

Volume Four

JUNE, 1919

Number Six

The Occult Magazine of America

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

AZOTH

Sir WILLIAM CROOKES

Sir OLIVER LODGE

Sir ARTHUR CONAN DOYLE

Sir WILLIAM F. BARRETT

Dr. W. J. CRAWFORD

and many other scientific men (American and European) have declared that —

“there is a life beyond the grave, and that we can communicate with those who have died.”

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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.

"AZOTH"

A Monthly Magazine

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

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Assisted by Hereward Carrington, Psychical Research

Gertrude de Bielska, Symbolism
Eugene Del Mar, Higher Thought
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Vol. 4.

JUNE, 1919

No. 6

Editorials

Think

The comparative study of the great religious systems of the past will, as we all know, show that the fundamental ideas behind the symbol and allegory of their presentation are practically identical. For giving a breadth of vision, a freeing from the fetters of previous dogmatic tuition, the acquisition of a wide tolerance, there is no other study which has been so profitable in the search for truth and so destructive of bigotry. We believe it to be true that the intolerance, the dissension and antagonism between the followers of the various religions of the past, with all the consequent bloodshed and cruel persecutions, have been directly caused by two things: the acceptance of the sacred writings of the teachers in their literal meanings, and the acceptance by the people of teachers at their own valuation, or else attributing to them a greatness, a wisdom or divinity which they did not claim.

Leo Tolstoi endorses the former part of this idea, where he writes: "Nothing is more injurious to the understanding of Christ's teachings, nothing more destructive of true religion and true morality, than to ascribe infallibility to the letter of the scriptures; just as there are no greater absurdities, meanness or cruelties than those which have been based upon the letter of the sacred writings."

We do not mean to imply that the founders of religious systems like Buddhism, Christianity, or Mohammedanism ever

claimed to be what they were not—indeed, humility in this respect has ever been the mark of the real qualified teacher, but there is little doubt that in time they came to be regarded by their followers as divine and infallible mouthpieces of God, an attitude tending to give an exaggerated importance to every word they uttered or were supposed to have spoken—an attitude which also lent itself to a dependence on the literal meaning of the words themselves.

There is no doubt, however, that much of the bigotry, materialization, misconception, and perversion of original doctrine which bred hatred and intolerance of other religions was caused, not only by the priests for their own purposes, but by the people's acceptance of such priests at their own valuation and the consequent blind belief in all their statements. This was, of course, due largely to ignorance, and in these enlightened days we would expect a more reasonable attitude, but, as a matter of fact, history is repeating itself, and precisely the same phenomenon is apparent. It seems that few people can or will think for themselves even now, and are ever ready to rely upon some one else to do their thinking for them, readily adopting the statements of priest or parson as their own, because such priest or parson is, because of a special course of education, supposed to speak with authority, and because his whole attitude, dress and environment set up a claim to be considered as a qualified leader and teacher of the Scriptures and a spiritual guide.

Any one who has the courage to break away from this superstition will quickly discover what a fallacy it is. The education of a young man for the church is necessarily extremely one-sided, being confined practically to the Christian Scriptures and the writings of biased and partial doctors of Christian divinity. If they become priests or ministers, they must preach what others have taught. If they are able to think for themselves, which is rare, they either break away or hypocritically teach what they do not themselves believe, in order to retain their means of livelihood. Everyone who comes into contact with numbers of clergymen knows well that their average intelligence, for educated men, is not high, and that few of them are really fitted for the offices they hold. This condition is perhaps natural in the established sects of Christianity, and is merely a continuing of habit and dogmatic faith from the past, but when we come to consider what may be called the new religions of the present, it is surprising, and somewhat disheartening, to find the same frailties of human nature exerting their baleful influences and keeping back

the era of co-operation, harmony, and brotherhood to which the world is looking forward.

The two causes which we have posited as making for separateness, intolerance and bigotry are operating almost as strongly among the numerous schools of what may be called advanced thought of the present day as they have done in the past thousands of years.

As regards the first, it is true that all modern presentations of ancient truths (or what is supposed to be truth) is stated in language which is to be taken literally, that we have outgrown the necessity of embalming truth in myth, allegory, and symbol, and it is therefore impossible to fall into the error so destructive of a right comprehension which has been the experience of the past. There remain, however, difficulties of language, a varied nomenclature and terminology in different schools and writings which create an impression of differences which do not exist in reality, beside real differences of doctrine, which help to keep up the bars of antagonism and intolerance.

It seems to us, therefore, in the interests of harmony and truth, that there is a growing need for the comparative study of modern religions, say, Christian Science, Spiritualism, New Thought, Theosophy, Christian Mysticism, and other schools which have no generic name. It would be of decided advantage for all students to know the points of resemblance, of which there are no doubt many, as well as the points of distinct difference, of which there are probably few.

If, out of these many voices speaking in many tongues, there is to arise a strong and dominant one, speaking in language all can understand, then such analysis and comparison seem very necessary and will greatly help towards the enlightenment and spiritual development of the new era which many believe has begun.

There still remains, however, and as strong as it ever was, the second cause of inharmony and bigotry, the taking of the teachers at their own valuation or the setting them up on a high pedestal of authority and superiority.

One would think, having become dissatisfied with the particular Church to which they belonged, and having found a teaching which had a more reasonable appeal, that people, having once thought a little for themselves, would continue to exercise their mental powers and not fall into a similar pit to that from which they had previously extricated themselves; but it is everywhere observable that the majority of followers of these various new-

old religions, accept in blind faith the statements of their teachers that they (the teachers) are Adepts, Masters, Initiates, Illuminati, or instruments of such, or else insist that their teachers must be so, invest them with an authority and wisdom which is unwarranted, and in consequence blindly accept and believe every statement made, thus descending again into a state of bigotry and intolerance of other teachings but little less than that of former days.

We know of teachers of the present day, claiming to be Adepts, Initiates or chosen instruments, whose lives, actions, and teachings give a direct lie to their claims. It is not for us to judge whether they are just plain liars or self-deluded, but we do urge that everyone of the readers of these words refuse to credit any such statement until borne out by strong evidence, that he realize that no one, no matter what the claim to authority may be, or how great he may be regarded, is incapable of making mistakes or having erroneous conception, and that to find the truth, and nothing but the truth, it is virtually necessary to believe nothing because a God or Angel said so, but to examine every statement, every teaching, on its own merits, thinking it over for oneself, and accepting or rejecting it only as it appeals to one's own reasoning powers. A teacher may state something, which at once appeals to one as true but that is no reason why all he says should be believed on the strength of it. Blind faith results in dogma and stagnation. If we are to avoid the errors and misfortunes of the past, our spiritual aspirations and search for occult knowledge must be guided by the constant exercise and alertness of our reasoning powers and common sense. *Think.*

De Mortuis Nil Nisi Bonum

S. L. MacGregor Mathers, who was also known as the Count MacGregor de Glenstrae, died on November 30th last, his obituary appearing in the February number of AZOTH. The Count will, we imagine, look down upon us mortals and fervently exclaim: "Save me from my friends."

All students of occultism have reason to be grateful to this gentleman for his books, "The Kabbala Unveiled," "The Key of Solomon the King," and "The Sacred Magic of Abramelin the Mage," and all who hold his memory in respect and the many who knew him personally, will be surprised and shocked at what the editor of the *Occult Review* permits "one who knew him well during a certain period of his life" to write of him in the May number of that publication.

This person "who knew him well" confesses that it was

twenty-five years ago, and that he used to meet the Count in the reading room of the British Museum "struggling with mammoth collections of books" (Occult). This "friend" (?) whose identity as himself an industrious translator of old books on Magic, Alchemy, Rosicrucianism, etc., we strongly suspect—and who would be better appreciated by students if he would confine himself to translation only—does his best to "damn with faint praise," an occultist who some have reason to think became subsequently to the period of this man's acquaintance, of great eminence, though naturally not so recognized by the profane.

As we know a good deal about the late Count, and as many of our readers will read the article in question, we believe it our duty to defend his memory and contradict flatly some of the statements made which should invalidate the whole article to fair and impartial minds. The Count was not "cut off from the Hermetic Society of the G. D. by a large majority vote in 1901." The fact is that, because of some trouble, there were a number of secessions from the Society, but no such vote or even proposal, and the Count remained as its head to the day of his death.

Another "friendly" accusation is that he assumed the title of Count de Glenstrae, affirming that it had been conferred on an ancestor by King James II. As a matter of fact, the title was conferred on his grandfather by Louis XIV and afterwards confirmed by James II.

To judge a man from what one knew of him twenty-five years before his death, and to write depreciatingly and spitefully of him on these premises, strikes us as an unusual exhibition of ill nature and bad manners, of which a true occult student would be incapable.

ANNOUNCEMENT

Beginning with the July number there will appear a most interesting series of articles upon the Christian origins—by a deep student who writes under the name of Hereticus.

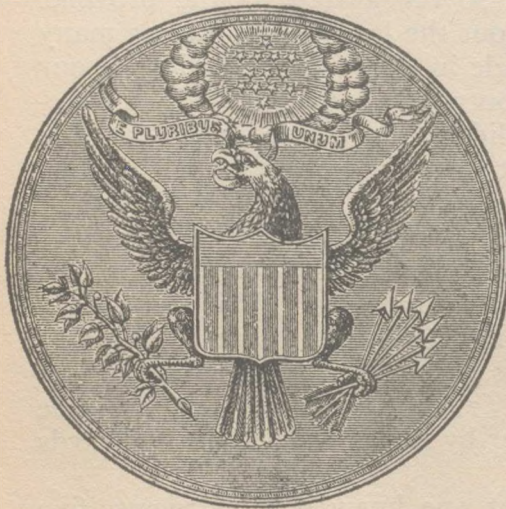
They will show conclusively that much of the doctrines and symbolism of the Christian Church have been adopted from previous and Pagan sources.

These articles are written in a serious and truth-loving spirit. We feel sure that all AZOTH readers want to know the truth even at the cost of shattering their present beliefs.

The Esoteric Symbolism on the Great Seal of the United States

By PEREGRINUS

Sacerdos: Sursum corda!
 Populus: Habemus ad Dominum.
 (Priest: The hearts upwards!
 People: We have it with the Lord.)



For every people a logical explanation of its national symbols is an intellectual and a moral want, because only after a true and thorough understanding can these symbols exercise their benevolent influence on heads and hearts; transmit there their own live dynamism; suggest uplifting and guiding ideas; and also give impulse to actions by which the aspirations of the nation become realized. Like every symbol, the Great Seal of the U. S. admits interpretations on different planes, thus adapting itself to the different developments of understanding among its beholders. To some, an interpretation on the moral plane will be sufficient, i. e., a development of the suggestions which stir up patriotism, na-

tional self-consciousness, and lead to the realization of better moral tendencies. On another plane, the suggestions of the symbol concerning union, self-government, democracy, laws, war and peace, can be well explained. From both of these angles of view the Great Seal offers a rich mine for explorers. While, however, all these suggestions are useful in their own sphere, the intellectual mind desires to go much deeper and know the essential meaning, the one meaning which is the very soul of the symbol and gives to it individuality, even a sacred character. This is the esoteric meaning.

On the following pages there will appear an interpretation on the esoteric plane of thought, appealing especially to esoterists; a steadily growing stratum of the population, the intellectual and moral influence of which stratum is daily more and more felt in the inner life of the whole nation, which circumstance justifies every effort intended to widen their field of vision. Each part of the symbol shall be analyzed separately and the organic coherence of these parts shown; afterwards the parts will be reconstructed to a whole by a synthesis. For, while analysis gives knowledge, a following synthesis alone reveals the mystery.

THE BIRTH OF THE GREAT SEAL

The Great Seal of the U. S.—great in more than one sense—in its present form, accepted originally by Congress in 1782, is a well matured product, evolved from many ideas of long deliberation through many years, by many men. Three times Congress appointed committees, each of three men, and these were assisted by statesmen, artists, private patriots. But it seems, as will be shown later on, that all these co-workers were tools and mouth-pieces only for the one supreme committee of three, appointed above the head of Congress, viz., Patriotism, Art and Science, the real parents of this Seal in which thus ardent Love, sublime Beauty and important parts from the Wisdom of Ages became embodied and expressed. The necessity of having a seal as a sign, by the application of which the Supreme Will of the Nation would in a sensible and legal form be expressed, was so obvious to the founders of the “new constellation among nations” that on the very day of the Declaration of Independence Congress appointed an all-star committee, consisting of Franklin, Adams and Jefferson, “to prepare a device for the Seal of the United States of America.” These three called to their assistance the able designer and painter, Eugene Pierre du Simetière, a West Indian Frenchman.

Each member of this committee submitted his own device. Franklin's idea was to represent Moses lifting his wand and dividing the Red Sea, and Pharaoh and his host overwhelmed with the waters, while for a motto he applied the words of Cromwell: "Rebellion to tyrants is obedience to God." Adams proposed for the seal the "Judgment of Hercules," depicting the hero leaning on his club and making his choice between Virtue and Pleasure represented by two female figures, the whole arrangement being taken from an engraving of the Earl of Shaftesbury's works. Curiously enough, this design when accepted, would have made the Great Seal of the U. S. an exact copy of the sixth Tarot trump, a reproduction not only of its essential but even of the grouping of the dramatis personae. Was this already a misinterpreted inspiration from the Invisible? Jefferson was the first to advocate the double seal with obverse and reverse faces, and proposed for the obverse a representation of "The Children of Israel in the Wilderness," and for the reverse side the pictures of Hengist and Horsa, the Saxon chiefs, from whom the nation descended.

Du Simetiére submitted different and more heraldical designs. He was the first to apply the Eye of Providence, though not in its present position on the seal.

Out of these four devices, with the addition of more details, among which the motto: "E pluribus unum" and the application of the date MDCLXXVI are the only survivors. Jefferson formed a new design which on August 27, 1796, was presented to Congress, but only "ordered to lie on the table" and not acted upon. Thus from the work of this committee only the idea of a double seal, the Eye of Providence, the motto on the obverse side and the date are embodied on the present seal.

Upon the 25th of March, 1779, Congress took up the matter again and appointed a new committee of three. This committee on May 10, 1779, submitted to Congress a new design and one year later, on May 10, 1780, a second one. Neither of them was accepted, nevertheless some important details of these designs, viz., the group of thirteen stars, the thirteen alternate stripes with a chief of azure, reappear on the present seal.

Nearly two years afterwards, when peace with England was near, and the possession of a seal became urgent, Congress appointed again a new committee of three: Henry Middleton, Edward Rutledge, both of South Carolina, and Elias Boudinot, then president of the Congress, to prepare the design. Their first report was referred to Charles Thomson, Secretary of Congress, who afterwards co-worked with the committee, while at the same

time William Barton, a private citizen from Philadelphia, was also called in as an expert. After many deliberations on new and older devices, improved and reimproved conceptions evolved finally, chiefly by the efforts of Thomson and Barton, the present form of the seal. The resulting work was in a report of Thomson submitted to Congress on June 20th, 1782, and accepted on the same day. The full text of the resolution is as follows: [Journals of Congress, vol. IV, p. 39.]

"Thursday, June 20, 1782. . . . On the report of the Secretary to whom were referred the several reports on the device for a Great Seal, to take order.

"The device for an armorial achievement and reverse of the Great Seal for the United States in Congress assembled, is as follows:

ARMS

"Paleways of thirteen Pieces Argent and Gules; a Chief Azure; the Escutcheon on the breast of the American Eagle displayed proper, holding in his dexter talon an Olive Branch, and in his sinister a Bundle of thirteen Arrows, all proper and in his beak a Scroll inscribed with this Motto, 'E pluribus unum.'

FOR THE CREST

"Over the head of the Eagle which appears above the Escutcheon, a Glory, Or, breaking through a Cloud, proper, and surrounding thirteen stars, forming a Constellation, argent on an Azure field.

REVERSE

"A Pyramid unfinished. In the zenith an Eye in a Triangle, surrounded with a Glory, proper; over the Eye these words: 'An nuit Coeptis.' On the base of the Pyramid the numerical letters, MDCCCLXXVI. And underneath the following Motto, 'Novus Ordo Seclorum.'"

Space forbids to go here into further details concerning the historical date of the evolution of this seal. The interested reader may find further information either in the official pamphlet, "The history of the Seal of the United States, Washington Department of State, 1909," or in the two volumes of Charles A. L. Totten, "Our inheritance in the Great Seal of Manasseh, the United States of America."*

* New Haven, Conn., 1897. The first work to be quoted later on as "Official history" is officially dry. Totten's first volume contains about all the historical and heraldical data at hand, but the second one is rather restricted to such readers as believe with him, that the U. S. is the descendant of the tribe Manasseh.

Such study of all known details of the history of the seal will show the very interesting psychological process by which from a chaos of many diverging and sometimes heraldically rather confused and complicated conceptions by and by evolved, as it were by the help of an imperceptible guiding hand, the present lucid, simple, but nevertheless imposing symbol so full of force and meaning. By such a detailed study the student will probably be at first intuitionally impressed and after each step more and more convinced that there is hardly any other conclusion possible, but that this seal is not the mere product of the minds of its composers, but, during the many years through which the subject was kept in the minds of the public, evolved from the subconscious depth of the collective mind of the whole nation, and evolved by higher inspiration acting upon elements already present in the minds of the whole people. Present because, for instance, the Eagle and Shield were painted long before on the flag of the Life-Guard of Washington, in which corps all the States were represented, the bunch of thirteen arrows was depicted on a South Carolina certificate and the Olive Branch with thirteen leaves on a Maryland bill, both dated from 1775, the Pyramid of thirteen steps on a fifty-dollar bill, issued in 1778.

Furthermore, it should be taken into consideration, that at the time the seal was composed, the Masonic Brotherhood was already largely represented in the States, and thus masonic thought, consciously and unconsciously, had its influence on the evolution of the symbol. In fact, as it will be shown later on, the symbolism of the Great Seal is so closely connected with masonic symbolism, that many of the Brethren are inclined to regard the Seal as an exclusively masonic emblem.

While this hypothesis of "evolution by inspiration" as the only possible logical conclusion will be developed further in the last chapter, it had to be expressed here, because it helps to elucidate considerations during the following analysis of the parts composing the seal.

(To be continued)

The New Renaissance

THE WORLD CRISIS

By VICTOR E. CROMER

By the term world-crisis is meant the whole of the series of events by means of which the world is changing from one age to another. The great European war, however stupendous it may be, is only a part of the world-crisis—it is not the world-crisis itself. Bearing in mind this fundamental idea, we are in a position to examine both analytically and synthetically the whole of the processes covering the world-crisis, and gain therefrom an insight into the formative processes of the future.

THE UNIVERSALITY OF THE CRISIS

This is the most momentous crisis that has ever occurred in the history of humanity, one more fraught with possibilities for good or evil than this planet has ever been involved in. During the period of the world-crisis practically every mode of thought and action has been in the melting-pot; every system of government has been subjected to assault within and without; every religious belief has been attacked from innumerable points of view; every social system has been critically examined; numerous reforms have been promulgated in religion, science, politics, and sociology; and unrest has been the dominant characteristic of the period. The world-crisis seems to have been entered about the year 1881, when all the forces making for a change in the world-order began to be felt in no uncertain manner. Ever since that time these forces have been beating at the gates of the established order of things. Every conceivable reform has been promulgated for every purpose. These efforts to remodel all things, and the efforts of those who uphold the established order and to maintain it inviolate, constitute the world-crisis. It is the struggle between the progressive forces and the reactionary forces, the believers in the new and the upholders of the old order.

The world-crisis is further complicated by the fact that all reformers are more or less extremists. They strive to overthrow the good in the old order along with the bad and the outworn and out-of-date. The upholders of the old order, on the other hand, see only the extreme points in the reformers and dread the consequences of their sweeping denunciations. They feel that all that is good will be swept away by the reformers and that there

is no guarantee that on the ruins of the old a grander and nobler edifice would be constructed. Hence the extreme tension and the acuteness of the crisis in which the world has been plunged during the last five years. Under different names and forms every race and every continent has been subjected to somewhat similar influence. Revolution in thought and action have been the order of the day. Political, social and religious revolutions have permeated all countries the world over, the East as well as the West, as for instance the revolutions in Turkey, Persia, and China. Europe and America have had so many revolutions in thought and action that it is hard to find anyone in those countries who is not a revolutionist in one direction or another. From Socialism to Suffragism, from New Theology to Futurism, from Town-planning to Modernism, everybody has responded to the reform vibration in some form or other. The universality of the tremendous forces sweeping through the world must be admitted by all thinkers. The working classes have been in the grip of these new forces almost completely, so far as political and economic reforms are concerned. From "world-wide strike waves" to Socialist demonstrations, by Syndicalism, Anarchism, Laborism, and Trades Unionism, the masses have been swayed backwards and forwards by the great advancing tide of energy flowing in upon a changing world.

Few have realized the meaning of these forces that have been beating upon the world. Wave after wave of this divine discontent has broken over the nations of the world, and movement after movement has been established for the purpose of assimilating or propagating these waves as they have arisen. Few have realized the mighty import of these forces. Few have penetrated the veil of illusion, and discovered the unity underlying all the various differentiations of the reform spirit. The reform spirit, moreover, has been accompanied by excesses that have often prevented a reasonable view being taken of the reform projected. Hence crises arose. Conflict and clash between the old and the new were inevitable. The universality of these conflicts and crises constitutes the world-crisis.

When once the meaning of the world crisis is fully appreciated and the extent of its duration understood, one naturally turns to the processes by means of which the New Renaissance is to be evolved and come into being in its full glory. We are thus face to face with the question, "What are the foundations of the coming age? How will it be established? What are its functions and governing principles? Who will be its leaders?"

To endeavor to elucidate all the factors operative for the formation of the new dispensation, to analyze all the reforms at present advocated, their scope, the present activities, their past and their future, is the object of this series on "The New Renaissance." To bring to bear on these problems the essence of all that history can teach us, and added to that to utilize the occult method of looking into the past, to bring the knowledge of the past back again into the living present, first by means of the historical method. Where that fails we will utilize the inner faculties of clairvoyance and seership to unravel the tangled skein of the past, to bring it into the present, and then, by means of this inner searchlight, to peer into the future, and hold aside the veil that divides past, present, and to come; to portray as far as possible and permissible, the way the future will evolve out of the past. All the strands, the warp and woof of illimitable time, will for the moment come under purview. All the world's movements will be reviewed. All the hidden things will be laid bare. Every force working either for or against the New Renaissance will be analyzed and endeavor made to point out how all movements (which in the very nature of things are in harmony with each other) can be consciously co-ordinated. It is this conscious co-ordination of all legitimate reform movements that will constitute the supreme force by means of which the New Renaissance will come into being. It is the power of the Holy Spirit working in and through all the imperative factors. This spiritual power has been called the Divine Urge, "The God Push," and the will-to-become. It is in its fullness the irresistible power of evolution locked up in the bosom of the world-soul. It is the geometrical progression of the world as an entity, as a whole, towards its appointed destiny. It is irresistible. It is unmoved by any passing reaction. It is above and beyond any seeming setback, and moves on, stage by stage, step by step, growing ever stronger and stronger with the increase of the evolution of the units comprising the whole. As each unit grows, so the evolution of the world-soul goes on apace. And who is there can stop the growth of worlds? Who can interfere with the progress of the world-soul?

In its mighty sweep from age to age, however, there come tremendous crises in the path of the world soul. The struggle between the forces urging all things onwards to ultimate, illimitable bliss, and the powers endeavoring to overthrow the work of evolution, bring these two streams of energy into direct conflict at certain stages of the world's path. Then we have a great

crisis. That is the state of affairs at present. From the Christian standpoint it may be said that it is a titanic struggle between Christ and Lucifer. Christ with all His hosts is in deadly combat with Lucifer and his myriads for the rulership of the world. Whatever we designate the struggle, however, the fact remains that we are all involved in it. The struggle is here. It is not of our individual making. It has been imposed on us by the world soul. The stars in their courses indicate that such a struggle is inevitable in our world. Those who precipitated the world war were but the pliant instruments of the world-soul's forces adhering to either one or other of the sides in the great crisis. This crisis is not the European war; the war is but an episode in the world crisis. The world soul is in extremis, heavy with the birth of the Aquarian age, the New Renaissance. It is a time of travail. It is a time of individual and collective agony. Let us then endeavor to comprehend the meaning of these soul-stirring events which are being and which will be enacted in the world. And if we can just for a while catch a momentary glimpse of the way out of this turmoil and see for a brief space the light shining on the other side of this tremendous struggle, then let us endeavor to spread that light abroad so that all our brothers, the wide world over, may catch the gleam of its rosy beams, and look up at the rays percolating down from that celestial sun through the dark clouds of hatred, ignorance and lust.

Oh, what a sense of grandeur fills one's breast as one feels the deep stirring of the world-soul high above the roar of this world's turmoil! Beyond the crash of cannon, the tumult of war's red crucible, the clash of armed hosts, the dissolution of empires and the death struggles of the old dispensation, can be heard the mighty thrilling music of the coming age. The first faint hush of the coming glory that is soon to fill the whole wide world with gladness thrills my soul as I gaze enraptured, my mental vision centered on the beauties of the renaissance yet to be. All the human heart has longed for will be expressed in terms of life in that glorious coming age; knowledge vast and insight deep will be the heritage of all who will to learn.

In a fellowship divine the human race will dwell enraptured in the study of the universe and the Universe's Lord. With heart becalmed and gaze serene, with head erect and senses ruled, the coming race will look on all their fellows with the love-light gleaming in their eyes. From east to west, from north to south, the human race will dwell in bonds of brotherhood and fellowship.

NOTE.—This is the first of a series of articles on The New Renaissance which will appear in AZOTH from time to time.

Prayer from the Viewpoint of Impersonal God

By ROSA G. S. ABBOTT

(Continued)

In prayer we commune with the eternal and unchangeable, and no form of energy can equal this means of revitalization. Socrates made libations and prayed for beauty and wisdom. Importunate prayer for gold or dominion was not esteemed, although in distress the Greeks often prayed for deliverance.

Worldly goods come by appreciation and by natural appropriation of our own; as birds have natural supply of clothing, food, swiftness, and intuitive wisdom. But correct rapport with *Life* and its abundance must be made, with visualization of it as our principle of existence, and to which we return in subconscious alternance in sleep and death; as vegetation retreats to the centre during the winter, becoming again external and efflorescent during the summer months.

Nature's inner rhythms, with realization of the invisible forces behind all visible phenomena, become thus our most imperative need, our most serious effort; and prayer leads to their comprehension.

Prayer disciplines the will, polarizes the mind and inspires ideal action. Prayer completes the evolutionary circuit uniting subject and object. Supreme will resides in *Thought*; our unique and sovereign means of control and regulation of our lives and energies, and thus prayerful thought creates supraliminal union with causal spirit and augments the powers of the devoté both by intensifying mental energy and also by Kinetic energy of vibrations set up in the ether which are effectual as a wireless "S. O. S." appeal proportionately to the accuracy of adjustment and synchronization. Vibratory persistence is a scientific fact, communicating itself to that which is in unison with its own vibratory wave length.

Thoughts attract their own correspondences, as the polype attracts infusoria by vibrating its arms. Thoughts held in persistent desire are substantial cause, producing material results.

Spinoza counsels to "live in God and love God with insight."

"The union of the soul with God is its second birth, and therein consists man's immortality and freedom." "Love toward a thing eternal and infinite feeds the mind with pure joy and is wholly free from sorrow."

This is the Brahmanic bliss, or "Knowledge of the union which the mind has with the *Whole* of Nature." It does not come save with illumination and prayer.

Spoken words have vastly greater efficiency than thought unspoken: as sound waves vibrate through the ether, striking in unison with like sounds, and gathering force for rhythmic accord. Man may act upon nature by sound waves alone, as she is not brute force or brute matter, but sensitive being; and all phenomena are *related*, not isolated.*

Human existence is a composite of animality and divinity; and as the divine element assumes greater proportions, so will there be more life of a higher type. To find the intelligible unity of Cosmos is our most vital need. It is the "*Catagorique Imperative*." Real life is so purely an interior life that it suffers loss in credos and rituals which objectify and despiritualize telepathic contact with the soul of our soul, and we should reject symbols and retreat to our Gethsemane alone.

Life is a stream whose source is invisible. That the *stream is identic with its source*, and that we are One with the Father is the belief of every mystic; and as the sun ray retains essential sun-essence, even though it fall aslant the horrible street, so there is union by aspirant prayer between our causal selves and our material selves.

Plotinus taught that the world of idea lies open to our intelligence; and truth is agreement of the mind with itself, and thus subject and object may and must be united before perfect knowledge can be attained.

We are entering an age where Divinity is to be comprehended in essence. With the stupendous development of the finer forces in the material world, there must be telepathic correspondence in the psychic world, with increase of intuitional perceptivity. Man's consciousness expands, and his vision will pierce the great Cosmic Unity and identify with it, becoming luminous and of pure intelligence. Man is pure Being, destined to develop and transcend itself. The *Universe of Idea lies within Intelligence*, and truth is harmony between higher mind and finite mind. *Consciousness must therefore be our unique test of certitude*, as it advances from belief and opinion to science and knowledge, and finally to Cosmic Illumination.

Have we consciousness of the mystery and the miracle by which the physical and chemical constitution of our organs are

*The *Spoken* word, pronounced with vibrant, universal inclusiveness, is far more efficacious and penetrant than the same thought unspoken.

adapted to the functions which they are to fulfill? Is not each pulsation, each lifting of the hand, each glance or prayer a *tran-substantiation* of divine energy, a descent of spirit into matter?

Worship is on varying planes of appreciation. It may be born of fear, of admiration, or of love, as to one's own soul. But to him who can conceive of *souls as eternal subjective Ideas of God*, present in the divine mind from all eternity, prayer is communion with his own superconscious self; thus constituting a means of re-rationalizing his thought and his life.

Prayer is obviously progressive, following the developmental consciousness. Examples are herewith cited connoting growth in mental horizons, between each epoch of which thousands of years of experience must have elapsed, through many reincarnations of the psychic principle.

Parasitical or servile prayers are unblessed. Assurance and affirmation triumph in *measure of their glad reiteration*.

The *Pater Noster* has been declared the ideal prayer for all humanity, as Jesus gave it. It enfolds the three worlds: physical, mental, and spiritual. Its practical and material demands do not militate against the beauty of a filial trust in parental love and justice; yet it is preferably a prayer for those who have not fully realized the immense power and dignity of *subconscious unity of being*, which is inclusive of and identic with the essential principle in each human life, and which should therefore be approached with confidence and fearlessness as well as with reverence.

The soul has a right to its living wage, and "God needs us as much as we need God." Why, then, should we be unduly and meanly obsequious before Oversoul?

The following prayer has peculiar vision and illumination: It was discovered among Oriental idea-gems, and is divined to be of Sufi provenance, although it carefully avoids Mahometan fatalism and separatism. It is properly self-respecting, yet duly worshipful. Confident and divinely egoistic, it yet realizes that the totality must transcend its unitary constituents. Slave, then servant, then son, then part and partner is the progressive attitude of mankind in prayer.

"My God, my aim and my fulfillment. I am *thy yesterday* and thou art my to-morrow. I am thy root in the ground and thou art my flower in the sky; and *together* we grow before the face of the Sun."

The following prayer of a Vedanta sage is proudly erect

and reveals a keen perception of *hierarchical differentiations in Unity*. It is a valuable guide to personal pose in appeal.

"Oh Lord, when I think of my *body*, I am Thy servant and Thou art my master. When I look at my *soul*, I am thy *part* and Thou art the stupendous *Whole*; but when I realize my *true nature*, I am *divine and one with Thee*, the absolute Spirit. Such is my conception of my relation to Thee."

It has been said that to unify with Oversoul by prayer implies duality, and that *identity* need not pray, as it would be superfluous and unnecessary. But do we not each day pray to ourselves when we resolve to hold our higher mind over our carnal desires? Human mentality being in spheres of consciousness is rarely at unity with itself. All nature as well as the human body follows the law of the hierarchy, physically, intellectually and psychically, as also socially, and thus to pray to the saints or to the abstract True and Beautiful and Good, or to God or to Jesus, is but enlarging the sphere of the Will to include ultimate perfection.

The united prayers of a church or a nation constitute the greatest fraternal tie that can be conceived and the most effective means of creating new conditions simply by vibratory waves of Will. Huxley said that the human mind, if concentrated, contained sufficient energy to alter the Cosmic process.

Present lack of unity, and lack of intelligence lead to dispersion of man's energies, with woeful results of discord, animosity, and waste of power and progress.

Prayer is nature's universal incense, whether it be gratitude and joy of living, birdsong, animal *bien être*, coloratura emotion in clouds and vegetal harmonies, the lily's enthusiasm toward Beauty, the reverie of gem or iridescent shell of the watery deeps or man's praise or plea for aid; yet prayer oversets no laws, any more than the opening of a window would derange the supply of Light flowing to us from spatial depths.

We absorb *Light* and we respire *Life* by incessant prayer of unity. Nor must we omit the "*Laborare est Orare*," for all work offered to the harmony of the Whole is prayer. Temptation flees before earnest prayer, and before faithful, helpful labor, while peace enters and tranquilizes the heart.

"Thou wilt make me to understand Wisdom secretly" is a prayer that leads to pure intelligence.

Ultimate perfectivity is communion with Life through the *Whole of Life*: a collaboration with the Soul of all Life.

Pray therefore without ceasing.

The Philosophy of Symbolism

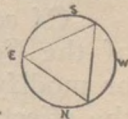
THE FOUR TRINES WITHIN THE GRAND SYMBOL

(Continued)

One or more of these conditions of Saturn referred to are to be met with in the Law of Life operating through a person having the "afflictions" of Saturn at birth; but they may not always be operating from within one's own character; but through others or conditions in one's environment; thus a person may be perfectly honest, yet suffer through another's dishonesty—one may be truthful, yet be intimately associated with those who are untruthful—one may be strictly temperate yet forced to live with intemperance and so on. This may find its solution in the Law of Life, having registered the overcomings of these perversions in a former incarnation *within one's self*, but not the *effects* of these perversions in their effects upon others. Thus at the seven-year periods every Soul is disciplined more or less, and frequently some distressing calamity tests the faith, the trust, the truthfulness, the strength of its character, and if the Soul has severely erred the experiences into which it is drawn at these periods, crucify the flesh with much suffering; because the mission of Saturn in our solar system relating to human Soul evolution (and Is-Ra-El) is to test, awaken and purify in order that Is-Ra-El may "Rejoice" and "The City of The New Jerusalem" may have a *spiritual* foundation composed of individual perfections, "The Children of Righteousness!"

Thus may we see how the responsibility of crime and suffering falls upon the human Soul and how the planets become responsive only as they aid the Law of Life into expression through their positions at birth and subsequently by their progressed positions, and how they are in no way the *cause* of that Law which the Soul has made for itself, but on the contrary are monitors for that Law and our safety and greater advancement.

Now again let us have another circle with the points of the Trine marked therein, and let us suppose that Saturn was at the east point at the time a child was born; between nine and ten years Saturn will have reached the lower dexter point of the Trine. This is always a constructive, expansive, industrious, ambitious period of a child's life, one that impels self-reliance and self-determination; the child begins to think and reason for itself, to compare and



analyze—even to criticize, and the persons and things that fail to come up to its standards are put in the child's "black book."

If at the time of birth another planet is at either point of the Trine, then the virtues of the period are intensified and there is the promise of a very prosperous, happy, useful life. These children become the "salt of the earth" in fulfillment of the adage, which has its origin in this symbology; because the vibrations of Saturn are known to affiliate with the mineral salt, the cube and the number 4, and relate to the attributes of Saturn expressed by the cube and the trine. When Saturn responds to the vibrations of the square or cube he is termed "The Reaper." When corresponding to the virtues of the Trine, he is "The Redeemer."

Between the years of 18 and 19, Saturn reaches the upper sinister point of the Trine. Marriages made at this time are much more prosperous and happy than those made at 21 or 22, when Saturn is at the points of its square. For the same reason a commercial or professional career started under the vibrations of Saturn's Trine at 18-19 will be a more successful one than that started under the square at 21 or 22. This rule applies in a general way to any and all initiative. Saturn returns to the points of the Trine—in any life—between the years of 27-28, 36-37-45-46, 54-55, 63-64, 72-73, 81-82. These years are always to be counted from the birthdays.

The years 63 to 64 are among the most critical, as the combined influences of the squares and trines meet here for "judgment," as it were. According as a life has been constructive, the person will pass this time to a "ripe old age," but if destructive habits have prevailed, then Saturn the "Reaper" claims his own, or some chronic form of illness disciplines the remaining years—our word chronic comes from the ancient name Chronus—the original name of Saturn. To a Soul that has the afflictions of Saturn at birth these Trine periods are always palliative, stimulative and compensative, generally affording opportunities for redeeming the adverse Law of a life and lessening its restrictions and limitations; thus they become very important years in the life of all.

Of course there are other influences that are operating out of the Cosmos through our solar system that may accelerate or modify these conditions under Saturn, for as we have seen the effects produced by this Saturnine force upon the "angles" of a birth chart, so we might trace the vibrations of the other eight centers of force.

An Introduction to the Study of the Tarot

By PAUL F. CASE

CHAPTER 9

Concerning the twelfth Key of the Tarot, which is the first of the triad to be studied in this chapter, I have recently received, from an eminent occultist whose knowledge of the Kabbalah and the Tarot is very profound, the following statement:

"The correct geometrical figure concealed by the Hanged Man is the Cross, surmounting a Water Triangle. It signifies the multiplication of the tetrad by the triad. This is the number 12. The 'door,' *Daleth*, is the vehicle of the tetrad, for it is the Great Womb also; and the head of the Hanged Man reflected therein, is the LVX, in manifestation as the Logos. He is Osiris, Sacrifice, and *Yod-He-Shin-Vau-He*, *Yehoshua*."

Advanced occultists will require no further explanation of the twelfth trump, but as the present work is designed primarily for beginners, I shall elaborate somewhat upon the foregoing exposition. It is obvious, of course, that the legs of the Hanged Man form a cross, and that lines drawn from his elbows to the point formed by his hair will form the sides of a reversed triangle having his arms for its base. The cross is the number 4, and it refers to the Emperor. By his connection with the letter *He* in the Hebrew alphabet, the Emperor corresponds to the sign Aries, the head of the Fire triplicity in the Zodiac. Hence the legs of the Hanged Man are red, the color of Fire. In contrast to them, the upper part of his body is clad in blue, to represent Water which, as has been said, is also represented by the reversed triangle. The latter also denotes the number 3, or the Empress, who is *Binah*, the "root of Water." Thus the geometrical basis of the picture is a symbol of the multiplication of the fiery power of the Emperor, who is an aspect of Purusha, by the generative power of the Universal Feminine Principle. The arithmetical symbol of this process is the number 12, or 4 multiplied by 3; and since 12 is the number of the signs of the Zodiac, it denotes a complete cycle of manifestation. Hence we may say that the Hanged Man symbolizes the whole Law of Manifestation.

The number 12 is also a symbol of the union of 1 and 2, or the Magician and the High Priestess. The cross formed by the legs of the Hanged Man thus refers to the four elements which the Magician arranges and classifies, and it is red, to correspond

to the Magician's robe. Similarly the upper garment of the Hanged Man is like that of the High Priestess, and on some versions of the twelfth trump this garment is decorated with crescents representing the waxing and waning moon.

Because 12 reduces to 3, the Hanged Man corresponds to the Empress. This correspondence has been partly explained in the preceding paragraphs, but it is strengthened by the fact that the twelfth trump symbolizes the Hebrew letter *Mem*, which is the symbol of Water—the second of the three “Mother” letters in the alphabet, to which are assigned the elements Air, Water and Fire—and the Empress, as *Binah*, is the “root of water.”

The cross from which he is suspended suggests the letter *Tau*, to which is assigned the final trump of the Tarot series. The title of this last card is “The World,” and its symbolism in many respects is the exact reverse of that of the Hanged Man, even as its number, 21, reverses the figures that form 12. This final Key symbolizes the totality of manifestation, and the Perfect Law at work therein. Hence the Hanged Man may be regarded as “He who is dependent upon the *Tau* of the Perfect Law.” What this means will become a little clearer when it is known that the geometrical basis of the Hanged Man is also the ancient occult symbol of Personality. Thus it will be seen that the central doctrine of the twelfth Key is this: “Personal existence is wholly dependent upon the totality of manifestation.”

To exemplify this truth, and to demonstrate it, the Logos becomes incarnate—not once only, but in various ages of the world's history. Hence the Hanged Man is both Osiris and Yehoshua (Jesus). He is the Agnus Dei, who is “one with the Father.” That Father, in the Tarot, is the Emperor, the Ram, Aries, who is the Fire-god, Agni, of the Hindus. From Him the Logos or Son, proceeds, and yet that Son, who is the “fulfilling of the Law,” declares, according to the New Testament, “Of myself I can do nothing.”

Hence we see the Hanged Man bound, as a type of sacrifice, and as a symbol of the doctrine that personality is absolutely dependent upon the totality of manifestation. This doctrine, at first glance, appears to support the philosophy of determinism; but really it does nothing of the kind. What it does declare is that personality is not the source of Will, but the vehicle of the Divine Initiative. The corollary of this doctrine is that the Perfect Law affords adequate support for personal existence. Hence we may safely surrender the whole of our life, from hour to hour,

and from day to day, to the guidance of the Supreme Spirit, which is the true I AM, the "Ego seated in the hearts of men."

The thirteenth trump is associated with the letter *Nun*, which means "a fish." This symbol, closely identified with the Christian secret doctrine, denotes life in water. In the Tarot sequence this is life in *Mem*, or life dependent upon other modes of existence. It is ever-changing and temporal. In contrast to eternal Life, therefore, it is Death.

The Kabalistic Path assigned to *Nun* is Imaginative Intelligence, or knowledge that takes form in mental images. The letter *Nun* is also said to be derived from a hieroglyphic representing a fruit of any kind. Now, every mental image is a fruit, or synthesis, of previous thinking, and each image is the seed of others. All images are temporary and subject to development and modification. By imagination old truths take new forms, and the latent possibilities of familiar things are discovered. Imagination, therefore, is the great transforming power that alters everything in our world. It is the agency whereby the Supreme Spirit reveals to us the infinite possibilities that surround us, and thus is it the vehicle of the Divine Beneficence. The latter is *Chesed*, the Sephirah corresponding to the number 4, and the reduction of 13 is 4.

Now, the production of new forms of manifestation through the operation of the Imaginative Intelligence involves the passing away of older forms, in order to give place to the new. Every new invention, for example, throws countless old devices upon the scrap-heap. Hence the Tarot pictures the Imaginative Intelligence either as a reaping skeleton, or as a skeleton rider upon a white horse. The latter is Mr. Waite's version. The horse represents the Eternal Progress of the Universal Radiant Energy in Evolution. Before its rider a king has fallen, to symbolize the passing away of the ancient delusion that authority is vested by divine right in a hereditary royalty. A priest, a woman, and a child are about to fall. They are the old false notions about religion, the status of women, and the rights of children. All these things shall pass away before the advance of new ideals, developed in the race consciousness by the transforming power of Imagination. In the background a sun is rising between two pillars. Readers who have a pack of Tarot cards should compare this with the eighteenth trump. It is the promise of a New Day, dawning beyond the watch-towers of the Known.

The fourteenth Key combines the ideas of the twelfth and

the thirteenth, for it is the *Vau* that unites the *Yod* of the Hanged Man to the *He* of Death. Its number, 14, combines the ideas represented by the Magician (1) and the Emperor (4); and these are resumed in the number 5, which is the reduction of 14. Hence Temperance may be taken to represent ideas analogous to those of the Hierophant.

The angel, in Mr. Waite's version, seems to be male; but it is more often represented in older Tarots as a female figure, and is sometimes taken to represent the goddess Diana. In reality it is androgyne, for it is the Supreme Spirit, the Universal Father-Mother. Hence, in Mr. Waite's design, careful scrutiny will show the Tetragrammaton, *Yod-He-Vau-He*, embroidered in Hebrew letters on the collar of the angel's robe.

Below the Tetragrammaton is a Fire Triangle enclosed in a square. This refers to the manifestation of the Fire of Spirit through the Square of Matter. It is also an intimation of the working of the power represented in the Tarot by the Chariot, or the number Seven, through the agency of the duad. For the number 14 is 7 multiplied by 2. In Temperance the duad is typified by the two cups, which are analogous to the pillars of the High Priestess, to the Man and Woman in the Lovers, and to the two ministers kneeling before the Hierophant. The cups are Purusha (right-hand) and Prakriti (left-hand) manifested in human consciousness as what modern psychologists term the objective and the subjective minds.

The triple stream of water which the angel pours from one cup to the other is the stream of personal consciousness, which passes from the inner life of the subjective mind into the outer life of the objective. In that outer life the ideas received from subjective mentation are put to the test of action. Hence the Path connected with Temperance through the letter *Samekh* is called "Tentative Intelligence," or the "Intelligence of Probation," to indicate the principal function of the objective mind, which is the testing of ideas, received from within, by putting them to work in the outer plane. The student should note that the current flows from the inner consciousness, or left-hand cup, in response to an impulse received from the angel, or Supreme Spirit; and he should also observe that the power of the objective mind to receive, formulate, and test these ideas coming from the subjective mind is not its own, but something dependent upon the perfect Wisdom of the Higher Self.

The water that is poured from cup to cup has been dipped up from the pool of Universal Life, and the long path leading from

the pool to the mountain-peak in the distance is the same as that which brought the Fool to the peak whereon he stands before descending into the Abyss of Manifestation. The end thereof, above which shines a crown, a symbol of *Kether*, the Primal Will, is the height attained by the Hermit. It is union with the Supreme Spirit, the Goal of occult study and practice. We shall meet with this symbol of the Path again in the eighteenth Key. Need I say that it refers to the doctrine of reincarnation, and that the little stream of Water from the pool, which the angel pours from cup to cup, is an emblem of a single life?

(To be continued)

The Fundamental Principles of the Pi-King Tao

By ZEOLIA BOYILE

(Continued)

Returning to the ground. Forgetting knowledge. Takes the empire by using no diplomacy. Increases his knowledge and decreases his doing until he does nothing on purpose; having arrived at non-action there is nothing he does not do. He gets as his own all under heaven by doing nothing. If he take trouble he will not get it. Comforts the people. Stimulates the people to mutual helpfulness. The grand accomplishment takes place.

49.

Sensible and generous. Love of law and literature. Absolutely universal. Diplomatic. Many changes but nearly always for the better. Tends to feasts and banquets.

Circulation of the blood.

Hebrew Cabbala:

Feasting; banquets; good cheer. Sensible and generous. Love literature; jurisprudence. Diplomat. Spiritual mind. change; novelty.

Lowest form: egotism; hatred; hypocrisy.

Chinese Tao and Yi-king:

Trust in virtue; anxious in his dealings with the world. Universalizes his heart and the hundred families fix upon him their eyes and ears. Treats them all like children. The quality of indulgence. Free from preoccupation therefore ready for all. Amelioration. Heart not set on anything; no fixed opinions; accommodates to the minds of others; thus becomes a saviour. Change. Cultivated intelligence; satisfaction believed in *after* change is accomplished.

50

Like the 49 tends to feasts and banquets. Dominates justice; lawyers; advocates. Eloquent speakers; pleaders at the bar; in public meetings, etc. A person of many affairs. Fine sight and hearing; usually very brilliant eyes.

Sight and liver.

Hebrew Cabbala:

A lawyer; a man of law; power; command; superiority; authority. Dominates justice; advocates. Industrious and active; a person of many affairs. Loves literature and is distinguished for eloquence.

Lowest form: wickedness; disturbance; chevalier d'industrie.

Chinese Tao and Yi-king:

The great man arouses himself to his work. Apt to live a life of too intensified activity. Luxurious. Opulent. Maintains secure the appointment of heaven. Estimation of life. Need not fear fierce animals; need not fear arms; does not belong to the realm of death. Cooking; feasts; flexible obedience; ears quick of hearing; eyes clear-sighted. Great progress and success.

51.

Talent for chemistry, physics, medicine, abstract science. Can become distinguished physicians and surgeons. Easily filled with apprehension and dread, yet smiles and talks cheerfully. Movement and change. Generally successful in spite of fears. Love of music, usually good voice. Very quiet. Talent for languages. Give strange occurrences. Physically indicates the heart.

Hebrew Cabbala:

Dominates chemistry and physics. Universal medicine. Loves abstract science; distinguished in medicine. Conditions often arise which prevent marriage, or bring about absence or separation after marriage. Often abundance which is accompanied with much worry.

Lowest form: ill-temper and much fear.

Chinese Tao and Yi-king:

The operation of nourishing things. Quiet and passionless. Examines his faults. Walks amid startling movement but successful. Ease and development. Looks out with apprehension, but feeling of dread leads to happiness. In spite of fears smiles and talks cheerfully. Startling occurrences.

52.

Usually many voyages. Strong and vigorous temperament. Supports adversity with prudence and courage. Loves to work.

skillful, able, prompt. Fondness for the military. Determination. Love of mountains. The spleen.

Hebrew Cabbala:

Dominates soldiers and voyages. Temperament strong and vigorous. Supports adversity with patience and courage. Loves to work. Skillful, prompt.

Lowest form: very conceited.

Chinese Tao and Yi-king:

Generous and good. Close the lips and eyes and as long as you live you will have no trouble, but open the lips and meddle and you will never be out of trouble. The desire is to close one's door and be quiet. Should remain unagitated.

53.

Very serious temperament. Fond of meditation. Given to carefully overlooking and matching every detail of any matter. Splendid scouts in military work. Excellent detectives. Steady advancement. Quiet. Sometimes descends to stealthiness and spying. Possible stomach and throat troubles.

Hebrew Cabbala:

Melancholy humor. Loves repose and meditation. Liking for abstract science. Authority. Overlooking.

Lowest form: a spy.

Chinese Yi-king and Tao:

Restfulness; flexibility; penetration; advance; increase of evidence. Gaining insight. Afraid of expansion.

54.

Eloquence. Fine writers and orators. Often wins reputation as a savant. Usually long life. Apt to bring difficulties. Physically; governs the genital organs.

Hebrew Cabbala:

Celebrated for writing and eloquence; good reputation among savants.

Lowest form: ruin of governments.

Chinese Yi-king and Tao:

Cultivating and observing. Vigor; riches; far-seeing. Danger of becoming lame.

55.

Moral and high-minded. Generally noted for good deeds and qualities. Honest and honorable. Frequently become clergymen or belong to religious orders. Bright and intelligent. Usually fortunate in money matters. Danger of breaking the right arm. Generally strong voice. Physically indicates the head and liver.

Hebrew Cabbala:

Dominates morals and religion. Distinguished for faith and piety. An ecclesiastic.

Lowest form: enemies of virtue.

Chinese Yi-king and Tao:

Intelligence; and movement directed by intelligence. It is for him to cause his light to shine on all under the sky. The mysterious charm. Harmony. Poisonous insects cannot sting him. No danger from ugly animals. Firm grasp; strong throat and voice. Keeps himself withdrawn from others but has large house. Breaks right arm. Full of life and vitality.

56.

Frequently brings renown and fortune. Philosophical, modest, agreeable. Frequent changes of environment. Apt to retire into the background and have only few selected friends. Must guard the nerves.

Hebrew Cabbala:

Esteemed by all for modesty and agreeable humor. Dominates renown, fortune and philosophy.

Lowest form: Too great ambition.

Chinese Yi-king and Tao:

To blunt sharp angles, unravel disorder, soften the glare. The mysterious excellence. Does not talk much. Has the means of livelihood but uneasy mind. Reaches high place.

57.

Successful in commerce. Brave, frank, affectionate, sweet nature. Watch the throat.

Hebrew Cabbala:

Prosperity. Love for the military; distinguished for activity and for supporting fatigue with good courage.

Lowest form: Treachery.

Chinese Yi-king and Tao:

Genuineness. Make the upright rule the nation. Advancing and receding. Tries too hard to penetrate; becomes exhausted.

Occult Story

THE EYE OF ID

By LAURELL E. SMALL

(Concluded)

But Martha was not so satisfied to talk about the cat—if there was anything to be said about the letter she was anxious to have it over with before Beatrice came in; for if that young lady ever learned of her “guilt” there would be no end of teasing over it. Beside, she wanted to know if Tascia and Pheron had made up their differences and reached an understanding. She feared they had not, because of Pheron’s haggard looks, when she discovered him on the couch.

As if in answer to her thoughts, Pheron, looking lovingly into Tascia’s eyes, while he squeezed her hand under the table, remarked: “You know, I could hardly believe my senses when I received your letter. It was, to me, a full and radiant mid-day sun bursting suddenly in the midst of my gloom. Believe me, Tascia, until I received it I felt I was the most ‘alone’ man in the world.”

Martha, whose attention had been occupied with the astounding appetite of the cat, whose saucer she replenished, started guiltily, as the drift of Pheron’s words seeped into her consciousness; she was so upset, that for a second or two, she steadily poured the cream upon the table cloth instead of into the saucer. She thought he was addressing himself to her; also, it occurred to her that his tone was not that of a disappointed man. If all were well between the two, then she surely would be forgiven about the letter.

She kept her eyes upon the cat, feeling like a child caught in the jam jar, so she did not see the look of horror on Tascia’s face, nor the puzzled frown on Pheron’s.

The Powers, directing human affairs, termed, for want of a better word “circumstances,” had created a situation which outwitted Martha, for before either Tascia or Pheron could utter a sound, she, thinking that an answer was expected of her, came out with: “I am glad Pheron, if my rash act brought you happiness, then. I have not known an easy moment since I did it. I was not sure how you would take it, or how Tascia would be likely to feel about it when she found it out. I just had to do it, that’s all.”

Tascia's eyes were fast rivaling in width, the saucer from which Skip intermittently tested the satisfaction or otherwise of her appetite. Revelations and complete horror. Then Pheron had not come to her of his own will and volition. Did not come to her because he wanted her! He came only in answer to a decoy letter written by Martha! Oh, the treachery! Pushing back her chair, she rose to her feet—looming over them like an enraged and outraged queen.

"Martha, did you, my own sister, dare to so humiliate me?"

She turned to Pheron, who had also risen. "So! I thought you came because you cared! But instead, it was only out of pity because of goodness-knows-what Martha might have written and signed my name to it. Pheron, if you have that letter, I demand to see it!"

Pulling the telegram he sent, in answer, from out of her bosom she flung it on the table.

"There!—take it. It is not mine." Throwing herself into the chair, she leaned her head upon her arm which rested on the edge of the table, and moaned:

"Oh, Martha! How could you have shamed me so?"

Pheron took the bone of contention from out of his inside coat pocket, and laid it on the table. He, too, had cherished a scrap of paper in vain. Unlike Tascia, he was very quiet—choking with emotions that were too deep for expression. Very calmly, he said:

"I thought, Tascia, that wanting me, you did the womanly thing, and called me to you."

Sympathizing with Martha's discomfiture, he turned to her, saying simply: "I am sorry," and started to leave the room.

But before he could advance a single step, Martha sprang up, knocking over the saucer containing the surplus of the cat's breakfast. It was a blazing Martha who faced him.

"Pride!" she flung the word at them both. "False pride! Maybe I did wrong in writing to you and signing Tascia's name, but couldn't I see—couldn't I see how my sister was suffering? I am an old-fashioned old-maid, and you two, with your up-to-date ideas might deride what I am going to tell you; but if you, Tascia, had been having the *dreams* which haunted my nights for the past few weeks, I have no doubt you would, were you in my place, do just what I did." The fear of being ridiculed emphasized the defiance with which she threw the confession to the "dreams" at them.

At the word "dreams," Tascia raised her head, and both she and Pheron registered decided interest.

"Dreams?" asked Pheron. "Have you, too, been dreaming?"

Such unexpected interest greatly flattered Martha. She was not looking for it. She had kept her dreams as secret as a dark crime. She did not want her two younger sisters to begin considering her as a senile, dreaming old-maid.

"Yes," Martha meant to brazen it out. The "tide of war" being turned in her favor, gave her great encouragement. "Yes, I have been dreaming. Times without number I dreamed that a Voice took me away to a strange place, to face another Voice, which scolded me for neglecting my duty—my duty to you two, and another. It said, that it was getting past time I should bring you together again—that a soul was losing a chance to live on earth because I was neglecting this duty. Sounds like a fool dream, but it haunted me so, that I was almost afraid to fall asleep at night. When I woke up after it, I never could go to sleep again—and all the while, I could feel as though Robert was mixed up in it, somewhere—of course, I was never able to determine just where—it was just a sort of a *feeling* which went with the dream. What with his mooning tendencies and all, I am inclined to think that child was born of a witch, or else, is something of the sort himself.

"You know how strange and silent his mother used to be," this last she addressed to Tascia. "As I said before, I knew no real rest at nights for those dreams, and so, one night, when it was worse than ever, and I had dreamed that I was someone else, in another age of the world, and that you, Pheron, had died a prisoner, leaving Tascia, alone with a young child and in great trouble, and that it was all due to my failure to bring you together then, it frightened me so that the very morning after I wrote the letter, begging you to come and signed Tascia's name to it. The strangest part of the whole thing was that the morning I got up with my mind made up to write to you, I noticed, in reading the paper, which was already an old one, the piece about your mother's death, giving me the very information I desired—where I could reach you direct. I thought I saw something Providential in the whole thing, and acted right on the impulse. I don't care how either of you feel about it—I was trying to do my duty in the only way I knew how. What other way was there? Tascia would never have written of her own accord, nor would she have consented if I had asked her permission."

Whatever attitude Martha expected from Tascia after her strange confession, it is certain it was not the one she took, for with a glad little cry, Tascia had jumped up, and hugging Martha, was pecking bird kisses all over her face, cheeks, and forehead.

"Oh, oh!" she gurgled joyfully. "To think, I have been too stupid to really *know* my Martha all these years. Oh, Martha!—Martha—who would ever have thought you capable of dreaming? You, who are so matter-of-fact, so c-commonplace. But you are not Martha," she hastened to retract the snobbish word. "You are not commonplace at all; you are—you are—*deep!*"

Over Tascia's shoulder Martha gave Pheron a wink—a sign that he should "take the bull by the horns" and Tascia while she was amenable. She released herself from her sister's effusion, saying that her household duties must be performed; that Beatrice would soon be coming down for her breakfast; and Robert—great heavens!—was that boy missing again? She picked up a few things from the table and hastened into the kitchen, leaving the two alone.

It was a very contrite Tascia who crept into Pheron's arms.

"Pheron!" she murmured. "How can I expect you to forgive an ill-tempered minx like me?"

For answer he picked up the letter written by Martha and replaced it in his coat pocket—the one that was nearest his heart. But slyly Tascia withdrew it.

"I will copy it in my own handwriting, and then you may keep the one I write, while I keep this."

"On condition," he answered, "That I be permitted to write another answer, this time, fully speaking what my heart would have me say."

It was a bargain and sealed in the usual way. At that moment Beatrice entered and caught them dead in the act.

"Oh!—look what I saw!" she cried gleefully. "How romantic. Now I suppose you two are going to have a second honeymoon. I am going to tell Martha."

"It will be the only *real* honeymoon, Tascia. We will forget that first clandestine affair, and this time, someone else goes with us—the 'Young Prince Rabor.' Let us adopt the boy."

"Adopt!" Tascia pretended to be greatly outraged. "Can we adopt *our own child*? And this will not be a second, nor yet a first honeymoon. It will be a continuation of all our past honeymoons. Come, let us go up to the 'Prince Rabor' and ask him to tell us what else we are, besides being just people."

FINIS.



Ancient Craft Masonry

By FRANK C. HIGGINS, 32°

THE ZODIAC IN RELIGION AND FREEMASONRY

II.

NOTE.—The writer has been culpable of perpetrating what is, even to himself, a completely inexplicable “bull” in the array of complicated misinformation involved in the sentence contained in lines 6-10, on page 299, of *May AzOTH*. This *should be*—“The precise date at which the spring equinoctial point entered the Constellation *Taurus*, by the back door or final degree, retrograding from Gemini, was B. C. 3995, or within five years of B. C. 4000. The true Passover of the Jews was the retrogression from *Taurus* to *Aries* in B. C. 1835.”

That this error was due to hasty preparation of copy rather than temporary insanity is evinced by the correct dates appearing lower down on the same page, and this apology for an immediately recognized fault is written in advance of the anticipated avalanche of merited protest.

F. C. H.

A thousand wonders of time, space, number and proportion attest the cosmic scheme to be founded upon the ancient conception of a “three” of *Spirit* acting upon a “four” of *Matter*, giving birth to a “five” of *Manifestation*, of the cosmic verity of which the so-called Forty-seventh problem of Euclid is the natural glyph. It is our Hermetic *triad*, our “Sun,” “Moon” and “Master,” Mercury, Cosmic symbols and cosmic numbers designating a *triune* Deity, taken directly from a Zodiac of *twelve* signs, in which the three planets named occupy the third, fourth and fifth houses respectively. The Hermetic Philosophy, so-called, the Freemasonry of the ancient world, is the science of the underlying cosmic foundations of dogmatic religion, freeing the perturbed and trammled spirit and lifting Man into rapt contemplation of the eternal Cause of Causes.

The wonders of the Zodiac relate chiefly to the numbers evolved from 3+4 and 3X4, the Seven planets and their Twelve “mansions.” These are the *dramatis personae* of all the mystic dramas of “incarnation” and initiation and the details of the latter are entirely evolved from the natural processes of manifested creation, symbolized by embodiments of the marvelous number ratios pervading it.

The comparative antiquity of the Zodiac as a Hindu or a Chaldean institution pales into insignificance before the fact that its intimate structure has convinced deep students of the essen-

tially *astronomical* considerations connected with it, that it was evolved in a northern latitude, prior to 6000 B. C. There are so many ancient fragments of early rituals extant which associate the beginning of the year with the *Winter Solstice* on the one hand and with the sign of the *Ram* on the other, as to leave no doubt in the critical mind that these were at one time completely co-incident. The Sun entered the Winter Solstice in the last degree of *Aries*, B. C. 8315 and, receding through it, abandoned this sign for *Pisces* in B. C. 6155.



The verdict of the eminent French Astronomer, Jean Silvain Bailly, on this point—writing as a scientist purely and simply and not as a Theosophist, is that “the chief advances in Astronomy were not made by any one nation, but that *before the great races of mankind separated from the parent stock and spread themselves over the globe, the phenomena of Astronomy had been closely observed and scientific methods for measuring time had been adopted.*” Biblical speculations upon these matters, which conflict with scientifically observed truths concerning natural phenomena, may be relegated to the domains of ignorant superstition and sacerdotal deception, which like physical human slavery have cursed humanity from the beginnings of history.

Hon. Emmeline Plunket tells us “The Brahmins of India claim a high antiquity for the science of Astronomy in their country and their observations and calculations profess to date back to the fourth millenium B. C.” “The names of the constellations

are preserved to us in the Sanscrit language and these names are, so to speak, identical with those that we use at the present day, when we speak of the figures of the Zodiac."

The French *savant*, Dupuis, stands for the constellation *Aries* as the initial point of a year beginning at the Winter Solstice Circa 6000 B. C.

There is also an interesting correlation between the name of the first Indian month, *Chaitra*, after the star *Spica Virginis*, the central star of the *Wheatsheaf*, held in the hand of the Zodiacal Virgin, called *Shibboleth*, from the verb *Shabal*, "to grow." This Indian star, *Chaitra*, was known among the Hebrews as *Abib*, also giving its name to the first month of the Jewish year, now called *Nisan*, from the old Babylonian name, *Nisannu*.

Lady Plunket derives important considerations from the *Vedic* legends of the *Aswins*, as possessing Zodiacal significances, and calls our attention to the fact that the star *Spica* is the Chinese *Siou Kio*, or "star which opens the year." It must be remembered that there are two signs relating to every position of the Earth on its annual journey—the one the Sun is in and the one the Earth is in. The ancients habitually named the month of the solar sign from a feature of the terrestrial sign so as not to confound the month with the constellation itself. The Chinese Year, however, was calculated from the Earth sign of *Virgo*, at the same time the Hindu Year was reckoned, from the Solar sign of *Aries*.

The foregoing deals not with mystical or occult facts but with solid, scientific, unimpeachable Astronomical science. It represents the real truth concerning Occultism, however, because the details involved have become part of "Occult" science, from the perpetuation of the mystical interpretations embodied by the old Sabeian hierophants in their dogmatic exoteric religions, while the cold facts, possessing no further material interest, have lapsed into the category of things forgotten. The irresistible retrogression of the Equinoctial and Solstitial points, known to the priestly mathematicians alone, was the mystery of mysteries, the source of doctrines, dogmas and prophecies of future world conditions.

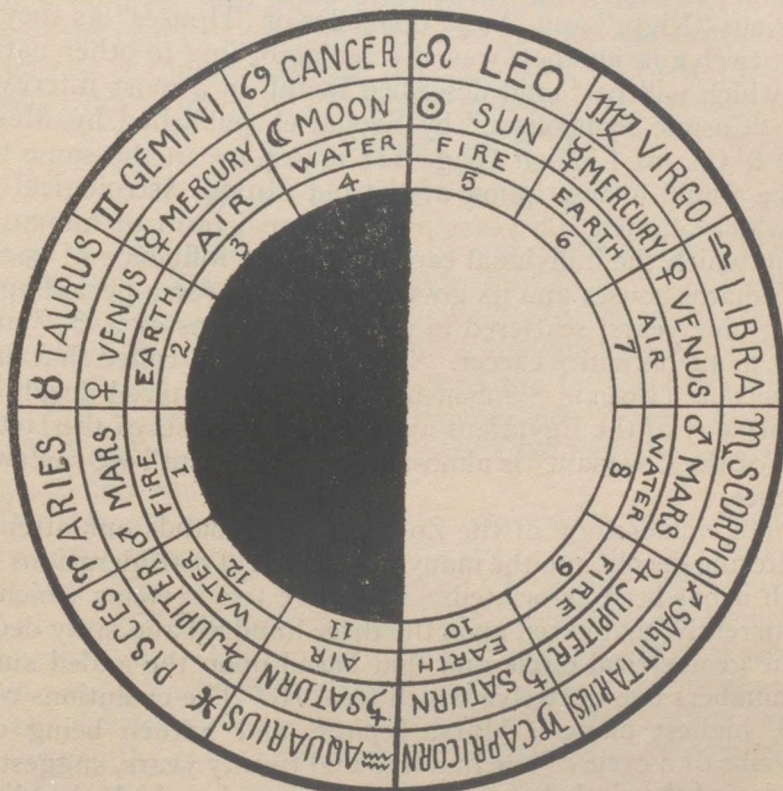
The difficulties which students have experienced in the past, in their endeavors to bring order out of the apparent chaos encountered in their examinations of these matters, have been entirely due to lack of systematized and correlated information upon the various questions involved. The truth is only to be arrived at by laboriously collecting and classifying every available scrap of information, from every source and piecing it together like the fragments of some great picture puzzle, or the

mechanism of a time-piece taken apart for repair. Then it will be discovered that every mythological legend or religious interpretation has its origin in some perfectly sound and demonstrable scientific observation, that the wonderful likenesses between the salient features of most ancient cults and mysteries are based upon this fact alone, and that when we have succeeded in deciphering one we have gone a long way in the direction of comprehending them all. Many and close have been the approaches to truth made by earnest students, in recent years. The Astronomical and Mathematical character of Freemasonry and that the explanation to the latter involved, in some manner, the explanation of the origin of religious dogmas, has long been recognized and many of the important elements singled out, but every attempt has failed through the introduction of some pre-conceived or adopted notion which has been permitted to throw the whole concept out of gear and render it ridiculous. The ancient philosophy was complete. If it erred in some details or mathematical quantities as now established by scientists, it did not appear to do so to its originators and so they have left us a mathematical concept of Nature which must not be interfered with by the investigator, under pain of failure to reconstitute the ancient Cosmic Theology as it was understood by its founders. This being grasped, the modern researcher may make all the modifications he likes, in accordance with facts now established, but he must read his ancient scriptures by the light of the ancient wisdom alone. The latter will be found to contain so many elements of absolute reliability that we can well afford our ancient brethren the homage of our wonder and respect.

When one turns to the Zodiacal diagram and remarks the peculiar attribution of planets, elements, cardinal points and ordinal numbers, it must not be supposed that they are merely relics of unreasoning superstition. Every disposition is related to some correctly observed natural fact. For instance, the sign of *Aries* became the first sign of the Zodiac when it was the first sign following the Winter Solstice, as we have observed. It marked the farthest Southern position of the Sun in the Winter sky and its return Northward into Spring and Summer.

If we will make *Aries* co-incident with March as it once was, counting it as "Number One," we will see how certain other months came to be called *Septem*, *Octo*, *Novem*, and *Decem*, or "Seven, eight, nine, ten," without further illustration. Then the association of the Lamb, Ram or Shepherd with Theological imageries throughout the entire ancient world—India, Persia, Assyria,

Babylonia, Palestine, Phoenicia, Egypt, Greece, etc., and latterly in Christianity and Masonry, need not astonish us. One and the same underlying system must have been and has been responsible for all these identical manifestations.



The order of the planets—Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon was not fanciful either. It is founded on their respective velocities in circling around the Ecliptic. Saturn, the slowest moving, consumes no less than thirty years, the Moon appears to cover the same ground in only twenty-eight days. The builders of the Tower of Babel and other stately Babylonian temples who erected these edifices of seven stories, each named, from the ground up, in correct planetary sequence, must have known the astronomical facts as well as we, for they have never changed. When we find the ancient religions all claiming Seven great Gods ruling over twelve lesser Gods, or vice versa, and our latter day "Revelations" disposing us to seven Archangels and Twelve Apostles, knowing even that Christian ecclesiastics held up to the time of the Astronomer Kepler, that the planets in question were lights pushed about the Heavens by the aforesaid Arch-

angels, whose festivals are still observed in Christian churches, we commence to understand a little of the reconstructive task before us.

The pairing of the various planets so as to distribute seven to various "Night" and "Day" domiciles or "Houses" as they are called, twelve in number, was effected according to other natural laws which will be found described in full in a most interesting book, "Cosmic Symbolism," by Sepharial, published by Messrs. Rider & Co., of London (page 132 *et seq.*). In the same book will be found a description of the old Hindu Astrological system which allotted 108 years as the normal term of human life during which the individual came under the influence of each of the Zodiacal houses and its governing planet, for a period aggregating nine years, scattered in definite fractions of 3, 5, 7 and 9 years, along his entire career. That this system, called that of the *Navamshas* (Cosmic Symbolism, page 152), entered deeply into the theology of the Egyptians and is even the basis of the Hebrew "Ark of the Covenant" is almost unbelievable, until we review the evidence.

The numerology of the Zodiac next demands our attention, as entering deeply into the many metaphysical considerations with which it has been associated. There are two systems which run concurrently, that based upon the three hundred and sixty degrees of the geometrical circle and that based upon the added sum of the numbers one to twelve which total 78. The evolutions of the three highest planets, Mars, Jupiter, and Saturn being exact divisions of a cycle of one hundred and twenty years, suggests the division of the circle by an equilateral triangle, which also divides 78 into three sections of 26 each. With the discovery of a remarkable natural concordance between these two facts, the effect of which discovery was practically the foundation of Theological speculation, commenced a series of such, which have travelled from the depths of a remote antiquity to the "shallows" of the present day.

Next in importance comes the pairing of the Zodiacal numbers, for which there likewise seem to have been two systems. The odd numbers, 1, 3, 5, 7, 9, 11 totalling 36 and the even numbers, 2, 4, 6, 8, 10, 12 equalling 42, gave the arrangement adopted in the definition of the Homunculus or Zodiacal man, who is depicted in Almanacs, which is of the remotest antiquity.

The enumeration by the ancient Chaldeans and Egyptians of 36 "Decans" or good spirits to comfort the virtuous dead and 42 "Assessors" to punish the wicked, attests unquestionable reference

to this Zodiacal plan. Then, the numbers one to eight, which also equal 36 were adopted because of their constituting the potency of the Number Nine, the *Vulcan* or *Tubal Cain* of the ancient world, because like fire, it reduced all into the composition of which it entered, into its original elements. The importance of NINE as the root of all arithmetical and geometrical computations also gained it the title among the Egyptians of *Ptha* (wrongly spelled "Ptah") or $80+9+1$, who represents the formula

1	2	3	4	5	6	7	8
8	7	6	5	4	3	2	1

and was the Egyptian *Vulcan* or Fire-god, his emblem being a Square of 90° . The sum total of this formula is 396 (adding the eight pairs of numbers) which represented the Sun, 36, surrounded by a Zodiacal circle of 360° . The numbers 9, 10, 11, 12, equalling 42 and being the numbers of the four deepest Winter months, it is easy to see that the Summer side of the Zodiac was symbolical of life, joy and blessing while the opposite personified death, evil and punishment.

We are not merely passing in allusion to these numbers. They are fundamental and we shall have to revert to them again and again. The numbers $21+57$ and $21+36+21$ both equal 78 and have special Masonic significances, which we will return to at the proper time. Within the narrow limits of a Zodiacal scheme of only twelve basic elements and their various attributions we shall see developed a series of interlocked philosophies which have swayed the souls of millions of human beings during thousands of years.

"Resurgam" is written on many a monument, but the rising has been long accomplished. When all that remains is dust why retain the inscription? Yet such is the way of men—forever the serfs of religious traditions which are learned only to be refuted by experience.

Higher Thought

THE NEW PHILOSOPHY OF LIFE

By EUGENE DEL MAR

The experiences of the Great War have struck deep to the hearts of men. Convictions that would have taken many years to mature during times of peace, have culminated rapidly in the suddenness and depth of the stirred emotions and the unusual character of the involved tragedies.

In the light of their new revelations as to God and nature, men have come to realize clearly and as in a vision, their true relationship to other men. They are now eager to test their broader outlook and put in practice the ideals of their new philosophy of life.

Political revolutions are now rampant. All political autocrats—whether emperors, kings, czars or kaisers—are being consigned to oblivion. The divine right of hereditary kings is being transmuted into the general recognition of the divinity and kingship of each and every man.

What is taking place is a revolution in world-thought. The fall of a government or the rise of a nation is but one of its minor incidents. Back of these symptoms is the disease for which mankind has long been seeking a cure, and the causes of the racial disorders are the false conceptions of life that to this day the ruling powers have persistently inculcated and enforced.

The world has been guided and governed by false religious conceptions, by religious truths that have been distorted by theological superstition, by an alleged science that was true only to the interests of its institutional authors, and by a philosophy of life which was necessarily fallacious by reason of its unsound premises.

Man's nature must be appealed to and satisfied on each of its threefold aspects. Religion treats of man's Being and his relation to God or the Infinite, and appeals to his spiritual nature. But man exists in a world of form and material environment, and he must know truly the facts of existence in order to understand the experiences that confront him. He must be able to relate his spiritual and physical aspects of life by a philosophy that will harmonize the two.

As such, religion does not contain the full message, nor constitute a complete guide, for mankind. It is true that the designation of "religion" may be given to that which is a composite of

religion, science and philosophy. But a so-called science that is deduced from the intellectual travesty of religion known as theology lacks the stamp of truth, and any philosophy based on it must be dangerously misleading. The world-consciousness has now been aroused to this peril and it demands immediate relief and redress.

Religion, or science, or philosophy—any one of them, alone and unaided by the others—breeds only visionaries and fanatics. It does not suffice that one float always in the limitless ethers of space, or ever cling close to the soil, or even remain in uncertain suspension between sky and earth. Man must occupy consciously all planes of existence, or not even one aspect of his threefold nature may be completely satisfied or harmonious.

The world hungers for a religion free from the incubus of a deadening theology, it thirsts for truths that are not distorted monstrously in the interests of those who promulgate them. It demands to know the facts of life free from the travesties with which they have always been associated; and above all it insists upon a philosophy of life that will enable it to live fully and harmoniously.

All of these things are at hand, awaiting appropriation. The world now has a science that may be relied upon with safety and assurance, for it is based on solid foundations of demonstrated fact and clear generalizations of fundamental principles; its ideals are in complete accord with those of the highest religious conceptions; and the accepted ideals of both religion and science are sufficiently broad and noble to sustain a philosophy of life that will guide man to a harmonious consciousness on every plane of his existence.

When the lofty ideals of science meet with general acceptance and understanding; when the fundamental laws of nature are simply and plainly given popular circulation; when it is known by all that nature's laws neither permit of exception nor admit of personal privilege; when it is discerned clearly that each condition, form and institution is related to every other by a process of evolution; when unity and identity, love and co-operation, are recognized as nature's eternal methods; then will man be prepared for a practical philosophy of Brotherhood, the inauguration of an era of Mutual Service, and the worship of a God of Love.

Man must devote himself more to a study of the Living Book of God—God's Universe—a book that is always and ever logical and consistent; that never contradicts itself, and that ever subserves equally the interests of all of God's children. Its funda-

mental conception is Unity, Oneness, Identity; its basic lesson is mutuality; its inherent motive is love.

The principles of religion are identical with those of science. But the world in general has never accepted either one, for both religion and science are in direct conflict with the political, religious and social vested interests that have heretofore dominated human thought and activity. Neither religion nor science has ever had free play; only theology and superstition.

A change has come over the world. There is now in progress a gradual acceptance of the great truths of science and religion, and of a philosophy that relates them harmoniously. Even their present very limited acceptance has sufficed to precipitate tremendous changes in political and religious, social and economic relations. Unless quick adjustments are made throughout the world, disorderly revolutions threaten generally to supplant the more regular processes of evolution.

The higher thought points a way to the solution of the world problems. While the physical aspects of these problems are plainly evident to us, even more are they mental and spiritual. Physical or material remedies alone will prove to be utterly insufficient to meet the present situation. What is essential is that a new attitude of mind pervade the race, a keener knowledge of the facts of life, and a philosophy that correlates religion and science in one harmonious brotherhood of feeling, thought and act. Then, and then only, will the life of the spirit shine forth from man with an effulgence that will efface the dark spots of earthly existence.

"Let there be light"; and be it our pleasure, as it is our privilege, to realize for mankind the glory of a heaven on earth, illuminating the minds of a united humanity with the spirit of universal service.

To the Aspirant

By the TORCH BEARER

NOTE

For a year the Torch Bearer has been giving general instructions to the Aspirant.

Now, however, the Editor of AZOTH believes that those of his readers who aspire to the knowledge of the Great Law and how to use it would value specific help regarding the surmounting of the boulders that are in their individual paths or to clear up any maze in which they may find themselves.

The Torch Bearer has consented, therefore, to answer privately any questions asked from a sincere desire for the light of Truth.

Answers will be by letter mailed direct to the aspirant if the communication is addressed to the Torch Bearer, care the Editor of AZOTH, 1400 Broadway, New York, N. Y.

O aspirant for the Truth: Awake!

Stand in the sunlight of *today*.

Know that time is a continuous progression of hours, in each of which the Supreme reveals that which fulfills the requirements of the hour.

Truth never changes, but its revelation is ever broadening.

Awake! therefore, and look upon the Divine Plan, and find your place and purpose in it by means of the light that today floods the hitherto shadowed places.

As you gaze downward into the wisdom books of the past, you resemble a hermit of old, sitting in a cell illumined by a single ray of sunlight, slanting through a window set high in the wall.

The ray of truth which you are getting from those books of wisdom that were given to light the way of ancient peoples, is indeed pure and life-giving. In those early days, however, the rays of knowledge pierced the darkness only here and there.

Today;—O aspirant, you are summoned to the Room of Revelation, the walls of which are of purest crystal, through which a flood of golden rays lights every corner.

Why puzzle your intellect to discover the germ of truth hidden in the devious windings and many disguises made necessary by the stage of development of man in ages past?

Arise! Look up! and enter the room where Divine Knowledge is yours for the asking.

You are living at a great world crisis.

This is indeed a Judgment Day.

The test is, do you light your path with the rays of the Divine Spark within you, and use it to illumine the Book of All Wisdom?

Theosophical Talks

By ASEKA

(No. 4)

At this point of our inquiry into the claims of the various "Pauls," it seems wise to us to follow our exposé of the claims of Dr. Rudolph Steiner, with some of the numerous offshoots springing from the same root.

It takes no great power of penetration, no deep analytical faculty to discover that there are, broadly speaking, two kinds of forces working in and through that which we call LIFE; and but little discernment is required to see that those two kinds of forces are not only different from, but are antagonistic to, each other.

One is called Evolution; the other, Devolution.

The first (evolution) is made up of, and allied to, all the various movements that are progressive—that make for progression and advancement in knowledge.

The other, on the contrary, is made up of, and allied to, all the various movements that are un-progressive—that make for retardation and retrogression; Devolution.

In the plain language of the people, the two kinds of forces are called "good" and "evil."

In every phase of human endeavor, the workings of the two kinds of forces—Good and Evil—are, today, more marked and more strenuous than they have been for many years—one might say for many centuries; each striving for the mastery. We have entered into a new cycle, and humanity is going through the birth-throes of a new era.

The forces of Good are battling against all the vileness, chicanery, hypocrisy and deviltry of the opposite forces—Evil. Every well-informed person realizes the truth of this statement on the physical plane; but apparently very few are aware that the same contest is being waged on the other planes of being which are hidden from our physical sight.

What is termed "occult" is merely that which is "hidden," that which is beyond us, and to which we are constantly moving; the next step ahead of us in evolution. Hence it is on those hidden, those "occult" planes that the forces of evil are most active; and when one considers how very active they are at the present time on the physical plane, one can give a shrewd guess how much more active they must be on the unseen planes, and more especially on the next the "Astral" plane.

The assertion has been made that in the last quarter of every century the Ancient Wisdom is once more brought to the notice of Humanity, and in such a form as to appeal to the spirit of the particular time or epoch in which it is presented.

The well-informed student of occultism is aware that that assertion is backed by the evidence in its favor. The student knows that certain societies, all bearing a family likeness to each other, are recorded to have been formed century after century in Europe under various names. Rosicrucians, The Friends of God, Theosophists, Freemasons are a few of the names of those societies.

The well-informed student knows too, that after a period of activity, those societies became extinct, or, as in the case of the Freemasons, gradually lost sight of the real meaning of their ritual and symbology (the Ancient Wisdom teaching) and developed into what is now merely a mutual aid society; a dry husk without a kernel; or, as in the case of the Rosicrucian Society, faded into obscurity leaving its name to be seized by imitators belonging to the Evil forces who pretend to be the custodians of the real Ancient Wisdom, and who, by the use of such camouflage entrap the unwary seeker of occult truth; also those who are disappointed with the trend of the various Societies dubbed "Theosophical."

The well-informed student knows also—and the knowledge is of paramount importance to anyone who ventures to invade the field of Occult inquiry—what was the principal cause of the disintegration and extinction of most of these Societies, and the sidetracking of others. Without the least difficulty and without the slightest hesitation he can put his finger on the prime factor in the disruption and annihilation of those Societies.

That prime factor is one of the principal, if not *the* principal agent of the Powers of Evil working in our midst today. It is the politico-religious group which has for centuries governed and today still governs the Roman Catholic Church—and which is known to students under the name of "Brothers of the Shadow"—working through various organizations, the principal being the "Society of Jesus"—the Jesuits.

At this point I would have the reader understand that a strong line of demarkation can, and should be, drawn between the aforesaid political organization and the great bulk of the worshippers and believers of the Roman Catholic form of religion.

To the latter belong many God-fearing, sincere Christian men and women who reflect credit on their belief, and who strive to

practice the teachings to which they subscribe. To all such I bare my head, and recognize fellow-seekers of truth, realizing that they are going through religious experiences which fit in with their needs, they being at that stage of evolution when such beliefs and creeds are necessary to them. To those devout souls the mere idea of there being a "Hierarchy" who strive and plan for political power, and to gain which will stop at nothing (not even murder) would be, and is, a most fantastic and laughable aberration; a most idiotic and far-fetched assertion.

They being absorbed in the devotional side of their religion, are not aware of the opposite and dark side of the great organization called the Roman Church. If they were students of their own church history they would discover for themselves the truth of the above assertion, for the Jesuits have, for years, been a disturbing influence in the Church itself, with the result that their activities have more than once been curbed by the Roman Catholic priesthood, who have in some cases openly denounced them and their machinations.

I venture to predict that before many moons have waxed and waned, we shall see members of the Society of Jesus brought to task to show what a large part they played in making the Great War possible.

As the very essence of the Jesuits' methods consists of underhanded and underground scheming, their part in the transactions is hidden from the superficial observer; it is *occult* in more ways than one. Their policy, like that of our pro-German propagandist, is not one of open warfare, but of insidious, deceitful digging at the foundations, whether they be those of a Society or of a nation.

Up to recent years it was their policy—as voiced through their mouthpiece, the Pope—to denounce all and everything connected with and related to Occultism as being forbidden knowledge and the works of the devil; (see *Isis Unveiled* and also the Papal Encyclical of Pius IX for corroboration), but seeing that the great wave of inquiry (made up of Christian Scientists, New Thoughtists, Mental Therapists, Theosophists, etc.) was too wide-spread and strong to be stopped by mere denunciations, another and favorite method is now being tried.

Whenever bulls of excommunication have failed to disperse the members of a Society founded for the furtherance of knowledge this other method has been tried, and, up to the present day, always with success.

The method is as follows; and we shall take the Freemason

Movement as an example: The Jesuit (or his hireling) joins the Society, throws himself into the work with such enthusiasm that he is presently accepted as one of themselves and taken into the councils of those in authority. By this means he finds out all there is worth knowing, then he begins his real work of undermining the Society. He suggests that the members of the Lodge pay a visit to the Lodge in a neighboring town, the excuse being to keep the Lodges closer in touch with each other; to work harmoniously and to greater effect than is possible by keeping aloof from each other. The suggestion seems a good one, and the visit is paid. The visiting Lodge is welcomed and, with the aid of eatables and drinkables, harmonious relations are started. The members of the other Lodge naturally feel bound to return the visit. Lodge number one, not wishing to be outdone in the way of welcome, goes the other Lodge one better in the matter of the banquet. The visits continue and with such success that other Lodges are made the objects of visits, with the further result that they in turn return the visits; each Lodge endeavoring to outdo the others in their welcome. Gradually, the supposed reason for the visits was forgotten, and the various Lodges looked forward to the visits as opportunities for regaling their physical man, rather than gaining knowledge which would benefit the inner, spiritual man. In other words, the Lodges were sidetracked. Then the masterstroke was put into operation. Many of the sincere students not finding the spiritual pabulum in the Lodges, began to look elsewhere. Now the gentle guiding hand of the Jesuit shows itself. These discouraged ones were informed that the real, inner knowledge was available, but, with the hint that pearls must not be cast before swine, they must in order to get the knowledge take oaths of secrecy. The mode of procedure being, the one responsible for passing on the knowledge got it from another person; but where he got it from the first one knew not. And so on up the line to the heads—who, so it was hinted—were great Masters in far-away India.

That method of copying the teaching, the use of the term "Masters," the use of Sanscrit terminology, the veil of secrecy, the oaths or pledges not to make the teaching known except to those who are likely to pledge themselves in turn, is now at the present time of writing in full swing! Here in these United States! All part of the insidious undermining of the real Ancient Wisdom by the Jesuits.

Next month we shall go a trifle deeper into this, giving the clues by which the sincere student may know those who are carrying on this work of the Brothers of the Shadow.

Psychical Research

CAN THE FUTURE BE TOLD AT WILL?

By W. HENRYS

(*To be continued*)

There is plenty of evidence that in some men, at any rate, there is a sixth sense to which on occasions the future is revealed.

The forecasts here recorded, were the first of a series of experiments that have been continued intermittently up to the present time, on the supposition that what can be accomplished once can be repeated under the same conditions.

To what extent these conditions have been recognized and reproduced these records will show.

With the assurance with which we sometimes deliver opinions on matters of which we know absolutely nothing I had always ridiculed spiritualism and psychic experiences until I happened to read Leadbeater's "Astral Plane." I then began to be interested in psychic phenomena, particularly mental impressions and mental pictures such as I commonly saw before falling asleep at night and to which I had previously paid little attention.

I began to experiment with some little success in seeing or getting impressions of what color or colors I held in my hands when my eyes were closed.

On a Saturday night in June, 1902, my imagination having been somewhat stimulated by reading Jacolliot's "Occult Science in India." I lay down to sleep and repeated two or three times a mental request to be shown the colors of the winner of the Suburban, a race to be run at Sheepshead Bay Track the following Wednesday or Thursday.

My request was shot off at random for whoever or whatever it might reach. Within a minute or so there slowly appeared before my mental vision, a figure of a jockey on a horse. The body of the rider being the only part clearly visible. The colors of the blouse and sleeve



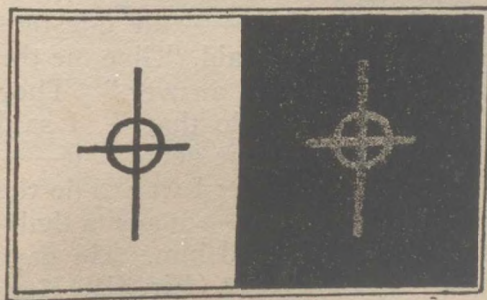
were alternate bright blue and golden yellow stripes. The cap I am uncertain about. The accompanying drawing is a good reproduction of it, in black and white.

This picture was a little brighter and more defined than those I was accustomed to seeing. It is putting it mildly to say I was astonished at this unexpected answer to my request. I had no faith in it, but decided to go to the track anyway, which I did the following week and found that John A. Drake's "Savable" was entered for the Suburban, the colors were blue and gold (the only blue and gold entered for this race) but the arrangement of the colors was different. They were not in stripes.

When I found that "Savable" was the longest priced horse in the race—40 to 1—I felt sure I was a fool to take the matter seriously, and not being in any sense a "sport," I obtained a good place on the rail and watched the races, until I saw "Savable" come in first, played down to 15 to 1.

Even then, I decided that "coincidence" was sufficient explanation and made no further attempt in this line until two years later.

In the intervening time I took part in some very successful telepathic experiences. I mention them only for the sake of illustration. Three other men who were employed in the same office with me took part in them. One would draw a number or simple diagram in heavy black lines, and hold his attention on it, and the other would close his eyes and make his mind as nearly a blank as

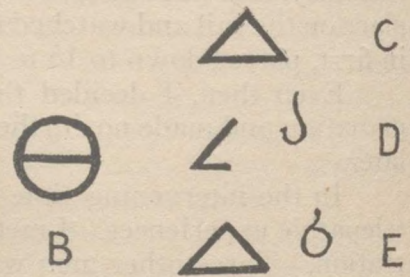


possible, in this way seeing the diagram or number sketched by the sender. We succeeded in these experiments or tests five times out of seven. The drawing as received was exactly the reverse of that sent. It was seen by the receiver as a mildly luminous design on a dark ground, instead of black on a white ground as in the original.

I usually took the part of transmitter, but was sometimes quite successful as receiver. In one experiment I sat with closed eyes and plainly saw this design.

It flashed up in the darkness and disappeared three times in succession. The transmitter W—— had drawn it in ink on cardboard as indicated.

At another time I shut myself in a metal-lined photographer's dark room and three men in the outer room endeavored to send me colors. They made three attempts, one a woman's hat with purple feathers, as seen passing in the street below; another a red stripe on a wagon on the street; and the third some green paper used to cover a desk in the room. In each case I saw a cloud of color exactly corresponding to that sent me. In addition to being shut in this dark room I had my eyes closed. We also made two experiments at night at a pre-arranged time, in which diagrams were sent a distance of several blocks. One was completely successful, and one partially so. In the first experiment I arranged with a man W—— living in Manhattan that he and I should both spend from 8 p. m. to 8:15 p. m. in the endeavor to send this figure (*see diagram, fig. B*) to R—who lived a few blocks from me in Brooklyn. The three of us met in the office the next morning and R—— produced a circle with a horizontal line across it, which allowing for roughness of drawing was identically the design we had transmitted.



A man I will call H—— became interested in the success of the long distance experiment with the barred circle and said to me, "I'll give you two ancient symbols, one representing a question and the other the answer to it. Send R—— the question symbol and see if he gets the answer to it." I said, "Give me the question symbol only we'll see if he gets the answer." They all laughed at me, and said, "How could he do that?" I said "How do I know? Let's try it and see what he gets?" R—— agreed to attempt the experiment as the receiver; I was to do the sending; H—— agreed to do nothing. R—— made a half-hearted attempt. I believe his family ridiculed him. He gave only about five minutes to it. Here is what I sent (Fig. C). Here is what R—— received (Fig. D). Here is what H—— had in mind (Fig. E). This experiment was from house to house, some blocks apart, at night.

Now to go back to the racing forecasts.

On Saturday evening, June 11, 1904, I was reading Flagg's "Yoga or Transformation," and was influenced to try for the winner of the next Suburban. So on the following Sunday morning while walking in Prospect Park, I made a mental request to be shown at six o'clock that afternoon the colors of the winner of

the big race and tried to hold a confident, optimistic frame of mind in the intervening time.

At six o'clock (not without feeling somewhat ridiculous) I lay down, put a handkerchief over my eyes, repeated my request and almost immediately there appeared before my mental vision two blurs of color, gray and magenta. These appeared in exactly the same way as the colors in the telepathic experiment and were far more definite and distinct than the mental pictures I see before sleeping. They came and went, apparently a few inches in front of my face, so suddenly and distinctly as to give the impression of being placed there for inspection and then withdrawn.

I was somewhat startled and much impressed. Was it possible in this way to get a daily "one best bet" that was a winner? It made me dizzy to think of it. Though I had no desire to forestall Governor Hughes, and wipe the race tracks off the map, I began to see the possibility of an humble citizen being added to the list of multi-millionaires.



On reflection, my faith reached the vanishing point, but when I found, four or five days later, that E. R. Thomas' colors were gray and magenta and that "Hermis" was his entry for the Suburban at 4 to 1 and even, I decided to place a bet and did so and collected my winnings.

Whatever credulity I possessed was not of a character that would permit me to accept "coincidence" as an explanation here.

It was possible to get psychic "tips" on the races through prayer or demand, whether the vulgar common sense of the world would accept the facts or not.

I had obtained colors, why not get names? Surely if I could get one I could get the other. And why be content with one winner a day? Why not get two? I could thus place the winnings of the first on the second.

So I tried at night, but fell asleep waiting for the response that did not come, and so, after a number of failures, I decided to forget it for awhile.



Perhaps concentration was tiring me and I needed to store up energy. One night I asked for the names of the winners of the First and Fourth races and while repeating my request had almost fallen asleep when there flashed up before my mental sight apparently about a foot away, the word "Vanguard"

and then almost immediately after it the word "Melba."

They were shown in luminous letters, very bright and distinct plain, block type, well formed capitals, two and a half inches high. They were visible at least five seconds, perhaps more. The light was very bright, far more so than in the telepathic experiments, but soft, about as electric light would look behind ground glass or wax paper and just as real to me.

I looked at the New York entries next day, but could not find these names. I then bought the *Morning Telegraph* and looked over the entries for four tracks, then doing business, but no Vanguard or Melba. I found there were two horses registered under those names, but could not find out where they were racing. Goodwin's Turf Guide for Canada and the United States has been examined for that period, about the 18th to the 29th of June, 1904, without success. Vanguard was racing on New York tracks in 1906, but I have found no trace of Melba.

This failure discouraged me, but I still made my request at night, when not too tired or indifferent and shortly I got something else to figure on.

I suddenly became conscious one night, awakening from a sound sleep and found myself lying on my right side with my face turned downward. I did not open my eyes or move, but in the corner of the room behind me apparently about where the meeting place of wall and ceiling would be, I could see through the back of my head three lines of luminous type, similar to those used for Vanguard and Melba.

Now, my mind was set on getting winners of the races, so my feeling of disappointment may be imagined, when instead I found what appeared to be a Bible text. I read it. It was religious and I think advisory or admonitory in character. If I had been wider awake, I should probably have been able to shift from my mind my feeling of disappointment and perceive the interest that attached

to such a phenomenon and be careful to impress the statement on my memory, but I was too inactive mentally to be moved even by the fact that I was seeing through the back of my head. I had heard of such things before and the additional importance that even a familiar text would assume when presented and emphasized in this way, by invisible intelligence did not occur to me at that moment. My only impression was of three lines of luminous type, five or six words to a line, a Bible text in place of the winner, a feeling of disgust, and then I fell asleep again. In the morning I was able to remember just one word:

LORD

After this my interest in the winners declined. It was always difficult for me to believe I had done what I had and as I was unsuccessful I made fewer attempts to repeat past performances.

The opening day of the racing at Benning's track in Washington was in the latter part of March in 1905. I had glanced carelessly over the entries without having any opinion as to winners.



It occurred to me to see if I could get any. I put my hand over my eyes and in quite an indifferent frame of mind, asked to be shown the name of the winner of the first race at Benning's track that day. This was about 1 p. m. in my office in New York City and the first race would start at 2:30 p. m. in Washington. I had not waited long before the word "Preen" appeared in luminous capitals, but not much stronger than in the telepathic experiments. I did not recall ever having seen the name before, but found it in the entries when I looked. I was, as I said, in quite an indifferent frame of mind so merely put a mark against the name and went on with my work.

When I left the office, about 5 p. m., the first newsboy I met had an *Evening Journal*, with a statement in big red type across the top of the front page,

PREEN WINS THE FIRST RACE IN THE EAST.

Astrology

SOME HINTS ON ASTROLOGICAL DELINEATION

By WYX

(Continued from May Number)

The hints on astrological delineation which have been given before apply with equal or more force to the "directional" part of astrology. The predictive side of astrology is the least developed and systematized of any, though prophecy is more sought by patrons and students than anything else. Multiplication of systems of directing and all having acknowledged defects and deficiencies, together with increased number of factors to reckon with, the need of more careful calculation and rectification, lack of appreciation or consciousness oftentimes of the effects of directions even when they are operating, added to the fragmentary state of our knowledge of the subject all combine to make predictive astrology in general rather unsatisfactory.

It is unquestionably foolish and a waste of time and effort to attempt prediction with reference to the telluric or mundane angles unless some rectification of the given birth time has been made from some past events, and the best, if not indeed the only method of progressing these angles is by the solar arc formula. If the apparently arbitrary and empirical methods of "progressing the Horoscope" can be said to have a basis at all in fundamental astrological law then the solar arc principle is certainly the scientific procedure. For the benefit of those not acquainted with this method it may be said the M. C., instead of being moved a degree for a year or the sidereal time of a day for a year, is advanced as many degrees and minutes as the Sun has traversed, allowing a day's progress of the Sun for a year.

It will be found that the separation of the real character from the tools, garments and environment apply here in the progressed map just as in the nativity. In properly rectified horoscopes it will be found that unless there are coinciding cusp aspects, that the solar, lunar and interplanetary aspects bring but little *material* results though the psychic self may experience all the emotions that are attributed by the textbooks. A trine of the Sun coming to a radical Jupiter which was fairly well aspected at birth for instance, would give one that feeling of content, security and generous outlook on life usually associated with the attainment of abundant wealth, as indicated by the textbooks, but unless Jupiter was in a very close aspect with a "money" cusp at birth or there

was some other progressed cusp aspect of that nature in effect near the same time, there would be but little actual acquirement of more worldly goods. Sometimes under an aspect like the above there will be a religious or spiritual exaltation that renders one more or less oblivious to material needs, which would correspond in a symbolic sense with the regular interpretation. A basic aspect of this type, however, operating as it does for a year or more, will augment the effect of even minor cusp aspects of a similar or associated nature which culminate during that period—hence the need of careful rectification. In forecasting the effects of Sun coming to a trine of radical Jupiter one must especially take into consideration the general condition of Jupiter at birth—the sign it was in, its interplanetary aspects and its mundane position and cusp aspects, for as these are favorable or unfavorable so the textbook reading will be realized or diminished. Favorable directions to a radical Jupiter placed in an inharmonious sign but fairly well aspected otherwise might bring honors or whatever was appropriate according to the horoscope, but there would be a lack of complete fulfillment, some little detrimental quality somewhere that would be annoying at least. Let us take, say, a first cusp coming to a favorable aspect of a radical Jupiter which had a good aspect to the second cusp and an adverse to the twelfth as its principal aspects. In such a case the benefits would undoubtedly be large but there would also be losses or hindrances or some drawback through health or in some other way, and according as the general condition of radical Jupiter was comprehended one might forecast with a fair degree of accuracy what benefits might be expected and what limits or modification to apply to the textbook laudation of this aspect.

Marriage aspects are among the most complex and difficult to analyze and forecast. Marriage frequently results from such a variety of motives and causes other than pure love and affection that textbook indications of marriage sometimes pass without any inclination to union. Marriage in which the affections are almost wholly and only concerned seldom have cusp aspects to indicate them, but only the interplanetary, solar or lunar as the case may be, as would be expected according to the principles elucidated in these articles. These, however, are not of very frequent occurrence. Marriage which is largely desired for the honor, social or domestic accompaniments will have aspects to the tenth and fourth cusps along with probably near interplanetary aspects. Cusp aspects from the fifth, or fifth house planets strongly aspected, indicate a strong desire for children, while those

from the second occurring at the time often indicate more or less mercenary motives along with whatever other directions may be culminating. The dominating motive which will lead to marriage may, however, be found in study of the nativity and marriage seldom occurs without coming under its factors, regardless of the passing of other "marriage arcs of direction" previously. Of course there are charts with several factors any of which may bring about the event. Marriage occurring by aspect of a radical Venus that was trine the tenth and square the eleventh at birth, the bride will exact toll from a large circle of friends and acquaintances through her wedding invitations, while if favorably aspecting the eleventh in the nativity a quiet wedding with a few choice friends present is more likely and so on. By a little investigation along these lines of marriage in the horoscopes in one's files, one can soon learn to analyze directions more accurately, making more specific forecasts and less "probabilities."

The procedure hinted at in the foregoing can be used with all the other cusps of course with advantage, remembering as a basic formula that directions can bring to pass only that which is contained in the horoscope of birth.

ASTROLOGICAL QUESTION

Here is a good case for the occult class of Astrologers to show their mettle:

A male child was born on April 5, 1919. He died on Monday evening at about 9 o'clock (p. m.) April 7, 1919. A local astrologer warned the parents of the danger. Will some one please tell your readers the Horoscope Time of his birth. Latitude of Boston, Mass.

C.H.W.

The Caldron

DEAR MR. WHITTY:

How much warmer and nearer to heaven it is to address you thus, than in the old iceberg method of stereotyped FORMALITY, which savors of DOGMATISM, MILITARISM, SLAVERY and ORTHODOX HELL. They are all well enough when dealing with fractious spirits requiring discipline, but noxious to the spirit of progressive truth which can never be itself unless it is FREE as the wind that blows. The world is in tumult in a frantic endeavor to break from the BEASTLY harness of autocratic formalities which has been chafing and galling its shoulders and haunches for ages. The wild ass, a beautiful and harmless creature, has ever been the godly type of Freedom, with the letters A, S, as the standard hypothetical term in the expression of ALL comparisons. A world of illumination of mind may be obtained by anyone who will take up the Martial cudgel and pursue this subject without fear or favor, and without any necessity to resort to dangerous or barbarous weapons. The autocratic lords of Formality, have been teaching the people to serve the "More holy than thou,"—as lunatic domesticated asses, especially in the foreign countries, and have ruled them by FEAR of offending some neighboring dolt if they should venture to depart from autocratic formality or permit anyone to reveal to them their superstitious bondage. Wars never result from Freedom, but always from Friction, as per Cause and Effect.

Now, my dear Whitty, you have at last "HIT THE TRAIL," in the announcement to your readers, that you welcome to THE CALDRON, ideas and thoughts worthy of consideration by others. Good, if true; but, in all my experience of three score years and ten, I never yet found an editor or publisher who was honest enough to abide by such a declaration—SAVE ONE. There is always some censor who "butts in" between the writer and the reader arrogating to himself the prerogative of deciding as to what is right and proper for a writer to say, and what is proper for others to consider. Some old granny, or some booby, with an axe to grind, gets the ear of the censor and frightens him to his purpose, by sneering out, "What in the world do you permit such stuff as that to appear for." Such operations, little by little, reduce the censor to slavery and destroy the progress of enlightenment. The most beautiful flowers luxuriate in a manure heap. "Order is heaven's first law." And "There is a place for everything." The substance of all earthy fruitfulness resides in the garbage can and may be purified in the caldron to its rightful sphere of usefulness. Gunny cloth has its place in heavenly joys as well as damask silk. When AZOTH becomes truly an Open Forum, it will occupy a position superior to any other publication that I know of in the entire world. The lumbering articles will be the concealed or OCCULT department, for the children to play hide-and-go-seek in; while the CALDRON will be the department of WISDOM and REVELATION. "You pays your money; you takes your choice."

I have fought for years against OCCULTISM, in and out of church, state and society. It has its place like all things else, but it does not belong to daylight, nor even to the light of the moon. It belongs to dwellers in darkness. I have sacrificed a life with money and devotion seeking TRUTH. Hunted and studied for it in every cranny. Then, like the old man's spectacles, find it on the forehead, just above the animal eyes. It can never

be found by occult muckraking. The animal eyes see only shadowy forms. Like the Irishman's flea, "When you put your finger on it, it is not there." We may measure the statue by its shadow, and behold the creator in the statue, but statue and shadow are but beastly formalities, principally attractive to dogs and idolators, highly useful when permitted to be commented on or as comparisons. But devilish and damnable when they become the instruments of authorized jugglery. Everywhere, I found this old Beast masking as MAN, and hiding the sunlight behind the censorial shadows. I become totally disgusted and weary of every line of thought purporting to be advanced for the benefit of mankind.

If you actually mean a "Free lance," decorously, of course, I, personally, would give my few remaining years—heart and soul—to such a God-blessed propaganda. It would be hailed by thousands, in and out of church and not merely by a few axe-grinders. Your greatest trouble will be, to make the honest hungry souls BELIEVE that you mean what you say. Those who have truly cut their WISDOM teeth, will be disposed to think that you only offer another edition of MENTAL BUNCO, in which "The devil takes the hindermost." It takes a MAN to stand up to the OPEN. I am sorry to say that they are *as* scarce "*as* hens teeth." I am willing to discuss ASTROLOGY *as*, "The Headstone of the corner," with anyone who is able to wield a pen. If he can show by scientific analysis that there is any law higher or more infallible for mankind, I will acknowledge it as my conception of THE so-called, "Second Coming of Christ." My present conception is that Christ is already here; has always been here, but, merely occulted from the doltish minds of muckrakers. I sign with one of my many pen-names. They are but shadows, ghosts or phantoms, by which we designate the Beast. The only Master over the beast is the Man, male or female.

Respectfully,

PROF. HENRY.

DEAR MR. WHITTY:

Jason says, "he had *access* to the *records* of the times of Jesus, for every *thought* and *utterance* is *inscribed* on another plane, to be *read* by those who are able to read." Now, taking that for granted, he ought to be able to give us *copies* of those records. Ask him to please do it. Let us have the *very words* which were spoken by Jesus, in the *language which he spoke*. We can then judge how accurately Jason has given them to us in English.

Jesus Christ was one of the most remarkable men in the world's history. Thousands would welcome additional knowledge concerning Him. Apparently Jason is able to furnish it. He was asked to *quote* some actual sayings of Jesus, in *his own words*, and he has given us, in *English*, over four hundred words. Now, let us have the *original* from which he made the translation. That surely is a reasonable request.

SEARCHER.

EDITOR OF AZOTH:

Jason, in his "Answer" does not once use the personal pronoun I. That is peculiar.

He says that Servetus wrote some of the miraculous stories in the gospels. Wonder if he overlooked the fact that Servetus was not born until 1511, and that way back in the early centuries the church fathers,

in their discussions, which have come down to us, show that they were acquainted with those same stories?

STUDENT.

TO THE EDITOR OF AZOTH :

As I was sponsor for the Story of Jesus, by Jason, I feel impelled to make reply to some further criticisms that have been made concerning its authenticity and the statements it contains in regard to the four gospels.

In reading the letters from your correspondents, it seems to me that none of them have ever made even the most elementary study of gospel origins, and for that reason they are not qualified to criticize. Here are a few facts that may interest them :

In the year 325 A. D. the first Council of Nicaea met and had at its disposal a large number of manuscript books (some authorities say there were several hundred) out of which to compile the New Testament. None of these manuscripts contained a scrap of an original gospel or any original writings of the early evangelists. It is also in evidence that many bishops who attended the council held that statements concerning the divinity of Jesus in John's gospel were forgeries. Other writings were also denounced as coming under the same head. Arius claimed that Jesus was but a man, the son of Mary, with a father unknown.

During two months' wrangling each party contended that the other parties' writings and epistles were spurious. At last, after a change of delegates, all the books were placed under the communion table in a church and the council then besought the Lord that the inspired writings might get upon the table miraculously while the spurious remained below. According to Pappus, the synodic of the council, this happened, tradition asserting that the gospels of Matthew, Mark, Luke and John leaped upon the table. When the council adjourned, the rejected books were burned, but some, it is said, were concealed and afterwards embodied in the Apocryphal New Testament.

As to the delegates to the council, Henry M. Tichenor, in his book, "The Creed of Constantine," says :

"As gleaned from history, it would be a spectacle to stagger the faith of even the most bigoted to view the make-up and proceedings of the First Council of Nicaea. Call to your mind an assemblage of the most ignorant, illiterate, cunning ward-heelers that ever came to your notice; the Council of Nicaea was far more ignorant and more illiterate and more cunning than these. It was an age so degenerate that it was already fit to plunge itself into the abyss of the Dark Ages. Presiding over these 318 priests sat the coarse, bloated-faced Constantine, the murderer. Such was the Council of Nicaea, inspired of God to canonize a holy scripture and proclaim a religion that damns to eternal torture those who deny it."

Other eminent authorities have asserted that the authenticity of the gospel records is open to grave doubt by reason of the revisions made in the early ages. Moreover, the birth, life and death of Jesus are unrecorded by any contemporaneous historian, and are only disclosed by writers who lived at least two centuries after his putative decease. The passage concerning Jesus which appears in the History of Josephus is now generally admitted to be a forgery.

The statement of Jason regarding the authorship of the gospels is fairly well confirmed by orthodox writers. According to these authorities Matthew was originally compiled in Hebrew and was revised, later on, by some unknown author who wrote for the Latin races. The gospel of Mark indicates that it was written by a Roman, for it contains many Latinisms. Luke's gospel was apparently written by a Greek or Roman who knew very little about Jewish manners and customs. John bears evidence of having been written under Greek influences.

One of your correspondents points out that Servetus lived in the 16th Century, apparently overlooking the fact that Servetus was merely the title assumed by Miguel Servede y Reyes, the famous reformer of that period. Servetus was a comparatively common name in Roman times.

As to the story of Jesus and its lesson, Jason said nothing that should offend even an orthodox mind. No amount of fictitious embellishment, as he says, can destroy a truth. No matter whether the records of Jesus contained in the four gospels are true or untrue, the lesson of his life of love and self-sacrifice remains as a sublime example, while such teachings as the Sermon on the Mount (although not altogether original) are full of divine meaning and inspiration.

As a further reply to critics, the following communication from Jason covers some additional points:

Q. What have you to say in reply to the critics of your story of Jesus? For instance, why couldn't you have given the last words of Jesus in the original language, if the words are actually recorded?

A. The reason is that your mental hearing is not sufficiently sensitive to receive the message as a whole. You have no knowledge of Aramaic, and therefore you are unable to visualize the words as the impulse is sent. You have a relatively good sense of receptivity, but nevertheless the real form of a great many things you cannot receive because of your lack of knowledge of their meaning, and the hearing sense being less able to distinguish them from mental waves from other sources. In the case of a saying in English, the case is different. You hear and at once visualize the meaning—that is, the sense only is sent, and you immediately transmit it into words.

Q. Why couldn't the original words be sent instead of merely a sense of meaning?

A. Because you have no knowledge of Aramaic and could not receive it as a lead to transmitting it into words. Mental relation to spirit sense is exceedingly complicated and not easy to explain, but you may put it in this way: that when a spirit communication is sent, the mind must be able to distinguish it from a myriad of impulses that are ever in motion and to detect it by the power of will and reason.

Q. What do you say in reply to those critics who believe the gospel records, accepting them literally and denouncing anyone who takes a different position?

A. Monotheism is never a welcome creed to minds that run to a multiplicity of gods; so that if you endeavor to portray a divinity which

is supreme and over-ruling in the highest form, such minds will at once resent your teaching. No elementary learning and ideal of the supreme wisdom will enable those minds to grasp the great truth that all forms of soul devoted to righteousness and service and aspiring to reach a higher life are manifestations of the sublime deity, and that no one who has this spark of divine fire is less a child of God than the most renowned sage, prophet or deified man that ever walked the earth. Many are so enkindled and myriads more will be when they receive the truth.

The life of Jesus, as a lesson, is full of divine meaning and the gospel stories—the result of thinking that has served a high purpose—teach the sublimity of love, service and self-sacrifice, but no lesson is so hard to understand as that which is contained in the words of the Teacher himself—that whosoever fails to receive the truth which is to be found is not worthy to be made heir to the whole treasure.

Men are never willing to receive the truth that works havoc in their settled beliefs and destroys what they are convinced is true, regardless of what are actual facts, however contrary.

W. E. C.

To the Editor of AZOTH.

"The True Story of Jesus, as Declared by a Spirit!"

Did the spirit furnish this title as well as the story?

Many spirits delight in supplying credulous humanity with stories, but when confronted by the demand "Is it True?" they are unable to affix a false title; for one of the laws of the Astral is that the truth must be given if demanded and the assertion made that only the truth will be received.

Who is responsible for labeling this "The TRUE Story of Jesus?" which by its title arouses our interest. When we have read it we find only a commonplace story of a religious teacher, differing in no essential detail from that of hundreds of other instances where a man of the people had caught a glimpse of the Divine Truth and is impelled to share it with others.

There is not a suggestion as to why or how it happens that the name of Jesus is the greatest religious power in the world today.

W. E. C., whose hand was used, frankly says that he is skeptical about the whole matter. He is represented by the amiable editor as being "An upright honorable man, who would scorn to deceive intentionally."

If it is true that W. E. C. knows but little concerning the laws of the tremendous forces with which he is playing, he will be glad to learn that he can prevent deception being practiced on himself by any invisible guest. He can be saved from unintentionally sowing broadcast seeds of falsehood, with their consequent crop of disaster to himself and others.

Being a "skeptic," he will gladly experiment with the following suggestions, and with open mind weigh the results.

The next time he is moved to lend his hand and pencil, let him first make the following demands vocally and forcefully:

"I demand to receive only the truth!"

"I demand to receive only from those who will give me *constructive* truth!"

"I assert that I will receive only that which is true!"

This clears the way, and all that remains is to know without doubt who the entity is who desires admittance—for wolves delight to come in sheep's clothing.

To accomplish this, direct your attention to the visitor and say with positiveness:

"I demand that you stand at my right hand, in the Christ Light, and declare truly who you are!"

The result will be that a true reply will be received or none at all. No evasion should be permitted, and a direct answer insisted upon before the use of the hand is granted.

If at any time during the writing there is any doubt about what is being received, repeat the demands for truth.

It is only by this method that W. E. C. can be sure that it is Jason and not a pseudo Jason with whom he is talking.

This is a time when the subtlest efforts are being employed by the forces of destruction, to mislead and destroy mankind. An understanding of the spiritual aspect of the Divine Purpose is of the greatest importance to the readers of AZOTH. They should be told whether they are to consider the "Talks with Jason" as a sincere attempt on his part to give the *whole* truth as he knows it, or as a possible subtle use, by the powers of darkness, of a well meaning but easily deceived instrument.

It is impossible to use too great precautions.

Let W. E. C. test the truth of all the purposes to publish. Then tell his readers of what precautions he has taken, leaving to each individual the decision as to whether what has been given is actually true.

There are many stories of Jesus, quite different in aspect and from sources fully as reliable as Jason. Therefore, by what right is this story labelled "The TRUE story?"

Has the recorder or the editor proved it personally? If not, how can it be called so positively "The TRUE Story of Jesus?"

Sincerely yours,

"VALTA."

A THOUGHT

There are more songs in the far corners of my soul
 Than I shall ever be able to sing;
 I shall go away, Oh, long before they are all expressed,
 And they will wait there for another life, for more suffering,
 To give them birth; another life, and many more tears,
 And more love to make them open their eyes to the light.
 It will take many lives to express all those songs
 I hear singing to themselves day and night.

ELSIE A. GIDLOW.

Reviews

A Romance of Two Centuries, A Tale of 2025. By Kenneth Sylvan Guthrie. 365 pp. \$1.65. Platonist Press, Alpine, N. J.

Many writers, by means of fiction and otherwise, have attempted to portray the world of the future. This book is another contribution to the series.

The author has given us a glimpse of earth-life as he surmises it will be a hundred years hence. His outlook in some respects is not exactly cheerful, and if his predictions are to be realized, some of us will be thankful that we are living to-day.

The plot of the story is simple and some of its features are not altogether new. The hero—an American Episcopal clergyman—is infected with sleeping sickness by German miscreants who capture a Red Cross hospital in which he is serving as chaplain. As the result of this atrocity he enters a state of unconsciousness which lasts indefinitely. After several journeys, his animate body is taken at last to San Francisco, where it is placed in the city museum, and through many succeeding years it is watched very carefully.

In the year 2024 the sleeper awakes and finds himself in a new world. He soon learns that socialism has become supreme, class distinctions have been abolished, everybody works for the state, and everything is standardized, including clothing, domestic life, government and religion. There is, moreover, a rigorous system of registration and espionage which recalls German methods of pre-war times.

Our descendants, it appears, have made radical changes of every kind. Our ways are certainly not their ways. For instance, in place of Spring, Summer, Autumn and Winter, they have adopted such weird terms as Determinationtide, Practicaltide, Sociabletide, and Lovetide. They have even tinkered with our familiar names. John Smith and Jane Brown are tolerated no longer, but have been replaced by such remarkable patronymics as Lilac Propheticon Namefranciscan, and Oleander Parentide Neurodeian.

The worst is yet to come. Future man, not satisfied with sex equality, has established schools of matrimony and introduced compulsory marriage according to approved Bolshevik principles. Those individuals who prefer celibacy are dealt with in a very unpleasant fashion.

Religion, by that time, has been standardized by a committee of efficiency experts and most independent sects have disappeared, although Christianity survives in a modified form, according to the tenets of the Episcopal Church.

After his earthly resurrection the awakened sleeper has a variety of adventures in which future woman figures prominently. Then he goes off to see the world, traveling by aircraft and steamship, and giving us passing glimpses of North and South America, Europe and Asia in the twenty-first century. Incidentally, he describes the changes that have been wrought in manners and customs, recording chats with people whom he meets, and covering a wide range of subjects.

In the course of his tour the traveler visits the world capital, Concordia, in Asia Minor, where the World's Congress is held. The author is evidently a fervent admirer of certain existing leaders of the Demo-

cratic Party, for his hero finds their statues in the World's Pantheon. A Republican seer, of course, would have told a different story.

Concordia being an up-to-date capital, has established a Central Laboratory of Psychical Research. This is what the author believes the investigators of the future will have discovered in regard to the spirit world, astrology, etc.:

"The Central Laboratory had gathered sufficient data to establish mental survival after death for a short period, although from there the curtain was never lifted. They had also ascertained that the powers ruling beyond seemed to oppose the permanent lifting of the curtain. It was proved, however, that the more material parts of the soul survived the body in these surroundings but a short while and might never hope to be more definitely dealt with. Many cases of reincarnation had been examined and completely recorded. Astrology was forever disproved, as through general education it had become possible to prove to the masses that the more geocentric of aspects would never be more than apparent. However, the psychic and fatal influences of the planets and other heavenly bodies were being more accurately studied than was ever possible before. Coincidences had been carefully recorded and tabulated, with the discovery of hitherto unsuspected laws of destiny."

After a brief span of renewed life the weary traveler returns to the United States—to be known in the future as Lincolnia—and in a greatly changed New York he falls asleep once more, never to awaken. Apparently the strenuous life of the twenty-first century has been too much of a shock for a mortal accustomed to the slow, easy-going conditions of the present age.

W. E. C.

Death, the Gate of Life? By H. A. Dallas. 148 pp. \$1.50, net. E. P. Dutton & Company, New York.

Miss Dallas has rendered the general public a great favor in bringing out in a clear and concise form much of the investigations conducted by the British Psychical Research Society during the series of "cross-correspondences" of the late Frederic W. H. Myers with his former colleagues of the S. P. R. The main facts of the evidence in this remarkable case are sifted from the mass of original documents, and while containing nothing new to the Occultist, will be found very valuable for those taking their first steps in the investigation of that Science older than Man which must be conducted with care and wise restraint.

G. R. H.

The Wonders of the Human Body. By George W. Carey. 126 pp. \$1.50. The Chemistry of Life Co., Los Angeles, Cal.

Dr. Carey, famous as the author of "The Biochemic System of Medicine," has succeeded in giving the reader a sample from almost every bottle in his laboratory in "The Wonders of the Human Body." The perfumes from the uncorked containers are decidedly racy and invigorating. The volume might be otherwise described as a gay patchwork quilt, not exactly of the "crazy" class, but abounding in cubistic and kaleidoscopic squares, some of which are of striking pattern. The last chapter, or square, is a poetic gem, entitled, "A Vision of Immortality and the New Age." If that were the only content of the volume, it would be worth the price. The motif of the volume is exploitation of the physical human body as the "temple of the living God," the cerebrum being "The Most High"; the cerebellum; the "I

am"; the "Son of God," the redeeming seed or Jesus, born monthly in the solar plexus; the "soul," the fluids of the body; flesh, bone, etc., the fluids materialized. Impressive mathematical calculations are given to emphasize the wonderful construction and operation of the human body, and every sign of the Zodiac is declared to have its counterpart in this body. "Salvation," according to Dr. Carey, is achieved through the proper care and conservation of the physical body, and the "twelve mineral salts" (Zodiacal) are prescribed as a *sine qua non*. Incidentally Dr. Carey assembles and sells these salts. Each chapter, while apparently bearing no direct relation to any other chapter, contains statements and speculations of interest. The references to the possibilities of synthetic manufacture of foods, clothing, chemicals, etc., are entertaining. Much stress is laid upon "the eye behind the eye," or the Optic Thalmus, which the doctor claims can be fully developed, giving perfect spiritual vision. Lovers of the cabalistic, mystic, psychic, astrologic and speculative will be entertained, perhaps instructed, by the volume as a whole.

T. R.

An Empty Shell. By Cecilia S. Condé. 14 pp.; paper. Four Seas Company, New York.

A very beautiful little poem of a vision of the Christ while out of the body, and stated to be a true experience.

The distinction between soul and body is emphasized and the description of the return of the former to the empty shell is particularly well described.

M. W.

The Second Letters from Roy. By Leon H. Stevens. Photograph. 12 mo. 179 pp. \$1.25 net. Christopher Publishing House, Boston.

We can find little of value in these second letters from Roy. The volume which contained the first communication from him established the fact that he had succeeded in connecting himself with the family he had just left on earth. The purpose of publishing these still further comments, is apparently to show his progress in his Spirit World. The idea that the Spirit of man lives and learns hereafter in proportion as it is fitted so to do is not a new one, and therefore has little excuse, per se, for such reiteration. The boy is undoubtedly vitally dear to those who are giving so much of this period of their lives to listening to and learning from him, but for those of us who have not this point of view there is nothing of interest in what he has to say. He is limited either by his own present voluntary attitude or by the minds of those to whom he is talking.

The brother who has taken down these bits for publication has endeavored through his own explanation to make the gist of the matter clear to the reader. The two points of view remain quite distinct, however, and give us the idea that the family was composed of souls remarkably in sympathy from the standpoint of their development. This seems to be a very beautiful one but also decidedly limited in its scope. In this world our primary school children's literary efforts are never recorded and there seems only a slightly greater reason for the printed perpetration of those in a similar position in another world.

To us there seems harm, moreover, in suggesting that those on the other side guide and inspire us as they can and wish without limitation. An idea which has led Mr. Stevens to mistake subconscious thought for continuous spiritual direction.

M. E.

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