by use of the power of Nine, on precisely the same principle now mechanically incorporated in the "Adding Machine" in use in so many business offices. The Greeks made certain changes in this system, to make it conform to their peculiar Alphabet, but, in the main, preserved it. By the time our present Alphabet was evolved, first the Latin and then the Arabic systems of notation had appeared and relegated gematria to the lumber room.

If Miss Boyile is merely dealing with forces in sequence, then she has a right to label them in any way she pleases for identification, but she does not say so until challenged to prove that the Chinese Classics have ever at any time or place, offered either occult, "cabalistic" or scientific theories of the value of C's, the F's, the R's, the W's, etc., of such an Alphabet as ours. As to just what they did teach, I am not going any deeper into this zone of arctic argument, but I call attention to a little work by Dr. Paul Carus, published at twenty-five cents by the Open Court Publishing Company of Chicago, which tells just what, with many characters and diagrams, the most noted explorers of this field have decided the teachings of the *Yih King* to be.

As they sum up with the regret that—"The text remains to us a locked door to which the Key is lost," I can only surmise that Miss Boyile has found the Key and should, therefore, tell us that it is a *Key of her own finding*, rather than lead us to imagine things which require such study as only one in ten thousand has ever undertaken in order to be able to disprove them to be the teachings of ancient Sages.

Dr. Carus has shown the evolution of the Chinese *Cowa* system (8 diagrams from the mathematical principle which the great Leibnitz called the "Binary system" and your humble servant will some day point out a few particularly icy notes of resemblance to the Pythagorean number of philosophy. Certainly God is the source of creative Vibrations, whoever said otherwise? and that those Vibrations evince mathematical ratios is a vulgarism.

Yours for seasonable cool weather,

FRANK C. HIGGINS.

Occult Magazine of America.

DEAR EDITOR—Am taking advantage of your generosity under "The Caldron" to tell "The Indians" legend of "The Four Trines Within the Grand Symbol," written by Gertrude de Bielska, in your February number, which is the first number I ever had the pleasure of reading. This is the legend:

"The great Father made the circle of Light in which He hung Sun, Moon and Earth. Sun is light, or Father. Moon is womb or Mother. Earth is their Child whom they support between them while it grows to maturity.

Second. Triangle is formed of three crosses. The Maltese, or Hebrew, the Grecian and the Roman. These rule Life, or Mind for a period of two thousand years—making in all an Epic period of six thousand years, covered by prophecy.

In the Maltese cross reign the Minds of the people working in iron—hence it is called "The Iron Age." In the Grecian period the same minds worked in stone—hence "The Stone Age." The Roman cross is the Christian Age. Our historians have covered these six thousand years which is now completed. Since 1798, our Earth has been whirling again in the Maltese cross Age, and "The Peoples" now living in "MIND" are again working in Iron, the ore of which cannot be melted fast enough for "Commercial" demands.

Third, Spirit, the Indians called, the Solar plexus-seed-pod, wherein Light and Life live forever with God or MIND.

Their version is that the solar-plexus seed-pod has a conscious state only in the body: When it is out of the body, they sleep, and are held in The Mists of the air and are the Angels of heaven—ever seeking physical expression through the "Wine of LIFE held in MAN." The Sun, or Father imbeds it in the Moon, or Mother and the Solar-plexus seed pod is again in Earth-Life, a living MIND which works with hands according to the "Cross under which they are living." These solar-plexus seed-pods were created in God, not made by God, and are eternal with Him. If it were not so, all units would be a failure, thus destroying God and the material expression of Him in the animal, mineral, and vegetable world.

I know this thought is antagonistic, but it is the natural way of coming and going of my people.

Yours in Labor and Love,

VENUS G. BOOTH.

Reviews

The Complete Works of Plotinos, by Kenneth Sylvan Guthrie. 4 vols. \$12.00. Comparative Literature Press, Alpine, N. J.

Dr. Guthrie has done a very great service to the thinkers and students of the English speaking peoples. There have been several treatises on the teachings of Plotinos and Porphyry, and attempts to give a translation of some of their writings, but we have here the former's work complete in English for the first time and translated in a most sympathetic and clear manner. Also, the writings are grouped in chronological order, by which one may trace the development of idea.

Without wishing to appear fulsome, the reviewer considers that no reader of this magazine who is seeking mentally to grasp the fundamental laws of Cosmos or attain to a reasonable conception of philosophic truth, should fail to possess himself of these volumes and, possessing, study them assiduously.

Plotinos brings together the thought and teachings of so many other philosophers, from Pythagoras and Plato to his own contemporaries, that these books are a liberal education in themselves. In the writings of this great pupil of Ammonius Saccas we have the exposition of a synthesis of the old Eastern and Egyptian doctrines stated in clear language and fortified by logical argument for its truth. It was a similar work to that of H. P. Blavatsky, sixteen hundred years later and it is significant to recall that the Saccas school was termed "Eclectic Theosophy."

To modern students who read Plotinos for the first time, it will be somewhat disconcerting to find almost precisely the same arguments and analogies used in support of the contentions which are so familiar in the writings and lectures of present day teachers. One is apt to wonder whether man has advanced one little step in his conception of truth, in face of the evidence that the same old teaching is just as necessary now as it was in Alexandria, Athens and Rome of those far-away days. The consoling thought, however, is that such wisdom is far more widely disseminated now than it was then—but how slowly we do move!

The close reasoning of Plotinos by which he arrives at his conclusions is one of the fascinations of a study of his writings, which is so much more satisfactory to a student than the ipse dixit of more modern teachers of almost identical ideas.

These volumes should be of general interest. Our materially minded scientists would benefit greatly if they would follow the argument for the sustension of the position of the soul being neither matter nor form and its consequent immortality.

Our modern Spiritualists will also find support and justification for the faith that is in them when they read such passages as: "Even after leaving their bodies, many souls who lived on the earth have continued to grant benefits to men. By revelation of the future and rendering other services they themselves prove that the other souls cannot have perished," for corroboration of which Plotinos refers to Plato and Cicero.

Again, the Enneads on number will interest many now studying numerology, and considerable knowledge will be gained of the lost system of Pythagoras.

The Theosophist will meet much of his own belief, and the doctrines being clothed in different terms, will help to a clearer understanding.

Plotinos has quite a little to say of Astrology, and inveighs against the commonly accepted faith in its predictions, seeming to doubt the influence of the planets, etc., nevertheless, considering it in the light of reincarnation, he suggests the modern theosophic idea that the soul takes birth under particular planetary aspects in order to work out its life destiny.

In reading these volumes we must remember that the writings cover a considerable period of years and that Plotinos, like everyone else, grew in his mental concepts and spiritual knowledge.

There is a good concordance at the end of Volume 4 which is most helpful, and altogether, Doctor Guthrie has done his work completely and most excellently.

MICHAEL WHITTY.

The Fabric of Dreams. Dream Lore and Dream Interpretations, Ancient and Modern. By Katherine Taylor Craig. New York, E. P. Dutton & Co., 372 pp., \$2.50.

In the preface the author says: "This volume is written for the perusal of the unprejudiced. It is an appeal to those who neither affirm the infallibility of dreams, nor yet deny their significance as symbols, also to those persons who have given the subject no thought whatsoever, but who are nevertheless willing to listen impartially to the arguments of the old-fashioned dream interpreters and to the hypotheses of modern psycho-analysts. The writer does not advocate any special theory over another."

For one who desires to gather a general idea of what has been written on the subject of dreams from the earliest times down to the latest books of Doctors Freud, Morton Prince, and Jung, Mrs. Craig's volume is to be recommended. It is a far cry from Freud to Paracelsus, but their classifications of dream stimuli are set down in parallel columns. Of the new science of dreams it is said: "She came as a clean-cut, clear-eyed creature, whose practical tolerance silenced anaemic orthodoxy, while the sturdy commonsense of her raiment was in absurd contrast to the rainbow wings of ancient faith. With a laugh she unearthed the dreams of past ages and resurrected their accompanying faith. Myths, gods and heroes were likewise revived and with their return to earth were accepted as *psychological entities*. The news that Modern Science had rehabilitated dreams flashed around the wire-bound world."

Mrs. Craig retells for us those dreams which altered the course of history; that of Xerxes which persuaded him to undertake the campaign against Greece, that of Rollo the Norseman which led him to lay siege to Paris, Cromwell's dream that he should become the greatest man in England, etc., and she quotes the statement of Sancto de Sanctis that the dreams of criminals are usually peaceful, even beautiful, while the visions of innocent persons are frequently horrifying in the extreme. She gives pages of gypsy lore as to the symbolism of dreams, and quotes theories of Bergson, Janet, Wundt, Max Nordau and others regarding the phenomena.

The final chapter is on the interpretation of dreams by means of the ancient art of geomancy, which is said to have deeply interested Sir Edward Bulwer-Lytton. Notwithstanding the warning of the author (echoed by the reviewer) that this method of tapping the subconscious cannot be vouched for as infallible, this section on geomancy is the most interesting, because the most complete, in the book.

A. B. C.

A Lute of Jade. By L. Cranmer-Byng. 116 pp. \$1.00. E. P. Dutton & Company, New York.

This belongs to the "Wisdom of the East" series, and is a selection from the classical poets of China.

The name, adapted from a phrase of the Chinese poet Li Po, is certainly very appropriate for the exquisite music of Mr. Cranmer-Byng's little book could be played only upon an instrument of very precious material.

In a short, but very complete and charmingly written introduction, is given an account of the History of Chinese classic poetry. First of the Ancient Ballads or Odes collected by Confucius, many dating from at least 1,700 years before Christ. Peaceful, beautiful, strange, often pathetic, but the work of artists as yet unconscious of their art.

Following these an account of the poetry and poets preceding the T'ang Dynasty.

In regard to the celebrated Ch'u Yuan (fourth century B. C.) the author remarks, "His death by drowning gave rise to the great Dragon Boat Festival, which was originally a solemn annual search for the body of the poet." The writer respectfully suggests, however, that the idea of making the Festival a memorial to the poet was probably superimposed upon the ancient ceremonial. The priestly religious philosophy of China and that of Egypt are so closely allied that the Egyptian Ritual of the Boat of Ra and the search for the Body of Osiris are irresistibly suggested.

The great Dynasty of Han comes next, most of whose Emperors were not only friends of art and literature but many of whom were poets as well.

Then arrives the Golden Age of Chinese poetry, that of the T'ang Dynasty; about three hundred years, from A. D. 618 to 906. In this, the romantic figure of the unfortunate Emperor Ming Huang stands first among the patrons of the Dynasty.

For so small a volume, the author has given a remarkable number of examples of the different periods, chosen with the utmost taste and discrimination. Many are exquisite gems both in the original thought and in the rendering. The author has caught the very spirit of these poets and given their marvelous quality of word-painting vivid expression.

The genius of the Chinese poets is peculiar, individual, and like all great art, so exquisite in finish, so striking in imagery, so simple in its stately dignity as to hide the fact that it is art.

There is frequently a haunting note of sadness like a minor undertone. There is a subtle suggestiveness sometimes only partially expressed; like the elusive fragrance of old gardens which conjures dreams. The poet paints a word-picture, the canvas palpitates, disappears, and in its stead there rises a vision.

The *Taoist* poets above and beyond all are mystics, seeing ever, in the caption of mortal loveliness howsoever high it be, the vision of its *immortal* beauty still beyond.

The book is a little treasure for any library.

E. J. B.